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THE

# Herald of Truth.

A RELIGIOUS SEMI-MONTHLY PAPER

—DEVOTED TO THE—

Exposition of Gospel Truth and the Promotion of  
Practical Piety.

JOHN F. FUNK, EDITOR.

VOLUME XXX.

How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth. Through thy precepts I get understanding; therefore I hate every false way. Thy word is a lamp unto my feet, and a light unto my path. Ps. 119:103-105.

Cast thy bread upon the waters; for thou shalt find it after many days. In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good. Eccl. 11:1, 6.

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A Happy New Year to all the Readers  
OF THE

## HERALD OF TRUTH.



SING unto the Lord a new song: sing unto the Lord, all the earth.

Sing unto the Lord, bless his name; shew forth his salvation from day to day.

Declare his glory among the heathen, his wonders among all people.

For the Lord *is* great, and greatly to be praised: he *is* to be feared above all gods.

For all the gods of the nations *are* idols: but the Lord made the heavens.

Honor and majesty *are* before him: strength and beauty *are* in his sanctuary.

Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength.

Give unto the Lord the glory *due unto* his name: bring an offering and come into his courts.

O worship the Lord in the beauty of holiness: fear before him, all the earth.

Say among the heathen *that* the Lord reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously.

*Psaln* 96:1-10.

# Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL.

"How beautiful are the feet of them that Preach the Gospel of Peace."

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For the Herald of Truth.

## MEDITATION.

I have often sat and pondered  
In the swiftly gliding years,  
Where shall the future find me  
In this sad vale of tears?

Will I be among the living  
Or numbered with the dead?  
Where'er I'll be may Jesus  
His grace upon me shed.

Satan is ever ready  
To lead us into sin;  
But if we look to Jesus  
We shall the vict'ry win.

Then let us stand for Jesus  
And work with all our might  
Since every Christian service  
Is blessed in his sight.

Yes, let us work for Jesus,  
With willing hearts and hands  
Then will we join the happy throng  
In Canaan's happy land.

Lancaster, Pa. HETTIE KENDIG.

For the Herald of Truth.

## THE WISE MEN FROM THE EAST.

"Now when Jesus was born .....  
came wise men from the east to Jeru-  
salem.....worship him." Matt. 2:1,2.

"Who were the wise men referred to in the passage quoted," is a question frequently asked. Sacred history does not seem to settle it definitely, neither does profane history give a satisfactory solution. Although it is immaterial to our salvation whether or not we know who they were, yet it is not without benefit to us to ascertain to what extent Scripture assists us in making a probable decision as to their identity. In the first place it is to be remembered that the promise made to Abraham concerning the increase of his descendants was fulfilled. In the next place the fact must not be overlooked that so small a country as ancient Palestine was, could not possibly afford homes to such a vast population—descendants of Abraham—as must have existed nearly eighteen centuries after the promise was given. When Jacob and his family entered Egypt, there were seventy souls. At the departure of the Israelites from Egypt, about four hun-

dred and thirty years afterwards, there were not less than six hundred thousand men. Num. 1:46. This was about 1491 years before the birth of Christ, if the accepted chronology be reliable. Although in subsequent years many of the Israelites were slain in the frequent wars waged against the neighboring tribes, and although many were led into captivity who never returned to their native country, yet the Scripture give indications that Jews inhabited Persia, Media, Chaldea etc. Several centuries before the Christian era the Macedonian emperor Alexander, went as far eastward as the river Hydaspes, a stream flowing through the north-western part of modern India. The distance from Jerusalem to the river is not less than twelve hundred miles, nearly half the distance from the Mediterranean sea across the continent of Asia to the Pacific ocean. Was any one of those countries or any part of them the "east" country? The history of the Chinese empire is carried back to a fabulous age. It may be possible that the roving hordes occupying the western parts of that vast empire, had made invades into Persian territory and come in contact with Jews inhabiting that country. If so, it is not improbable that inter-communication subsisted more or less between the two countries. How far "east" the Jews had penetrated can only be conjectured. It is not necessary to decide whether the "east" country was five hundred or two thousand miles from Jerusalem. But it is absolutely necessary to determine that people deserving the name "wise" inhabited some part of the "east" country. "Behold, the fear of the Lord, that is wisdom" saith Solomon. And of this class of people were the "wise men" that came to Jerusalem. The Lord said of Abraham: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him." Gen. 18:19.

Here it says "children," not "child" (Isaac) only, and also "household." Abraham had sons with Keturah, the wife he took after Sarah's death. Where did they go, and what knowledge of the

true God had they to influence the people among whom they dwelt? Can any of their descendants be called "wise men"? Did any of them depart into the "east" country? "And Abraham gave all that he had unto Isaac. But unto the sons of the concubines which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country." Gen. 25:5, 6. Here is a direct and unmistakable statement made about eighteen hundred years before Christ.

Will it be presumed that these sons were not instructed in what Abraham their father, knew would be for their welfare? Before his death Jacob pronounced a blessing upon each one of his sons. Can we imagine that Abraham did not bless his sons, offspring of his old age, before they departed? We can not conceive that he sent them away regardless of their destination. The language seems to convey the idea that the "east" country was not unknown to Abraham, since it is said that he sent them. Such a God fearing man would certainly be cautious that his offspring, who were to perpetuate his doctrine and continue his name, should reside in the most favorable position, circumstances would permit.

The circumcision was instituted as a token of God's covenant. Gen. 17:10—15, tells us who were to be circumcised. Had the sons of Abraham, whom Keturah bare to him, the token of the covenant? Did they continue in it? Undoubtedly Abraham did to them what was done to himself and Ishmael his son. Balaam prophesied: I shall see him, but not now; I shall behold him, but not nigh; there shall come a star out of Jacob... Num. 24:17.

This was known in the "east" country, for the "wise men" said that they had seen his star. They knew that the "King of the Jews" was born. How could they know it? Was not Herod reigning at that time? This certainly implies that they were familiar with the prophecies and promises.—Some say that they were astronomers; others say that they were three kings. The only reason that can be assigned for regarding them as astronomers is that they saw his

star. That they may have been kings rests on no scriptural foundation.

One historian says that the *heathen* saw his star. Can this opinion be entertained when it is remembered that the "wise men" themselves asked: "Where is he that is born 'King of the Jews'? We are come to worship him." The time of the star's appearance, they told Herod. Did the star guide them all the way? Unquestionably only so long as they safely relied on God's Word. And how long was that? They journeyed to Jerusalem. But the prophecy said that the "King" should be born, not in *Jerusalem*, but in *Bethlehem*. Was not this a clear departure from God's Word? Is it any wonder that the "star" was lost sight of? The decision of the conference which Herod had called, was to point them to Bethlehem, there was to be the place of his nativity. After leaving Jerusalem, behold the star again! Now they are journeying on the right way and are brought to where the star stood "over where the young child was." Would the heathen have worshipped an infant in the manger with no outward manifestation of royalty? Would God have told them to return by another road? To whom does God reveal himself?

"His star we have seen in the east" requires an entirely different interpretation from that of "a" star. It will not do to assume that in the "east" the astronomical instruments and appliances could be utilized, but not on the way.

If this were so, how came it that the star was again visible after the departure from Jerusalem? Upon leaving Egypt the Israelites were guided by day and by night. They understood the tokens, and for a time obeyed. The "wise men" saw the star, and for a time yielded obedience. They brought the intelligence to Jerusalem, whose king and people were "troubled" by it.

The following references seem to aid us in deciding who the "wise men" were. If the inferences drawn therefrom are correct, then it may be reasonably concluded that while Joseph and Mary were direct descendants of David, the "wise men" were descendants of those whom Abraham sent into the "east" country. And at the manger at Bethlehem they proclaimed to all future generations that this was the *spiritual* star "which lighteth every man that cometh into the world."

References: Isaiah 43:5, 6; 1 Kings 4:30; Gen. 17:18-21; Judge 8:10; Zechariah 8:7; Ezekiel 37:21, 22; Gen. 49:10; Tobit 1:14; 4:3-21; 6:12-15; 14:3-15; Esther 16; History of Susanna 1-3.

SAMUEL S. HERNER.

MANY Christians do not enjoy their religion because they either have too little of it or too poor a quality.

For the Herald of Truth.

#### NEW YEAR THOUGHTS.

Another year is gone; another New Year is before us. We have left behind us a year strewn with the joys and sorrows of life; joys, because God has richly blessed us with temporal blessings for sustenance and comfort of the body, and because God has in infinite love and mercy moved many a heart to accept his offer of pardon through living faith in Christ; sorrows, because many who entered the threshold of 1892 with us have fallen out of our ranks to join the hosts beyond the stream of time. We have also had our trials and temptations. Have we looked steadfastly to God for help in such times? We have failed to do so sometimes and have suffered momentary defeat. But we have also missed, or neglected to improve many opportunities for doing something for God. The past therefore holds a record against us in some things. What is past cannot be recalled, but we can learn from its experiences to be more useful in the path of life God has marked out for us. The defeat of our aims when undertaking to do work in our own strength should surely teach us the vanity of conceit, and confidence in self; it should teach us to place our reliance upon God, the fountain of all goodness, the source of all help. Since God uses human agencies in the performance of divine work let us submit to his will that we may not hinder his work in and with us by our interference. Do not look over your neighbor's record, but look to your own; he has his faults to answer for, you for yours; his faults may come from weaknesses of which you know nothing. Help your neighbor all you can; strive to make those around you happy; let our daily prayer and aim be to be more useful in our calling, and this will be to us a happy year, full every morning with renewed gratitude to God, and rich every evening with new manifestations of divine love and mercy, a year that will raise us above the storms, the ills and calamities of those who trust in their own strength. In this sense I wish you all a happy New Year.

Johnstown, Pa. LEVI BLOUGH.

For the Herald of Truth.

#### THE DIFFERENCE.

"Even when we were dead in sins hath he quickened us together with Christ: (by grace are ye saved): And hath raised us up together and made us sit together in heavenly places in Christ Jesus."

The difference between a life spent in sin and one which has been raised up into a new life in Christ Jesus is too great for the natural man to comprehend. Only those who have been truly born of God can understand the greatness of the change, and it is good for us in whom such a change has been wrought to think

of the great things God has done for us. It makes the new life more sacred to us and calls forth new songs of praise to Him who hath redeemed us. Therefore let us once more take a look at the difference.

*A life that is dead to all that is good.* Can we comprehend this? Ah! says some one: That does not apply to me, for I am leading a moral life and do many things that are good. "Unto the pure all things are pure but unto them that are defiled and unbelieving is nothing pure: but even their mind and conscience is defiled," Titus 1:15. Then again comes this answer, "Yes, but I am not unbelieving."

While you may believe that there is a God and a Savior, a heaven and a hell, yet the fact that you remain away from God when He has promised you so much more than you now have if you follow His teachings, shows that in a great measure—in all that helps you, and will eventually save you—you are unbelieving. That sin defiles those who do not renounce it, come out boldly and seek to live a life for Christ, is too self-evident to need argument. Then the good we were trying to do before we began a life for Christ was no good to us. Even the best that we did while in that condition was impure. Would God accept such for good? Certainly not. Is there real heart-felt joy in living such a life as that? No. We all know that there is a certain longing for something the world can never give, and often when all alone, the thoughts of death and eternity bring horror to the soul. We felt that we were bound by chains and fetters to the sins of this world. Often would we have thrown off these shackles, but we found ourselves powerless.

The cry would come from the depths of the soul, "Oh how shall I get rid of this burden which I am sick and tired of carrying!" Was this not our former experience? Can we not see ourselves in these thoughts. Dearly beloved, can we see pleasure and true happiness in that?

Now let us look at the other side. Glory to God! The load is gone. We are alive in Christ. The chains have fallen off. The prison doors have opened.

The blood of Jesus Christ hath cleansed us from all sin. "The Son hath made us free." "Old things have passed away; behold all things are become new." True, we have our troubles yet, but "the Lord heareth and delivereth us out of all our troubles." Yea, "many are the afflictions of the righteous, but the Lord delivereth him out of them all." These and all other promises from God's word seem to have new power and new meaning. We can now see that the hand of God is even in affliction, and that they work for us a far more exceeding and eternal weight of glory." Now "we know that all things work together for good to them that love God."

We now realize these blessed promises as being ours and not as belonging to some one else in whom we have no interest. No, thank God, they are for us and as many more as will receive them in this new light. Having been dead in sins (therefore of course helpless) God has not only brought us life, but has also given us such a close relationship with Himself, that we can be called His sons and daughters, and if we do the will of the Father, Jesus himself calls us his brothers and sisters. "He that hath raised us up together and made us sit together in heavenly places in Christ Jesus." What a privilege! These heavenly places can already be enjoyed here. We shall not be alone. We shall sit *together*. No difference how solitary our pathway shall be, we have the promise that Jesus will be with us. What a consolation! He knows every anguish and every sorrow, for He himself became "the man of sorrows" for our sake. He knows every temptation for "He was in points tempted like as we are." He was without sin, but not without a struggle against sin. Such a one has promised to be with us even unto the end of the world. Then come sorrow, come solitude, come what will, we have Jesus to guide us through them all. Then we can often be together with brethren and sisters where the word of God—that which is a source of comfort, that upon which our souls can be fed—is brought forth, where we can lift our heart and voice to God in song, praise and prayer as one united heart.

When we meditate on all these things we can truly say with David, "My cup runneth over." Jesus has not only promised to be with us but to be *in* us and he said, "I will pray the Father, and He shall give you another comforter that he may abide with you forever." Yes, and He said that this comforter shall be in us and "guide us into all truth." Then, when the hour of death comes, Jesus will be even *there*. How peaceful the death of the child of God is. Death loses its terrors through Christ. We look to the life beyond. We can then say that we have a desire "to depart and be with Christ, which is far better."

Through all the endless ages of eternity we can sing that new song, "Thou art worthy to take the book and to open the seals thereof, for Thou wast slain and hast redeemed us unto God by Thy blood out of every kindred and tongue and people and nation." "Great and marvelous are thy works, Lord God Almighty. Just and true are thy ways, Thou King of saints. Who shall not fear Thee, O Lord, and glorify thy name? Thou only art holy, for all nations shall come and worship before thee; for thy judgments are made manifest." Beloved, are these not inspiring thoughts? Do they not call for more rejoicing in the Lord now? "Bless the Lord, O my soul: and all that is within me bless His holy name."

J. S. HARTZLER.

#### HOW TO CONDUCT INFANT CLASSES.

A Paper read at the Sunday-school Conference by PHEBE FUNK.

This is a subject which, among our Mennonite people, has received comparatively little attention. From what we have learned, the first Infant Class in the Mennonite church—the first which might properly bear the name—was formed about six years ago. Were the object of this important work better understood, it would probably receive more attention. Therefore, in taking up this subject, we will first consider the object of Infant Class work.

We call it an important work, and when we speak of it as such, can we for a moment think of the infant class as a place where children are to be taught their letters or possibly a language? We have day schools for that purpose and should on no account think of using our precious Sunday-school hour for work of that kind. Neither is the infant class to be made merely a place where parents can send their children for a little while on the Sabbath, simply to obtain relief for themselves and amusement for their children; nor yet is it to be a place where only a few Scripture facts and verses are taught, although these may be, very profitably, included in the order of exercises, and used as helps to the great end in view, which, like that of the older departments, should be to lead them to Christ, the development of Christian character,—the culture of child-piety.

That very young children, even infants, may be the subjects of divine grace, cannot be questioned. This is illustrated in the Scriptures by such an example as Samuel, who was consecrated to the Lord's service from his birth. And Timothy learned the sacred Word from his mother and grandmother in his earliest years, so that all his future life bore witness to its power over him.

If some, then, have been brought into the Lord's service in life's earliest years, why may we not hope and labor for this result in others? It is surely best to sow the heart full of good seed before Satan fills it with tares. The old saying, "Just as the twig is bent the tree is inclined," is as true now as ever. Consecration should be, and is, easier in the young heart not yet hardened in sin, than in after years when bad habits have become strong.

The means to be employed to accomplish this object must be the teaching of God's word—its truth, its histories, its very words. The Word is the good seed; our work is seed sowing. We plant, but God gives the increase. We place words and explanations in the memory; the Holy Spirit recalls, applies

to circumstances, and imparts the practical meaning. As the farmer tills his fields and sows his seed, then waits for God to give growth and fruit, so must we do in these heart gardens given us to cultivate.

"The entrance of thy words giveth light." Our work is to give entrance to the Word—to so present and illustrate it to these very little folks that they can comprehend it—that they can make practical use of it. We want to get out of each lesson something that the pupils can take home with them—something that will draw them nearer to their heavenly Father and will help them to understand the plan of salvation, that, in their tender years, they may accept Christ as their Savior. Our words, our manner, all our work, must be adapted to the capacities of the youngest learners. Most thorough preparation is needed to do this work well. Teachers of no other class require more. Every incident should be clear in our own minds, as though we had been eye-witnesses to the scenes we describe, if we would successfully instruct our pupils.

If these young children are to be thus faithfully taught the word of God with a view to its entrance into their hearts as a transforming power, the Primary Department is equal in importance to any other. In fact, it is the *most* important, as first impressions are admitted to be the most lasting. It is the most hopeful, as its members are more trustful and more easily impressed with what they hear. From the very fact that they are more trustful, we should impress indelibly upon their young minds and receptive hearts, the grand but simple fact, that what we tell them from the Word of God is *absolute and indisputable Truth*.

Since, then, early consecration to God through the teaching of His word is the object for which we organize and continue the Primary Department of Sunday-schools, we would kindly ask the parents to lend a helping hand—to use their influence in behalf of this work—and not regard the entering of the child into the class simply as a favor to the teacher, or an amusement for, instead of a benefit to, the child. It is just at this point that we especially need help from the parents; and we sometimes feel that we get so little. It may be due, in part, to the fact that they do not understand our work and do not see the necessity of trying to instruct mere babes. To such, as well as to all others, we extend a hearty invitation to visit the primary departments of our Sunday-schools, and learn all you can about this branch of Sunday-school work. But to those, especially Christian parents, who are disposed to act upon the indications of these little people, without considering the wisdom of so doing,—to those, I repeat, the questions might suggest themselves, Are we, by so doing, bring-

ing up our children in the nurture and admonition of the Lord? Are we laying the foundation for them, upon which they may build a temple of knowledge in spiritual things? Are we doing all we can for our little ones to start them out in the course of life, to have them pursue which would be our delight and their everlasting benefit?

We must not think that because these little ones are not capable of comprehending as much as older ones there is no need of trying to have them learn anything. Just getting them into the class is one step toward starting them in the right direction.

It would be a great encouragement to us if, when children are rather unwilling to join our class, the parents would not be so readily satisfied to let the little ones follow out their own inclinations, but would do all they can to induce them to join the ranks of those whom we are trying to teach the Word of God. We know of one instance where a little girl was very much opposed to becoming one of our number, and when her father came with her into the class she was so timid she would not sit down on the seat beside him, but must sit in his lap; the father, however, did not yield his better judgment to the inclination of the child, but kept on persevering, until he finally gained the victory. And it was not such a great while before the little one enjoyed coming, and is now, with her two younger brothers and one little sister, a regular attendant of our Sunday-school, always willing to do what is required of her. What a help and encouragement it is when parents so heartily co-operate with the teacher!

But when, on inviting little ones into the class, or in speaking to the parents in regard to it, we receive from them such replies as "Oh, no, she won't go, she wants to go home," or, "If she wants to come she will, and if she doesn't she won't," we may be pardoned if we think there is not much use trying to do anything with those children. And here again is another circumstance with which we sometimes meet. We ask the little one to come into the class; the parent, no doubt meaning to be helpful, says, "Do you want to go?" The child says, "No." Perhaps the parent then says, "Why yes, go." The child however says, "No," and here we are; the parent, failing to use tact in the beginning, permits the child to gain the day. A little tact and parental firmness would probably soon make that very child a willing member of the class. Instead of saying to the child, "Do you want to go?" were the parent to say, "Certainly he will go; we are both going," and get right up and go, the child would have little opportunity for considering the negative side of the question,

and in time we think he would take his place in the class without any trouble.

We have one little boy in our class with whom his mother had quite a time before she came off victorious. When she tried to bring him into the class, he would cry and struggle to get away. It was not only one Sunday that he did this but a number of Sundays. And when he was in the class I hardly dared say a word to him; but now he has gotten so far that he comes right along with his older brother and also repeats the Golden Text after me. He is not the only one among our regular pupils that in his early days at Sunday-school favored us with one or more of those fearful songs peculiar to infancy. But with tact and patience we believe that much may be accomplished.

However, even though the parents may sometimes seem to be rather indifferent to the work and cannot see the benefits of it, we as teachers must not forget that we are engaged in a work for the Master and must be faithful to Him, even though the way does sometimes appear dark and dreary. We must bear in mind that if the work is to continue—and it is our earnest desire and prayer that it may—these little ones will some day not many years hence occupy our places in the class room, and if they are to fill them properly, how great, then, does our responsibility become, knowing that what we teach will be repeated again and again as one generation follows another.

To conduct an infant class to the best advantage, we should have a separate room for it, which should be well lighted, well ventilated and well seated. It should be large enough to seat the children without crowding and allow for an increase of numbers. The light is important, as a dark room is always gloomy; but, on the other hand, a glare of light is also unpleasant.

If not well ventilated, both teachers and pupils will suffer. The room should be well aired before and after using it. Too little attention is paid to this important matter, and children are dull, listless or restless often simply for want of pure air. Children cannot learn, nor teachers instruct well in a close, impure atmosphere.

The room should be so far separated from the other room as to exclude both sight and sound. The opening exercises can be held in the general assembly room, so that all departments can be together, after which the infant class should be conducted to its own room. And in conducting it from one room to another we should be particular about the order. Do not let the children push and crowd and go any way at all, just so that the objective point is reached. "Let all things be done decently and in order." Have a special way for conducting them

into the room and also for dismissing them; and, in short, in everything that you do, do it in such a way that you will promote order, quietness, good manners, good habits and good principles.

Should the general assembly room not be large enough to hold all the departments at one time, let the primary pupils assemble in their special apartment as soon as they enter the building, and conduct the opening exercises similar to those of the advanced department.

If you cannot secure an extra room for the youngest, then isolate them as much as possible. "Aim at the best, and get the best if you can; if you cannot, then use the best you can get."

Comfortable seats are just as important for little folks as for older people. They should be so made that each child can place his or her feet firmly on the floor, and with a good support for the back. How long would an adult congregation keep quiet if seated on the edges of tables with their feet dangling in the air? Let the comfort of the little folks be considered when arranging seats for them.

As to who shall be members of this infant class, or more properly speaking, primary department, I would say that children from three to ten years of age are eligible. Some may think children of three years rather young to attend Sunday-school, and that they do not learn much. Of course, we do not expect them to learn as much as older ones, but comparatively speaking, they are learning more. Of this one fact parents can be assured, that although their children may not be learning as much at this tender age as if they were older, they are at least placing them under good influences and affording them an opportunity to learn what good they can.

I know of one little boy who teased to come to Sunday-school and say his Golden Text before he was quite three, and he came and said it. We do not expect such little ones to commit all the Golden Texts to memory, but by the help of the teacher, they can, at least repeat them, and in this way be made to feel that they, too, can take part in the exercises and that they are not merely honorary or associate members, but active ones. It is better, however, to have them honorary members than not to have them at all. And the lesson story we must make as simple as possible and see if we cannot get these little ones to understand some of the teachings of God's word.

Again, some may think those of nine years a little too advanced to be in this department—that they can read. In Sunday-school we should grade according to knowledge of the Bible rather than ability to read. But when we have all these different ages from three to ten, in one department, we aim to arrange our work so that each one may receive instruction according to his capacity. And, indeed, in

whatever way we may classify our pupils, it is one of the essentials, if we would be successful in our work, that we classify according to ability as much as possible.

We say that those from three to ten may be members of the primary department, but we must use our judgment in this matter as well as in other things, and remember that some exceptions to this rule may be needful. For instance, some children may be so precocious as to be ready for a higher department earlier than ten, while others, from natural dullness or want of early culture may not be prepared nor capable until a year or more later. No system should be inflexible; the best should arrange for extreme and exceptional cases.

In organizing a primary department there should be one responsible teacher, one who is filled with the spirit of Christ, firm, gentle, patient, earnest, possessing tact and executive ability, and who has a special interest in every member of the class. The teacher will have the department subdivided into small classes under assistant teachers, or will teach them all together by the simultaneous method. Whichever plan is best adapted to the needs and circumstances of the case, the teacher will use.

In conducting the class by the simultaneous method, the teacher may do all the work alone, with such assistance from the pupils as may be deemed wise; or some regularly appointed assistants, such as secretary and chorister and other necessary officers, may be used. However, the class record should not be neglected, whether the teacher have a regularly appointed secretary or not. In speaking of assistance from pupils, while we may get along without it, and while we may think we can do the work just as quickly ourselves, if not more so, we find that the pupils usually enjoy doing something for the teacher, and we think it will encourage them, and let them feel that we have some confidence in them and their ability—that even though they are small, they are not too small to be useful. Of course, the teacher conducts the exercises and teaches the lesson, the assistants simply performing their individual duties at their appropriate times.

While by this method much good may be done and considerable instruction given, we think these benefits are multiplied by the subdivision into small classes, provided the teachers are what they should be. This brings each little one face to face with a teacher who becomes personally acquainted with every scholar, and consequently interested in each. Some are older and can learn more than the younger. Some are bright, while others are dull. Some have had good home training, while others have not. These varied ages and capacities require different management and

specific culture. It is hardly probable that one teacher, even with two or three helpers performing monitor's duties, could give this as well as several teachers, properly qualified.

The younger the pupils, the smaller the classes should be. The smallest people in the Sunday-school must be taught to think, to study, to pay attention, to behave properly, as well as to memorize. They need kind, persistent, personal attention. And where we have twenty-five or more pupils in this grade, some of them quite small and others from two to six years older, we are inclined to pay too much attention to the older ones to the neglect of the others, and *vice versa*. It is true that what the youngest can understand, the older ones can, but they do not manifest the same interest when the remarks are addressed more especially to the little ones as they do when directed particularly to them. So, while we consider the one-class system good, we consider the subdivision into small classes, under properly qualified assistant teachers, better. In conducting an infant class on the subdivision plan, this one responsible teacher, of whom we spoke in connection with the organization, should act as superintendent, and should select the necessary teachers and officers; also do the planning, directing, and arranging of classes; conduct the general exercises of the department at its opening and closing and during its progress, however calling upon one or another assistant for aid whenever so disposed.

The teachers take charge of the classes, teach the lesson, and aid the superintendent in whatever way may be required. After the teaching of the day's lesson by the teachers, the superintendent may make some remarks on the lesson by way of illustrating and enforcing it; and before taking up the lesson for the day, it would be well for the superintendent to have a brief review of the previous lesson.

It is also the duty of the teachers to attend to the personal wants of their pupils, visit them at their homes, and maintain a constant, watchful care over each. And they should not forget, in their visits to the children's homes, to invite the parents to Sunday-school and church.

In selecting teachers for the primary department, we should get the best we can and then strive to make them better. But, notwithstanding all our care, we may find sometimes that we have among our teachers one who is ill adapted to this work, and it sometimes seems as though the most incompetent and undesirable were the most persistent. Tact is needed here as much as in the management of pupils; but rather than permit a class to suffer or leave, let the unprofitable teacher be kindly but plainly re-

quested to resign. Sometimes a person who desires to do good has no talent for teaching, but might do acceptable work in some other department; but even should there be no positions for us all to fill, should we not be content to be a member of some class, at least, until we are sure we have found the place to which we are just fitted? If we do this it will be better for us, as well as for others. It is a delicate thing to tell people their faults and shortcomings, but Sunday-school teachers should be willing to hear and accept the truth.

The successful teacher needs special endowments; yet no one should be discouraged by the exhibition of unusual skill as seen in some model teachers. If we have only a fair share of skill, we can improve it by study, observation and practice; and we should all ever try to improve, and work for the best interests of our classes. The infant-class work is "work for souls" as really as is that of the pulpits.

It is very helpful and suggestive to hear other teachers instruct a class or school; not with a view to copy or too closely imitate them, but by observing various methods to improve our own. This study of a living example is the best thing for our purpose. The next best is to read well-prepared lessons. In this way all can belong to a normal class, and they can use the ideas advanced as far as they choose, modifying and adapting them to their own wants. The teacher who should be a mere copyist would be very unjust to herself. Each one should develop her own personality. It is very undesirable for one teacher to copy literally a lesson prepared by another. Let each exhibit the characteristics of her own mind, and the work done will be more effective than any mere copy could be.

Teachers may improve also by observing successful instructors in the day-schools. Reading good juvenile books is another source for improvement, such books as absorb the attention of children.

Much may be learned from listening to children themselves as they freely talk to each other or whenever they try to relate a story.

Teachers need tact, and this is hard for some to acquire. What is it? Wisdom to devise and ability to execute the best methods for teaching and managing.

Ministers and superintendents should give their hearty sympathy and co-operation to the primary department. Its success will be promoted or hindered by the help they give or withhold. Ministers and Sunday-school superintendents are great people to the little folks, and everything about them is noted; so they may be numbered among the primary teachers as of special influence, arising from their position.



What shall we teach in this department? The Bible, of course; but *how*, and *how much*?

We should use the International Lessons; they give unity to the school during its session, while at home the children of all ages are interested in one and the same lesson.

In this department, to present the lesson in the form of a story, using short, simple words, is entertaining as well as instructive. In giving the lesson thus, we should concentrate all our efforts to make one deep and lasting impression at each session of the class. Encourage the learning of the Golden Texts.

Beside the regular day's lesson, we may teach other portions of the Word; such as the Lord's Prayer, the Ten Commandments, the Beatitudes, the 23d Psalm, the books of the Bible. Every child should learn these. Let children learn them thoroughly while in the primary department, and they will never forget them. They will be a treasure secured that "neither moth nor rust can corrupt," that "thieves cannot break through nor steal." These make excellent opening recitations in which all can unite, either together or responsively. The words of Laban to Jacob (Gen. 31:49) form a good closing exercise.

We should also teach these little ones the value of prayer, that it should be done daily, and aid them in cultivating the spirit, that their prayers be not a playing at prayer. They should be taught the sentiment contained in the following stanzas:

"To say my prayers is not to pray,  
Unless I mean the words I say;  
Unless I think to Whom I speak,  
And with my heart his favor seek.

"In prayer we speak to God above,  
We seek the blessed Savior's love;  
We ask for pardon from our sin,  
And grace to keep us pure within.

"If, when at prayer I dare to smile,  
Or play, or look about a while,  
Or think vain thoughts, the Lord will see,  
And how can He be pleased with me?

"Then let me, when I try to pray,  
Not only mind the words I say,  
But let me try, with watchful care,  
To have my heart go with my prayer."

Of course, it will take time to teach all these things well—time and painstaking, time and patience. Over and over and over again must the words be repeated, first by the teacher and then by the pupils. Explanations and illustrations without number will be required before all these lessons are indelibly fixed on the minds of primary pupils.

Not too much should be attempted at once. Try to teach each Sunday only so much as the children can learn easily and perfectly. But some learn more rapidly and easily than others, hence one

need for a division into classes, so that the more advanced may not be hindered by the more tardy ones.

How shall we keep the attention of the class? By suiting our work to the needs of the pupils. Perhaps, the story of the teacher who, under very discouraging circumstances secured order, may contain some useful hints for us. She had one assistant and about one hundred pupils. But the spirit of mischief was abroad, and it was all both teachers could do to control them during the singing. A lively tune was given out, but the boys screamed it and beat time with their feet and hands, and the girls were not far behind in their noise and motions. Then a sober tune was tried, even a chant, but the most deliberate movement failed to check them; their chant became a jig and the words of the hymn lost all their solemn meaning. Nothing daunted, their teacher quieted them as well as she could by the promise of a story. They were still for as much as three minutes, but no sooner was the story skillfully turned into a lesson than they began to turn and twist; the boys answered questions with a shout, the girls interested themselves in something else, and the patience of their teacher was sorely tried. Her lesson had been carefully prepared, and at almost any other time would not have failed to interest them. Just then little Robbie, not yet five years old and a novice in Sunday-school manners, left his seat and walked back and forth, making the children laugh. "Come here, Robbie," she called with a pleasant smile on her face; and the little fellow climbed up on the platform beside her. Seating him in a chair, she gave him pencil and paper to play with, stroking back his curls as she said to the children, "Robbie is such a little boy, I guess we will have to excuse him for not sitting still." Then, in a livelier tone, "I wonder how many hands there are here to-day." Two hundred little hands went up over their heads, flying about like so many branches tossed by the wind. "Oh, but I meant *quiet* hands, hands that can keep still till I tell them to move. Now, right hands that can come down; left hands that can come down, clasped hands, raised hands," and so on until almost without their knowing it, they were put through a regular gymnastic exercise, and tired, restless limbs and bodies were given work to do that rested them. Then, seizing the chalk quickly she printed one word on the blackboard. "Spell it for me slowly, and tell me its name." Of course the big boys called it out, not waiting for the little ones but they were held back and made to spell it again till all seemed to know it. "Now, my word comes next, but I'll not tell it to you yet; I'll draw this line for it. Here is another word for you." So, with every other word represented

by a short line, they, interested, and eager, spelled word after word till she stopped printing. Then, beginning the line again, they read their word, she hers, to the end, when they changed words, and in a short time could repeat perfectly that beautiful verse, "I will lift up mine eyes unto the hills from whence cometh my help." "But where are your eyes? How many right hands can find their eyes? Where are the hills?" And by the time they had learned the second verse, "My help cometh from the Lord," their eyes were raised in real reverence at the mention of the name they had learned to love, and the room was quiet and orderly. "Now let us talk a little to Him before we go home." Then, waiting till the heads were bowed and the eyes closed, they repeated after her a prayer of easy words, simple petitions, in which she taught more of God's love and goodness to them and their need of His help, than they would have learned in half a dozen lessons. Then, with a song, a quiet one this time, they went home happy with their cards and papers.

When pupils are restless and inattentive, it is usually the fault of the teacher. She must excite the interest of her class, for without their interest she cannot gain their attention. Variety is one of the essentials in our exercises. Singing and repeating of Scripture passages assist in giving this needed variety. The use of a catechism or book of simple Bible questions and answers is also effective.

Singing in the primary class should not be used merely because it is pleasing to the children and helpful to the teacher. The fact that it is an important part of worship should not be forgotten. It is to be feared that many of the little ones do not realize this at all. Perhaps they are not far behind some of their seniors. There is no better rule for young or old to observe in singing than that suggested by Paul's words in 1 Cor. 14:15: "I will sing with the spirit, and I will sing with the understanding also."

It may be of assistance, in leading the children to "sing with the spirit," to teach several simple passages of Scripture that bear on the subject—such passages as speak of singing to the Lord, and of singing as a heart and not a lip service.

One might begin with Ps. 95:1, somewhat as follows: "Children how many of you have ever been asked to sing for some one? To whom were you asked to sing? Perhaps to papa, mamma, to baby brother or sister; perhaps to a sick friend; perhaps to company. Who gave you your voices? God. Then you ought to use them sometimes to sing to the Lord; don't you think so? In the Bible we read of a great king who loved to sing to the Lord. He was called the 'sweet singer of Israel'; can you tell his name?

King David. He wanted all his people to praise the Lord. He said, 'Oh, come, let us sing unto the Lord.' Let all of us who really want to praise the Lord repeat the words together: 'Oh, come, let us sing unto the Lord.' This verse should be repeated in concert for several Sabbaths just before singing, until the thought that they are singing to the Lord has been impressed forcibly upon the children. Then ask, "If we sing to the Lord, how might we do it? Only with our lips, without meaning what we sing? No. We want our singing to be a heart service, not only a lip service. The Bible speaks of 'singing and making melody in your heart.' Any time when the singing does not go well it may be helpful to refer to these texts by asking, 'To whom are we singing to-day, children? How did Paul say he would sing?'"

The singing should frequently be mentioned in the opening prayer, and God's blessing asked upon it. If a hymn of praise is to be sung, bring it to God as an offering of love, asking him to accept it. If this be done, the children will surely realize that they are not singing merely because they like to, or to please their teachers and friends. There will be no opportunity to sing for show, as is sometimes done.

Great care needs to be taken in selecting hymns for the little ones. Those used should be simple in words and tune. If hymns are used in which difficult words or figurative expressions occur, these should be carefully explained, that they may "sing with the understanding." The significance of "Hold the Fort" was not very clear to the child who sang, "Hold the *fork*," and afterward asked papa wonderingly why that was sung in Sabbath-school. When explanations are necessary, they should be given before attempting to memorize, so that no erroneous impressions may be received. In giving such explanations, an object, a simple sketch on the blackboard, or illustration of any kind may often be used to advantage. Object lessons and blackboard exercises may also often be of use in presenting the lesson and enforcing its truths.

One teacher tells of teaching to her class the following hymn:

"When children give their hearts to God  
'Tis pleasing in his eyes;  
A flower, when offered in the bud  
Is no vain sacrifice."

Before teaching the words she showed the children a full-blown rose and a rosebud. After some questioning they told her that the rose would soon fall to pieces, but that the bud would last some time; that it would be better to have the bud because we could enjoy it longer than the

rose. The heart in childhood was then compared to the bud, and the heart in old age to the rose. "God wants us to give him our hearts. When shall we do it, when they are like the bud or like the rose? Surely while we are young, so that he may long have our love and service."

After a little further conversation about the word sacrifice, the words of the verse were taught, and the figurative expression in the third line was not as meaningless as it would have been without explanation. The hymns for the day should be selected before going to the class. It is not wise to attempt to teach a great number of pieces. A pleasing variety is necessary, and yet children love to sing the same hymns again and again; and if they contain gospel truth, it is better that they should, for the truth is thus fastened if in no other way. It is not until very familiar with a piece that a child can sing it alone, and we want the children to be able to sing their Sabbath songs at home. But when we find they are tired of a song, drop it for a while, at least.

Such is the dignity of the infant-class teacher's work. It has to do with mere babes; but babes are the beginning of all that is great in human character and achievement. The princes of our race, the philosophers and poets and preachers, the glorious saints of four thousand years and more, in the bright world beyond—these all began as babes on earth. The "Alpha and Omega" Himself, who is the "Prince of the kings of the earth," the King of kings and Lord of Lords, who "has the keys of hell and of death," was once the *babe* of Bethlehem. When Isaiah announced His incarnation, he proclaimed, "Behold, the Lord God will come with strong hand, and His arm shall rule for Him; behold, His reward is with Him, and His work before Him." What shall this "strong hand" and ruling "arm" do when He comes? What is "the work before Him"? Shall He show forth His power by uprooting the mountains, emptying the oceans, or summoning new stars into the void of space? The prophet himself answers: "He shall feed His flock like a shepherd: *He shall gather the lambs with His arm, and carry them in His bosom.*" This prophecy was fulfilled. We find Jesus on the earth, His "strong hand" outstretched to the children of His times, His ruling "arm" folding them to His bosom, and His sweet, clear voice, that still sounds among the centuries, saying, "Suffer little children, and forbid them not, to come unto Me."

Christianity when mixed with too much worldliness, becomes worthless.

#### For the Herald of Truth. LESSONS TO BE LEARNED FROM THE FRIENDS' GENERAL CONFERENCE.

The Friends (Quakers) called their first General Conference in 1828, their second in 1887, and their third met October 18, 1892, at Indianapolis.

The Friends and our people have always entertained a fraternal disposition toward each other. We have always been interested in their efforts for the advancement of the non-resistant principles of the Gospel, and we take pleasure in submitting a brief sketch of their work to our readers. We have similar doctrines to defend and like principles to advocate. What concerns them, concerns us to some degree at least. Let us profit by their example.

The Friends succeeded in organizing a Quinquennial General Conference. They labored faithfully for years before the work was accomplished. An unwavering faith and an untiring zeal gained the end.

Ten yearly meetings were represented by one hundred and three delegates, forty of whom were women. The Friends make no distinction as to sex in any office or privilege in their Society. Each delegate represented from 500 to 1000 members. From this and other statements we infer that the Society has increased considerably within the last decade.

The topics discussed were: "The Society of Friends and the Maintenance of its Doctrines," "Friends' Literature and Periodicals," "Uniformity of Discipline for all the Yearly Meetings," "The Conduct of Meetings for Worship and the Maintenance of the Ministry," "Church Government: Its Relation to the Pastoral Question," and "Foreign Missionary Board."

The "Pastoral Question," the question on "Uniformity of Discipline," and the "Mission Question" called forth special discussions. The Friends formerly ordained no ministers. Each member spake as the Spirit gave him or her utterance. But the time arrived when the old usage would no longer suffice. New forms of worship had to be adopted and new methods of presenting the Word to the people employed, if the Society intended to prosper. The existing condition of affairs led to a lively discussion of the Pastoral Question. We infer from the report that the Friends are decided in setting members aside for the special work of the ministry, but they wished to ward off a salaried ministry. Dr. Thomson of Baltimore said, "We do not want pastorates, because we are not building a hospital for invalids, but are gathering an army. We want no parasites." R. W. Douglas, who receives support from his congregation, on being asked if he could preach the Gospel without money, re-

plied: "Yes, and I will give a good deal for the privilege." The sense of the Conference on this question as imbedded in a resolution was that a minister should be supported "when necessary," that he may give his time to the work "so that the Gospel may not be hindered nor the shepherding of the flock impaired by the want of pecuniary means." The growth of the Society has been remarkable under the present system of government. In Iowa the membership increased nearly 5000 within the last few years.

The "Creed" question was not definitely settled. Our Quaker brethren find it quite a task to over rule a time honored custom. The popular opinion and prejudice always leans on the side of custom, be it good or evil. Many of their members seem to favor a creed and a general yearly meeting in America, but the new ideas do not be pressed.

The mission question awakened considerable interest. Home mission, or evangelistic work, was introduced under the subject, The Duty of our Church toward Cities. The importance of the work was ably presented, and the success already attained demonstrated, but in spite of it all a Home Mission Board could not be organized. The Foreign Board met with more favorable results. A Central Board was organized which is to look up the foreign mission interests. "Over 100 young men and women are waiting to be sent to foreign fields," said Mr. Malone. Matilda W. Atkinson, of Iowa, stated that she knew of thirty volunteers in one community, and added, "If these are not provided for, I will pray God to open a way through other churches. Am I a traitor to Friends?" What a pity that Isaiahs of to-day find so little encouragement! Shall we pray God to constrain 100 of our members to echo the words, "Here am I; send me, send me," or shall we extend an invitation and support to our Quaker brethren? The mission question concerns us just as much as it concerns the Friends, or as much as it concerns the apostles in their day. Shall we respond by giving our means and our lives to His service?

The friends have been laboring under the disadvantage of unsystematized church government, but are now on a fair way to effect a better organization. Prosperity and order go hand in hand.

M. S. S.

#### For the Herald of Truth. REFLECTIONS.

Sunday, Dec. 4, was the regular time for worship at the Stahl meeting house, Somerset Co., Pa. Bro. J. N. Durr of Fayette Co., preached from Acts 20: 28. The first part of his discourse was directed mainly to the ministering brethren present. He set forth the duties of the

ministry in a clear light and his words were well chosen for all his hearers as he proceeded with his discourse. From the thoughts presented the mind of the writer took a reflective turn of which a few thoughts shall follow.

It is a decided mistake for either ministers or lay members to suppose that a minister can or even ought to (if he could) do all the work belonging to the church. Give a man nothing to do, and he should not be so severely blamed if he either becomes disinterested in what is going on or looks for work elsewhere.

The church is not what the minister pictures it in his sermons, but what the members make it in their every day life and conversation. They control the standard of the church and the world, and even God measures it by the amount of spiritual life and activity it possesses and manifests in every day life. Let ministers first be unto their flocks examples of purity and chastity of words and deeds, of high and noble aims in Christian life and experience, and then *lead*, not drive their flocks in the same direction. All true progress is Christward.

Many a good minister's life and work are made extremely heavy by the negligence and apathy of one or more of his members. Many a so called member becomes by his conversation and walk a shame to his minister, his church, his imputed profession and the God he professes to the world to love and serve.

Many a good minister's heart sinks within him to see the waywardness and spiritual *deafness* of many of those among whom and with whom he labors. Let me illustrate: A farmer has a large family of sons. They are engaged in this and that in different fields of the large farm. The dinner is ready, the bell rings to call them home. Here and there one appears at the call, but they do not *all* come. The father has a right to wonder where they are staying and what keeps them away when he knows that they have heard the call. He calls again but even then, and after repeated calls, they do not come. He goes out, finds them, reproves them, asks, urges them to come, but for one reason or another they still do not all come home to the meal that is prepared for them. The minister calls the sinner to the glorious gospel feast prepared for every one. Some heed the call, from here and there, from different fields of life we see them coming, but they do not all come, and all that the good, earnest minister can do avails not to bring them home into the fold of Christ.

If what is spent for unnecessary things by the church members were given to the Evangelizing Fund or for other Christian or charitable purposes, God's blessing upon the individuals and the church would be far greater than they are. To whom have you consecrated all that self?

"The earth is the Lord's, and the fullness thereof." Your pocket-book and what is in it belongs to Him to whom you have made your consecration, to be used to his glory and the interests of his cause. It is a good thing that God has given such a wide scope, such a variety of ways in which we can work for Him, for in so doing he gives us *all*, with our varied talents and abilities and qualifications a chance—makes it necessary for us—to do something. Our ministers and good friends can never pray nor preach us to heaven, and we can never get there so long as we have set our faces toward the city of destruction. We must pray for ourselves and not only pray, but act in accordance with our prayers. The Lord will then meet us anywhere and help us just as soon as we submit to his conditions. Let us help one another, however, for the Lord gives us this power, and let us especially be helpful to our ministers in their arduous duties; for the harvest is great and God wants us all to help gather it in.

Arranged for LEVI BLAUCH.

Johnstown, Pa.

#### For the Herald of Truth. THE CLEANSING BLOOD.

"But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1: 7.

To walk in *all* the light Christ gives us is the condition in which to secure all the virtues of the blood of the Son of God. The office of Christ's shed blood is to cleanse, to wash, to thoroughly remove our inbred sin. And the office of the Holy Spirit is to teach and illuminate the soul thus cleansed. The stains of sin are so deep, that nothing but the blood of Christ can thoroughly cleanse them away.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Why then not walk in all the light Christ gives us and have the virtues of his blood applied to our soul? A certain writer said, it is the blood of Christ that brings down every blessing to the soul. We never place a brighter crown on Jesus' head, than when we plead his precious blood. If we make mention of the blood of Jesus we may rest satisfied that we shall have our desire of Him. All prayer is answered as it urges the blood of Christ as its only plea. If we carefully study our Bibles we can trace the scarlet thread from Genesis to Revelation. The question might be asked, Why do not all that profess to be Christians receive the full virtue of Christ's blood? The reason may be, they do not comply with the conditions. They may not be

willing to walk in all the light God gives them, and do not fully trust Jesus to cleanse from all sin, not only a few but *all*. Our depraved and evil nature needs to be hid away beneath the blood of Jesus.

Those who are willing to humbly walk in the light of God—worshipping 'him in Spirit and in truth'—and faithfully labor for the cause of Christ and the salvation of never-dying souls with all the light God gives them, will often be misjudged and classed with the Pharisees or those who have made shipwreck of their religion. "Charity thinketh no evil." God knows all his true children, and no one is able to pluck them out of his hand. When he comes to gather his children home he will take all those who have washed their robes and made them white in the blood of the Lamb.

"And one of the elders answered, saying unto me, What are these which are arrayed in white robes and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb." Rev. 7:13, 14.

"Have you been to Jesus for the cleansing power?"

Are you washed in the blood of the Lamb? Are you fully trusting in his grace, His hours?

Are you washed in the blood of the Lamb? When the bridegroom cometh, will your robes

Pure and white in the blood of the Lamb? Will your soul be ready for the mansion bright, And be washed in the blood of the Lamb?" ELLEN PLANK.

#### For the Herald of Truth. FOR THE SUNDAY SCHOOL CHILDREN.

No. 19.

One of the noblest things in life's career is the trust one can have in the other. Without this there would be a dead lock all the time in the business world. The social life would lose its charms, and the Christian life the love for one another. The basis for trust is truthfulness, which when established in an individual can easily be maintained throughout life, but which can also be easily overthrown; for one deceptive act seriously shakes the trust others have placed in us. So that in our anxiety to build up a reputation for trust, we should be extremely careful to maintain it. A person who forfeits his claim for trust, cannot prosper in any pursuit in life, his friends will abandon him, for all men dislike to be deceived.

Now children, young and old, as you must plainly see the necessity of living an honest life, for your good, don't un-

der any circumstances, however great, apparently the gain, or the close quarters you may be driven into, I say, don't taint your reputation by deception, for you may never after be able to recover it. Imbed it into your very nature, so it cannot be overthrown, that your promise must stand good under all circumstances, you will not then in vain ask for a helping hand should reverses overtake you, nor will you lack for a host of friends.

In the Christian life let it be your highest ambition to build a sure foundation for trust, so your fellow-travellers can safely repose full confidence in your sincerity in the cause. For misplaced trust in a Christian is a very bad thing; it greatly impairs the Christian cause, and appears doubly sinful in the eyes of just persons. Men can be deceived, but God never. I sincerely hope that none of my readers will ever give cause for misplaced trust. For the one who deceives must pay the penalty in the end. Labor diligently so all your acts, all your promises and all your duties will give full confidence to your fellow-men; you will reap the good fruits therefrom as well as they, and more so, for when you pass the limits of this life, and enter the other your works will follow you.

UNCLE HENRY.

#### SUNDAY SCHOOL LESSONS.

##### LESSON II.—JAN. 8.

REBUILDING THE TEMPLE.—Ezra 3:1-13. *Golden Text.*—They praised the Lord, because the foundation of the house of the Lord was laid.—Ezra 3:11.

*Time.*—Probably about 536 B. C.

*Place.*—Jerusalem and the land of Judea.

*Introduction.*—Jeshua (or Joshua) was high priest. He was a grandson of Seraiah, the high priest who was put to death by Nebuchadnezzar at Riblah, when king Zedekiah was blinded. Zerubbabel was made governor of Judea by the Persian powers. Cyrus was king of Persia, and sole ruler over Babylon. Jerusalem was at this time a most disorderly city half in ruins and half in process of building. The exiles, numbering 50,000, after their long march, hard march from Babylon, a journey 500 to 700 miles long, according to the route they took, and occupying at least four months, reached Jerusalem the last of July. They could at once take possession of the city and the immediate vicinity, but on every side the heathen tribes pressed upon them.

##### DAILY READINGS.

M. Rebuilding the temple. Ezra 3:1-13.  
T. Reading the law, Neh. 8:1-12.  
W. Keeping the feast, Neh. 8:13-18.  
Th. Joy of the people, Jer. 33:7-16.  
F. God's covenant renewed, Jer. 33:19-26.  
S. His mercy declared, Ps. 118:1-14.  
S. Joy of the redeemed, Rev. 7:9-17.

##### LESSON III.—JAN. 15.

ENCOURAGING THE PEOPLE.—Haggai 2:1-9. *Golden Text.*—Except the Lord build the house, they labor in vain who build it.—Psa. 127:1.

*Time.*—About 521 B. C. Fifteen years after the last lesson.

*Place.*—Jerusalem and vicinity.

*Introduction.*—Time lost. After the foundation of the temple had been laid, "twelve precious years were wasted." The uprise of Jerusalem from its ashes attracted the eyes of all the nations around them. The Samaritans said, "Let us build with you, for we seek your God as ye do." But the Jews had suffered too much from this mongrel race, with its corrupted religion, and its practice of idolatry. This brought on strained relations which finally developed into a fierce quarrel, so that they dared not proceed with the building of the temple. At this time Darius Hystaspes became king of the Babylonian empire, and the prophets Haggai and Zechariah came to encourage them to take up the work from which they had been frightened.

Haggai. This prophet is generally regarded as an old man at this time (2:3). It is not probable that he was one of those who had seen the glory of the first temple.

The lesson teaches (1) That it is wise to forget discouragements of the past, and press forward. (2) That strength of character is required in all good efforts; one of the duties of Christian life is to be "strong." (3) That God's covenant of mercy is unbroken with us all. (4) That all secular success is within the hands of God and will be given in proper measure to his children. (5) That the true glory of the church of God is a spiritual glory.—Hurlbut.

##### DAILY READINGS.

M. Encouraging the people. Hag. 2:1-9.  
T. The command to build. Hag. 1.  
W. The command obeyed. Ezra 5:1-5.  
Th. God's keeping assured. John 14:1-14.  
F. Worship and glory. 2 Chron. 5:11-14.  
S. Assurance of help. Isa. 41:1-14.  
S. God for us. Rom. 8:24-31.

##### LESSON IV.—JAN. 22.

JOSHUA THE HIGH PRIEST.—Zech. 3:1-10. *Golden Text.*—We have a great high priest that is passed into the heavens, Jesus the Son of God. Heb. 4:14.

*Time.*—About B. C. 520. Zechariah began to prophesy; soon after the last lesson.

*Place.*—Jerusalem.

*Introduction.*—Zechariah was apparently a younger man than Haggai with whom he was associated. He was born in captivity, of a priestly family, and succeeded his grandfather in the priestly course.

Joshua is the high priest mentioned in Lesson II. and III. as Jeshua the son of Jozadak or Josedech.

The Angel of the Lord seems to be Jehovah himself or a direct messenger from Him. The lesson teaches (1) True worshippers stand in the presence of the Lord. (2) Where the sons of God present themselves Satan comes also. (3) The prime reason for our salvation is God's choice. (4) Distrust of salvation and self accusation are not in harmony with the Spirit of God. (5) It is God that justifieth. (6) With the inner and spiritual grace God expects the outward and visible sign. (7) Permanent salvation depends on personal faithfulness. (8) All the Mosaic ritual prophesied of Christ's coming.

##### DAILY READINGS.

M. Joshua the high priest. Zech. 3.  
T. Satan an accuser. Job 1:6-12.  
W. Satan and the ungodly rebuked. Jude 9-16.  
Th. All as unclean. Isa. 64:6-12.  
F. The church clothed. Rev. 19:1-9.  
S. Priests of the law. Ex. 19:1-9.  
S. Priests forever. Heb. 5:1-6; Rev. 1:4-6.

## HERALD OF TRUTH.

JOHN F. FUNK, EDITOR  
J. S. COFFMAN, ASST. EDITOR.  
A. B. KOLB, ASST. EDITOR.

January 1, 1893.

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THE HERALD OF TRUTH is one dollar per year.

*Der Herold der Wahrheit* is one dollar per year.

THE ENGLISH AND GERMAN HERALD to one address is \$1.50 per year.

THE YEAR 1893 begins and ends with Sunday.

WRITE 1893 NOW, we will endeavor to do likewise.

MAKE good resolutions in any at all, and ask your God to help you in keeping them.

WATCH THE LABEL ON YOUR HERALD. We find that some of our subscribers are not aware that the letters and figures following the name on the label tell us and the reader as well when the subscription ends. Thus, were a label to read,

"Smith John, e dec. 92" it would tell both us and Bro. John Smith that he has paid for the HERALD in English (e) until the end of December (dec) 1892. If the date on your label remains the same on the second number of the HERALD you receive after you have sent the money kindly tell us by postal card and we will look up the matter.

OUR SUBSCRIBERS will please see that the label on their paper bears the date '93. We are at all times prepared to accommodate you in this matter, on receipt of the necessary remittance to make the date read as above stated.

TWENTY-FOUR PAGES.—On account of the extra amount of matter on hand and the reduced amount of space in the last two numbers of the HERALD we are obliged to add eight pages to our regular issue. The next number will probably be of the usual size.

MEETING OF THE EVANGELIZING BOARD.—The Annual Meeting of the Mennonite Evangelizing Board of America will be held (D. V.) on Wednesday, Jan. 18, in the Clinton Amish meeting house near Goshen, Ind. A cordial invitation is extended to all to attend.

OUR SUNDAY SCHOOL LESSON HELPS for First Quarter 1893 will be delivered prepaid at the following rates:

1 copy 1 year, each..... 20c.  
5 or more copies, 1 year, each.. 12c.  
5 or more copies, 3 mos. each.. 3c.

AS HAS BEEN OUR usual custom at this time of the year, we are at present sending out statements to all those of our subscribers who are in arrears. We would be pleased to have prompt remittances from all our friends who are in arrears, yet we trust none will be offended at the receipt of a statement from us. If there are any who may have sent their money after we had mailed their statements but before the statement reached them, kindly return the statement informing us when you sent the money. In this way mistakes and unpleasantness may be avoided.

WORDS OF CHEER.—In order to introduce our children's paper into many families where it has hitherto not been taken we offer special inducements to subscribers and agents. Every person who sends us 25 cents receives the WORDS OF CHEER for one year and a beautiful premium book with pictures and stories. To the agent who will send us twenty paid subscriptions will receive an elegant Oxford Teacher's Bible. For one hundred new subscriptions we will present the agent with one of our elegant \$8.00 Illus-

trated Family Bibles. The WORDS OF CHEER is an excellent paper for young children and the extra inducements offered should insure it a large increase in circulation.

OUR FAMILY ALMANAC for 1893 is ready for delivery and all orders are promptly filled. It contains a list of names of ministers with their addresses, and other useful and interesting matter. Sent postage paid as follows:

1 copy ..... \$ .08  
4 copies ..... .25  
12 copies ..... .50  
25 copies ..... 1.00  
100 copies ..... 4.00

Sent by express, purchaser paying the charges:

\$3.50 per ..... 100 copies  
\$5.00 per ..... gross (144 copies)

In Ontario all orders for Almanacs will be filled by Cressman and Hallman, at Berlin, Ontario. The money in postage stamps or money order should be sent with all mail orders.

BRO. J. S. LEHMAN, left Elkhart on the 19th to visit the brotherhood at Arcadia, Hamilton Co., this state. He expects to be gone a number of days.

BRO. D. J. JOHNS, of Goshen, Ind, who with Bro. J. P. Smucker, of Nappanee, Ind., had been visiting some of the churches in Illinois, stopped off between trains at Elkhart on his way home on the 20th of December. God owned and blessed the work of the dear brethren on their visit, a number of souls having been moved to come to Christ.

OUR CATHOLIC FRIENDS do not deny that it is the aim of Rome to make of America a Catholic nation, "and," the editor of the *Catholic Record* says, "as the Catholic church is the true church this will be done in the course of time." The Catholics claim that the pope has no political aims or designs on this country. This is easily understood when his aim is comprehended. What would be the politics of this country were the Catholics to gain the supremacy? They would be just what they are in localities in this country where Catholics now have the supremacy, and what a wolf will do in one place it is likely to do in another if it gets the opportunity.

WHAT NAPOLEON BONAPARTE was in the martial world, Jay Gould seemed to be in the financial world. Napoleon's ambition was for other monarchs' kingdoms; Gould's was for other men's fortunes. Both were successful almost beyond comparison or precedent, and yet, was not their very success failure? Gould waged crushing wars against all who dared oppose him, determined, persistent, ever on the alert, and one financial victory after another was achieved until from an obscure farmer boy he became the king of millionaires.

In recent years especially after his one unconquerable enemy that was not to be bought off, undermined or crushed out—consumption—had set a firm grasp upon his victim, we are told that Mr. Gould held to the simplest and most orthodox religious opinions. His private life was irreproachable, his family being very near and dear to him. But with the religious opinions he held and the capital he commanded, why did he not do more for the cause of Christ and the welfare of humanity at large? This question remains unsolved. Of his vast fortune, variously estimated at from sixty to one hundred millions of dollars, he derived no more comfort than the day laborer who has all his creature wants supplied, and now his fortune goes into the hands of his heirs who are equally as unable to spend it as he was. It may be that Providence has in it all an illustration to show us the force of our Savior's words, "The poor ye have always with you, and ye may do good to whom ye will."

A POINTED REMINDER.—We clip an editorial from the *Gospel Messenger* which fits our own case so well, at least in places, that no attempt will be made more than is made in the editorial to explain the present condition of unfortunate churches.

"For years we have heard of congregations where the few aged ministers are so very distrustful of the younger brethren that they do all they can to prevent others from being elected to the ministry, fearing that they may prove unfaithful to their trust. These ministers grow old and feeble, cannot edify the people like they could in former years, and the rising generation drifts away to other churches, whereas, if younger ministers had been trained for the work, the church might have grown in numbers as well as influence, instead of diminishing. These aged

ministers will soon pass into the other world without leaving any one to look after the flock. We cannot help thinking that such preachers will have to render an account for this great neglect of duty. It seems to us that this is at least as great an error as proving unfaithful in the ministry. These aged brethren should, by all means, see that the church has an opportunity of finding in her ranks some one who can serve her when the older ones are too feeble to do so. As a rule the church can find some one, if she only has an opportunity and proper instructions. There are scores of churches where young brethren should be called to the ministry, so that they can be trained for the work that must, sooner or later, fall to their lot to perform. It is true that the preaching of the Word should be entrusted to none but faithful men, but we do not want to be so particular as to leave the work wholly unprovided for. While we would like to have the very best of ministers, we must remember that we cannot always get them. It should also be remembered that some of our most reliable preachers at the present time were made from rather unpromising material. Ministers we must have, and all God asks of us is to make them of the most worthy material that can be found. Let us learn to do our duty and then trust God some in this matter, as well as in other things."

## CORRESPONDENCE.

FROM HARTFORD, LYON CO., KAN.—On the 3d of December, 1892, the brethren Bish. Joseph Schlegel and Pre. Joseph Gascho of Seward Co., Neb., came here on a visit, and during their stay held a number of meetings. Communion services were also held, in which all but two of the members took part. Our hearts are full of gratitude to God and the brethren for this visit. COR.

FROM LIVINGSTON CO., ILL.—On the 14th of December, Bish. J. P. Smucker and Bish. D. J. Johns, of Elkhart Co., Ind., came here from Bureau Co., Ill., where they had been visiting and laboring for Christ. An appointment that had been made for them that evening in the Old Amish meeting-house was not very largely attended on account of the darkness and unpleasant weather, but the meeting was a good one. The brethren spoke from Gen. 1:3-5, which was very appropriate for the evening. Next day we had meetings in the forenoon and afternoon, which were well attended, and the Word of God was preached with power. The words they spoke made deep impressions on the minds of their hearers. Let us hope that good fruit will result therefrom. The Lord be with our dear brethren in their labors. J. P. SCHMITT.

SCHICKLEY, FILMORE CO., NEB., DEC. 12, 1892.—On the 19th of November, Bish. Joseph Schlegel and Joseph Rediger of Seward Co., Neb., visited us. They preached here on Sunday, and on Monday we observed the communion, the first one since we are here. We rejoiced at this privilege, and thank God for the blessings we were permitted to enjoy, in hearing his word through his ministers. COR.

FROM THE DEER CREEK CHURCH, JOHNSON CO., IOWA.—Sunday Nov. 27 seventeen young people were received into fellowship through the solemn ordinance of baptism by Bish. J. F. Schwartzendruber. This work had been somewhat delayed as some had not become thoroughly convinced in their minds that it is necessary to make an unconditional surrender to God's Word and yield obedience to His will and ordinances. May they now as they have yielded obedience, be truly a light of the world and salt of the earth that their life may not be fruitless of good works. COR.

FROM FRANKLIN CO., PA.—Saturday Dec. 3, preparatory services were held at the Williamson meeting-house by Bish. Benjamin Zimmerman of Cumberland Co. The ministering brethren Philip H. Parret, David H. Gsell and Benjamin Leshner, and deacons C. Eby and M. Hege were also present. One precious soul was added to the church by water baptism. May the Lord bless her and give her grace to be a bright and shining light in the vineyard of the Lord.

Sunday Dec. 4, communion services were held. A goodly number from our neighboring congregations were present to partake of the emblems of the broken body and shed blood of Christ. Bro. George Keener was with us and assisted in the services. The brethren are very thankful for the visit, and I would hereby cordially invite all ministers passing this way to stop and see us and help us to establish the work of the Lord in our community. COR.

OPAL, FAUQUIER CO., VA., DEC. 5, 1892.—We are building a union meeting-house here and will have it finished by spring. As it is to be a house for all denominations, they press very hard on me to have one of our ministers present on the day when it is to be opened for worship. I shall give notice through the HERALD as soon as the day is decided upon. It will be a very good time for some of our brethren to come and see our country and our surroundings. It might be an inducement for some more to settle here with us and build up the church of Christ, and establish the peaceable non-resistant doctrine of the gospel.



It is encouraging to look over the pages of the HERALD and see how the brethren are working for the cause of Christ. There is yet work for us all to do. We see that the harvest is plentiful, but the laborers are few. We who are alone, or almost so, and without a minister, feel very much encouraged by sermons that reach us through the HERALD OF TRUTH. Is there not some one that would deny himself and come into our midst next summer and stay several months and preach in the new meeting-house? May the Lord bind us all together in love and union in our Lord and Master.

H. L. RHODES.

FROM MAHONING CO., OHIO.—The church here is just now passing through a season of refreshing, and we feel that the work for God's kingdom is being revived. Bro. J. S. Coffman came into our midst Dec. 7 and labored with us seven days, in which time he held a number of interesting meetings in this community, and we feel that God has blessed these labors. So far fourteen souls have come out from the world to confess Christ, and there are still others who are almost persuaded. May the prayers of the church be that God will still touch the hearts of others and make them feel their ruined condition and cause them to turn to Him and seek life. Bro. Coffman left for Wayne Co., Ohio, on the 14th.

A Bible class or young people's meeting was recently organized in the Oberholzer church, and the interest manifested in it has greatly encouraged us. Last Sabbath it was decided to continue our Sunday-schools here through the winter. The interest and attendance, up to this time, has been well maintained, and we believe it will continue so through the winter if God adds his blessing. M.

SHAMBAUGH, IOWA, NOV. 24, 1892.—God has been very merciful and kind to us here. We feel truly thankful to have been again visited by one of our dear ministering brethren, Andrew Shenk of Elida, Ohio. He came here on the 17th and held four very interesting meetings. He left on the 22d. He seemed sad to see some of our dear and dear ones still standing aloof from God, but we were reminded of the words, "Cast thy bread upon the waters, and it shall return after many days." To us it was a rich spiritual feast and, we could say, "Bless the Lord, O my soul, and forget not all his benefits." We hope the time spent together in admonition, prayer, praise and song may bear fruit.

Oh, should we not at all times earnestly invoke the richest blessings of God upon our evangelizing ministers who leave their homes and loved ones to go from place to place, often among stran-

gers, preaching the unchangeable Word of God, building up the faith and principles we hold so dear, and gathering souls into the kingdom of Christ. God bless their efforts to his honor and glory, and may we who have accepted Christ support their efforts by earnest prayers and faithfulness in our work and conversation.

Brethren and sisters here are well with the exception of Grandmother Eberly, who is lying very sick. No doubt she will soon cross over to the other side.

LEAH A. HORNING.

FROM ZION'S CHURCH, ALLEN CO., OHIO.—The church in this place has just completed a new meeting-house, which was opened for service on Sunday Dec. 4. It was formerly known as the Riley Creek meeting house, but the new house has been named Zion's meeting-house, and the church will hereafter be known as ZION'S CHURCH, in Allen Co., Ohio.

On Saturday previous services were held in the old meeting-house, where ten precious young souls were received into the church by water baptism. May God direct and keep them faithful.

The new building is a plain commodious structure 35x56 feet with a 16 feet ceiling, and two small rooms at the side of the minister's stand. The house is well arranged and will seat about 400 people. The building has a good cellar walled with stone, and is heated with a furnace. The attendance on Sunday was large; the house was well filled, with additional seats in the aisles. The services were conducted by C. P. Steiner, J. F. Funk, John Shenk and C. B. Brennenman; the services were conducted in the English language. In the afternoon the communion of the Lord's Supper was observed, and a large number participated in the solemn ordinance. The church here is largely composed of young people. A good Sunday-school is maintained, and the church seems to be zealous and filled with the desire to do what they can to promote the cause of Christ.

SOUTH WEST, IND., DEC. 2, 1892.—To the many dear readers of the HERALD OF TRUTH. If the editor allows me space I shall, by the help of God, have a letter for you all, first to you, dear brethren and sisters in the East, especially to you with whom we met on our recent visit, and also to our beloved in the church at home. May the God of love and peace bless and sanctify us all for his use; for without this sanctifying power we cannot be successful workers in his vineyard. May Christ breathe upon us as he did on the apostles, and may we receive anew the Holy Ghost. How hard, how fruitless, will our labor be without an overflow of His Spirit and love! May we,

dear reader, be a well of water springing up into everlasting life! Let us humble ourselves under the mighty hand of God. Let us, then, drink in everlasting life and vigor; for this is the gospel way of receiving.

I am thankful for the privilege of writing to you through our church paper. I do not know what you all think of the paper. I have seen things in it which I thought not so good, while others were very good. Among the many good things appears the "Letter to a Minister," in the issue of Nov. 1, 1892, page 1, second article. Dear friends, please read this article again, especially do I request this of our dear people at home, for it has something for us all in these troublesome times. May God give us grace to read it for ourselves and not for others.

What made me refer to this letter is this: Last Sunday evening we opened a Bible reading here at Yellow Creek. When I saw that so many are in favor, while others were opposed to it, it made me think of the necessity of bearing and forbearing with each other, and that such a work should not be entered upon without prayer and church counsel. Little did I think a year ago that we would soon have a meeting of this kind. I wasn't at home one week from our trip to the East until a meeting of this kind was proposed to me, and I soon found that many were in favor of such a meeting. After giving it a prayerful thought, Bro. Long (one of our deacons) and I presented the matter to our bishop, and by his advice we brought it before the church on Sunday Nov. 20, and on Thanksgiving (the 24th) it was decided upon, a large majority being in favor of the Bible reading. A number were opposed to it; others expressed themselves neutral. The ministers of the district are to have full control of this meeting.

A word to the favored ones. I again call your attention to the article above referred to. The author of that article refers to an exalted, dominating spirit manifesting itself by the more favored ones. Never let this spirit and this inclination drift away from the old order and teachings of the church which she had in her infancy manifest itself in us. Never speak an unkind word to the brethren nor to any one that does not see things as you do. If this meeting has no tendency to lead you day by day in self-denial and non-conformity to this world, it is evident proof that the spirit of God is not in us as it should be, for pride and anger and all evil speaking come from the enemy of souls, and do not belong to the child of God, but will, if indulged in, eventually ruin any child of God, and the church, and society, it matters not how high the standard, and how much reading and praying may be done. Beloved in the Lord, let us submit ourselves,

therefore, to God; let us resist the devil, and he will flee from us. Let us draw nigh to God, and he will draw nigh to us. He will resist the proud, but will give grace to the humble. I have this confidence in you that you will reverence your God, and respect yourselves, and that you will not break the promise made with an Almighty God, the searcher of all hearts. We have promised to renounce the world with all its pleasures and vanity, and to live true to our God until death. May God give us grace never to break this vow. Let those who have broken the vow renew it before it is forever too late.

A word yet to those who think that a meeting of this kind has a tendency to lead the church into pride and away from the simple teachings of Christ and the church. Will you kindly bear with us, in a Christ-like spirit of love, until you see the fruits of this meeting? It will soon bring forth fruits of the Spirit or works of the flesh (read Gal. 5). If you cannot meet with us at the house of worship, read your Bible, sing and pray with your family at home; then, when you learn that the meeting is not conducted in accordance with the plain and simple teachings of Christ, come and help to stop it at once. But whatever we do, let us work together with Christ in God. Brethren, the time is short, and souls are precious, and some of these precious souls are on the way to ruin. Come, let us rescue them while there is an opportunity left. The religion of Jesus Christ is an inward work which manifests itself outwardly. Let us take heed to our conversation and manner of dress, and to our daily walk, in the family, at home and abroad, as well as in the church, so that souls may be saved and God be glorified.

NOAH METZLER.

South West, Ind.

A VISIT WITH AN AFFLICTED BROTHER.—It was my blessed privilege to-day to visit our aged brother and former minister, Jacob Funk, of Chester Co., Pa. For the past two years he has been unable to use his lower limbs. What led to his disability began about seven years ago with a sore toe. After a while gangrene set in, gradually destroying the foot, until four years ago when it was deemed advisable to amputate the member. The wound healed up and we had the pleasure of seeing Bro Funk attend meeting a number of times. Meanwhile the other foot was affected in the same way, and though the foot is apparently healed, yet it will not sustain his weight, and for the past two years he has not been away from his house.

The brother is cheerful and happy as he can well be, always looking to God for comfort. He said, "I am not lonely; the Lord keeps me company. Sometimes I

lay awake for hours at night, but I am not alone, the Lord is with me." He says he has better health than he had several months ago, but does not expect to be healed (bodily). He is very thankful to the many brethren and sisters who come to see him from time to time. He is always glad to receive company and wishes that all who can would come. It is indeed a blessing to me to visit Bro Funk. He bears his trials as only a Christian can. I could not leave him without being impressed with the fact that when a person was at death's door once, worldly matters would not soothe him.

A. LATSHAW.

#### SUNDAY-SCHOOL ITEMS.

FROM SCHICKLEY, FILMORE CO., NEB.—We closed our Sunday-school on the 27th of November for the winter. God bless the work done in his name, that it may bring forth fruit in due season. COR.

FROM CHESTER CO., PA.—The East Vincent Mennonite Sunday-school has decided to have school every two weeks during the winter, on the Sunday when there is meeting and just preceding the services. This is certainly a step in the right direction, and will yield good results. Heretofore the Sunday-school has been closed during the winter. It has been customary to present each of the pupils with a suitable book at the close of the school. Accordingly each one received a book on Sunday Oct. 27, the usual time for closing our school in former years. COR.

FROM THE MACKINAW CHURCH, WOODFORD CO., ILL.—Our Sunday-school was closed on the 20th of November, for the coming winter. Bro. Christian King was our Superintendent. The pupils were earnestly admonished not to forget what they had been taught from the word of God. The attendance during the summer was good. We expect to reopen the school next spring, for we believe it is a great blessing to the young people and the church, since it is a very efficient means of bringing the rising generation to the Savior and into the church. God bless the work.

C. W. HEISER.

INFANT CLASS TEACHERS and Sunday School workers will be amply rewarded for studying carefully the articles on "How to Conduct Infant Classes," by Phoebe Funk and J. K. Hartzler. The former is an experienced teacher in the Primary Department and her words of advice and caution come to us with the weight of authority. H.

#### RESOLUTIONS

Adopted at the Conference held Nov. 14 and 15, 1892, in the Bruderthal Mennonite Meeting-house, at Mountain Lake, Cottonwood Co., Minn.

After the opening exercises the resolutions adopted three years before were read and approved.

The following questions were then presented for deliberation:

1. What purpose is a conference to serve? Why shall it be held?

Resolved, That a Conference is held for the advancement of and encouragement of the cause of our Savior, according to the example of the first Christians, Acts 15, where matters which hindered the progress of the cause were by the grace of God removed, and the Christians, furthermore, were strengthened in the faith, and that charity should be the motive, according to the words of Paul, 2 Cor. 5:4.

2. Who may be numbered with the body of Christ, the church of God, whose head is Christ?

Resolved, That those constitute the body of Christ who, according to the Word of God, have sincerely repented, according to Mark 1:15; Acts 2:38 and 17:30, and thereby, through the further work of the Holy Spirit, have been born again as taught by Jesus, John 3:3, and whose aim and desire is to live a godly life, according to 1 Pet. 2.

3. Such a church is enjoined to build up and advance the cause of Christ. How is this accomplished?

Resolved, That such a church may be built up in various ways, as by the preaching of the Word of God, by Sunday and day school, seasons of edification and prayer, mutual questioning regarding the condition of the heart, ministerial visits, etc., according to the examples of the first Christians, Acts 9:31, and according to the injunction of Christ, Acts 1:8, where activity is enjoined, which is to be fulfilled by the disciples of Christ, first by home, and secondly by foreign mission work, 2 Pet. 1.

4. What benefits do conferences where deliberations or Christian service and worship are conducted give to the ministers and lay members?

Resolved, That the benefits arising from such conferences, where deliberations or worship is conducted are, that one is encouraged by the other, not only ministers, but also the membership, each in his place and condition to be more zealous in fulfilling his duties, while those who stand alone suffer and thus prove a detriment to others. And if the Savior promises his presence to the twos and threes who meet in his name, Matt. 18:20, how much more will he, when many as-



semble in the same manner. Further, it is commanded of the Lord, Ex. 23:17; 34:23; Deut. 16:16.

5. If this be the case, may a member of the church through indifference repeatedly absent himself from the meetings for worship, without detriment to himself and others?

*Resolved.* That no member of the church of Christ cannot neglect attendance at public worship without detriment to himself and others, Heb. 10:24, 25; Luke 11:23; nor without causing offense, Matt. 18; Luke 17:1; Rom. 14:13; 2 Cor. 6:3, 16.

6. What is the duty of the church to counteract the danger of lukewarmness arising from indifference, and which is so displeasing to God?

*Resolved.* That prayer and work are effectual means with which to operate against the danger of lukewarmness, according to 2 Peter 1:2-11. Activity is a necessary feature of discipleship, as Christ himself was busy in his great work and enjoined this duty upon his disciples, Matt. 5:16, and the apostles frequently urge in their epistles, Eph. 2:10; Col. 1:10; 2 Tim. 3:17; Titus 2:14; Heb. 10:24, 25; 13:21.

7. What should be done to encourage educational work among our people?

*Resolved.* That the first step necessary for the sustenance of our school system is to secure efficient teachers, in both English and German, whose references are such as Paul speaks of 2 Tim. 3:14, 15, and Christ refers to, John 21:15-17.

8. Whose duty is it to help in the encouragement of school work?

*Resolved.* That this duty falls primarily upon the parents, according to Gen. 18:19; Deut. 6:7; Joshua 45:11; Ps. 78:3-7 and 2 Tim. 2:2.

9. Is it the duty of individual members, for instance such as have children within school age, to contribute to this work, or shall it be a combined movement?

*Resolved.* That it is the duty of every member of the church to assist according to their ability in this work, it thus becoming general, not individual, that all children may receive instruction, and that this may be regarded as a part of home mission work according to Resolution 3 of our Conference, where we are referred to Christian activity, in accordance with Christ's teaching, Matt. 19:14; Rom. 12:4-8; 1 Pet. 4:10.

10. May a person who will not submit to the loving hand of God (who through the Son gives us His Spirit), and who does not even seek Christ, much less is regenerated, be a teacher in a Sunday-school?

*Resolved.* That, according to the word of Christ, Matt. 12:34, 35 such a person shall not be a Sunday-school teacher.

11. What is the import of the following passages, 1 Cor. 6:2; 1 Pet. 3:18-20 and 4:6?

*Resolved.* That the brethren Isaac Peters and Cornelius Wall be instructed by the Conference to prepare an article on 1 Cor. 6:2, and the brethren Henry Fast, Sen., and Cornelius Friesen to prepare an article on the texts 1 Pet. 3:18-20 and 1 Peter 4:6, said articles to be published in the HERALD OF TRUTH.

#### RESOLUTIONS

Adopted at the members' Conference on the 16th of November, 1892:

1. Is the membership willing to labor in evangelizing work?

*Resolved.* That the church will work in this field.

2. Is a person present who is willing to labor in this direction?

*Resolved.* That Bro. Aaron Wall will labor in this capacity at a time to be decided on by himself.

3. Is it the sense of this congregation that the work of a colporteur is beneficial?

*Resolved.* That the work of a colporteur is beneficial, and that it is desired that as soon as a man is found he be sent forth in this work.

4. Are the ban and shunning separable?

*Resolved.* That they must not be separated.

5. Where shall the next Conference be held?

*Resolved.* That the next Conference shall be held with the church at Inman, McPherson Co., Kans.

With these resolutions Conference closed with singing and prayer, to meet again, if the Lord will, as above stated.

#### A VISIT TO THE WEST.

By request of the Evangelizing Board I started westward on the 27th of September to visit brethren and sisters in different places in the far West. My first stop was in Topeka, Kansas with Bro. John Shank's. We held devotional exercises together, which seemed to be as a refreshing shower to them. Ministers traveling through here should not fail to stop with them; they live 606 East Tenth St. From here I went to Marion Co., arriving here on Thursday. I remained one week, visiting among the brethren and sisters and holding a number of meetings. My visit here afforded me much pleasure; the love for and the interest manifested in the cause of the Master by the young as well as the older brethren and sisters is indeed commendable as well as encouraging.

I next went to Harvey Co., a number of the brethren and sisters accompanying me. Here, again, I spent several days, during which time it was my privilege to attend conference, the communion, a

number of other meetings and also to visit a number of brethren and sisters. This was again a season of spiritual refreshing to me.

Oct. 11th I went to Pawnee Co., to visit the small Amish church there. This church has been called to pass through a season of adversity, yet we feel that they can now say, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again to a lively hope etc." From here I went to Finny Co., where I found five members in charge of our dear ministering Bro. Michael Shank; these also have passed through seasons of discouragements. At one time quite a number of our people lived there, but on account of failures in crops, they became discouraged, and went east again, leaving the few members above referred to, to fight the "good fight of faith" alone. We felt assured however, that they had gained the victory. They have also since been blessed with better crops, so that we could not help but think, as we saw the country dotted over with shocks of grain, that it would have been better for those that left had they remained there. I remained here several days, holding a number of meetings. In the meantime Bro. R. J. Heatwole of Harvey Co., also came to help in the work here, and also to accompany me still farther west. When I saw him I felt to "thank God and take courage." We now left for Colorado arriving at Trinidad on the 22d (see Bro. Heatwole's article in previous number of HERALD). Here we found two members still strong in the faith, although they had not heard a sermon for two years. We held several meetings here, with the happy results of two precious young souls being gathered into the fold, while still others seemed to be under deep conviction. I feel to say to the dear brethren and sisters here: "I do not cease to pray for you and to desire that ye might be filled with the knowledge of his will in wisdom and spiritual understanding, that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work and increasing in the knowledge of God," and, "that ye may be blameless and harmless, the sons (and daughters) of God, without rebuke, in the midst of a crooked and perverse generation, among whom ye shine as lights in the world."

We now left Colorado and again went to Finny Co., Kansas to still further carry on the work there which we felt we had left unfinished. We arrived there Saturday the 29th and remained until Nov. 3d, holding a number of meetings. Here we again had the pleasure of seeing three precious souls come out upon the Lord's side. God grant that they may be "faithful until death," that they may receive "a crown of life." I feel to say to

all there, "Be ye steadfast, immovable, always abounding in the work of the Lord; forasmuch as ye know that your labor is not in vain in the Lord;" and again, "That the trial of your faith, being much more precious than that of gold which perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."

From here we went to Ness Co. We remained here until the 13th and held a number of meetings at different places. Here again two young souls united with the church in the service of the Lord. May God continually "work within them both to will and to do of His good pleasure."

We now went to Rice Co., where we found one family of our people, Livingston by name, formerly of Illinois who had not been visited by any of our ministers for about eight years. We remained here only one day, as our time was now limited, and then started eastward, Bro. Heatwole stopping in McPherson Co., while I went on to Topeka stopping again with Bro. Shank's, where the time was pleasantly and we trust profitably spent. From here I went to Page Co., Iowa. The church here feels very keenly the losses she has sustained, as they are at present without a minister. Their bishop was removed by death and their minister moved to Kansas. We held four meetings at this place. At all of the above named places the best of order prevailed and a deep interest was manifested. I feel to say right here that it is not possible for any one to know, except those who have been there, how much our dear brethren and sisters in their isolated condition appreciate such visits. According to Bro. Heatwole's report there are at present not less than twenty-five places under his care that ought to be regularly visited. Some one will perhaps say (as I once did), Why did our members thus separate themselves from the main body of the church? But might we not as well begin to question why our forefathers did not all remain in Pennsylvania and the eastern states? Was not their moving abroad the very reason and cause that we now have flourishing churches in Ohio, Indiana, Illinois, Missouri, Kansas and other places? Even admitting that some of our people have made mistakes in thus isolating themselves, does this justify us in leaving them to shift for themselves? If some of our near relatives would go to some distant country and would get in want of the necessities of life and would apply to us for help, would we not respond to their call? Oh! how much more ready should we be to respond to the calls of our dear brethren and sisters in Christ who are soliciting our aid spiritually! Can we still censure them and refuse to lend them our aid when the cry

is ringing in our ears, "Come over into Macedonia and help us!" and the great commission of our Savior comes to us when we open the Bible, "Go ye therefore and teach"? Might we not very reasonably conclude that the hand of the Lord has been in this scattering of the members in order to draw our people out into the great harvest field, so that some, at least, of the souls that are ripe for the Master's kingdom may be gathered in. Let no one suppose for a moment that our people are the only ones that stand in need of our aid. By no means! Almost wherever we go we find souls that are in sympathy with the doctrines of the Bible as taught by our people, and are ready to be gathered in, and now the question comes to me in all seriousness, If these souls are not gathered in, and consequently are lost, who will be accountable for it, they or the church? I for one feel sure that it is only after we really enter into the work that we can fully understand the language of our Savior when he says, "The harvest truly is great, but the laborers are few." May God help us as a church that we may as with one mouth, "Pray the Lord of the harvest that he would send forth laborers into the harvest," and that we may then "show our faith" by acting in accordance with our prayer.

After leaving Page Co., I went to Taylor Co., to visit my brother-in-law; remained here one day and then started homeward, stopping in Elkhart a short time, and reaching home on the 25th. I found my family well. I feel truly thankful to God for his protecting care over us while absent from each other. I also feel to return thanks to the many dear brethren, sisters and friends with whom I met, for the kindness shown me while among them. The Lord richly reward you all for the same is my prayer. Yours in the bonds of Christian affection.

Elida, Ohio. ANDREW SHENK.

#### HOW TO CONDUCT INFANT CLASSES IN SUNDAY SCHOOLS.

An Address delivered at the S. S. Conference by J. K. HARTZLER.

A Sunday-school teacher who had taught a Bible class and afterwards a class of children, once said: "It is so much easier to teach the children than the Bible class, because they always believe just what you tell them and they never challenge you." True indeed is it, that children, trustful as they are by nature, believe just what the teacher or the parent tells them. It is then of the utmost importance that the children be taught what is true and what is right without any admixture of error. To teach the Gospel to childhood, so as to give right impressions

at the start is a sacred work. Dr. Gregory has well said: "In all the length of existence there are no hours more full of consequence than those which lie at the beginning of the one above childhood which each soul is permitted to enjoy." "Scratch the green rind and the scarred oak Will tell of three centuries to come."

But if the teacher aim only to teach the letters and some spelling and reading, this by itself can hardly be called a grand work to engage in on the Lord's holy day. The teacher who is earnest and spiritually minded will make it his first object to guide the souls of the little children into the love of God and into the light of His holy Word.

What I have to say on this subject may be arranged under four heads: *The Place, The Teacher, The Lesson, Some Causes of Failure.*

**THE PLACE.**—It is desirable for the children to have an apartment by themselves, near the main room and opening into it conveniently, so that they can engage in the general exercises of the Sunday-school without leaving their seats and yet be secluded during the lesson, and that their circumstances may be as favorable as possible for gaining and holding their undivided attention during the lesson. In general, but little choice is allowed. We must have our little children's classes in the midst of the distracting, and sometimes to children, bewildering hum of the school, or betake ourselves out to one corner, or to a little ante-room without seats low and suitable for children. So placed, teaching will be difficult, the attention will often fail, and the results are likely to be disappointing, still it is not wise to be disheartened and grumble, for the good teacher will do good work and aim to have a good class, even if he has to sit on a slab bench with his class. But, in the planning of a meeting-house, we surely ought not to forget the convenience and the comfort of the Sunday-school.

**THE TEACHER.**—It need scarcely be said that the teacher of an infant class should be a lover of children, able to enter into sympathy with them, able to put himself in their place, able to understand and to manage them. These gifts will go far towards conferring that essential qualification, *aptness* to teach. The teacher can hardly be all this without being, in some degree, bright and entertaining, and this will help greatly in making him, or her, acceptable as a teacher. But, there remains the crowning qualification, the teacher must be a Christian, a covenant keeping Christian, attentive to the voice of the Holy Spirit, and endowed with some power from on high. Let his daily aspirations fall in with the poet's:

"Nearer, my God, to thee!  
Nearer to thee!"

The best teacher in the Sunday-school should have charge of the infant class, because that is the only class that cannot help itself. Its members cannot read, and their minds, though ever active, are not accustomed to connected thinking. The teacher best fitted to lead them into the knowledge of God's saving truth, and into the love and service of God is the one to have the little children's class in the Sunday-school. When the choice lies between one not a professed Christian, but of good morals, successful experience as a teacher, bright in mind, winning in manner, and attractive in person, on the one hand, and an humble Christian, not experienced, nor specially bright, but spiritually minded and faithful, there ought still to be no difficulty in coming to a choice where the love of God prevails over the love of show and sensationalism.

**THE LESSON.**—This may be considered under two heads: (1) How shall the lesson be studied? (2) How shall the lesson be taught?

If the teacher realizes the truth in the words of our Lord, "Without me ye can do nothing," it will hardly be necessary to admonish him to prayer for the divine presence and power as his thoughts turn to the preparation of the lesson. Let it never be forgotten that no attempt to impart the saving truths of God's Holy Word can be taught but a failure if not guided and blessed by the Holy Spirit. But though this be true, the teacher of the Savior's little ones need not expect to be inspired with a knowledge of the lesson and with methods of teaching it, while he sits with folded hands expecting to be filled and fitted for the work. It is part of his work to study the lesson faithfully, because he needs it for his own spiritual nourishment, and he needs it to prepare himself for teaching the lesson.

Teachers sometimes make the mistake of supposing that because so little can be received by the children, therefore the teacher of the infant class need not study the lesson much. But it is not clear that because children can only take in so little, so few points at a time, it is doubly important that the teacher's knowledge of the lesson be so comprehensive and thorough as to enable him to see and seize that portion of the lesson best adapted to the children and most needed by them? Furthermore, his knowledge of Bible truth in general and of the plan of salvation in particular should be so definite, so full and so correct as to save him from the danger of making erroneous impressions, teaching things that need to be unlearned afterward. It is to be feared that there is much of this kind of work done among children.

In studying the lesson, the Bible is the book needed first, last and all the time. The Lesson Leaf, the Concordance, the

Commentary, the Bible Dictionary, and the Bible text book, each and all have their place and are often of great service, but they are not wanted in the beginning of the lesson study.

Four objects should be aimed at by the teacher of an infant class in preparing to teach a Sunday-school lesson: First, the *text*, the words, of the lesson should be learned, including all the context, and the meaning of all words and phrases as used in the lesson. Second, the *teachings* of the lesson, including the truths taught in the lesson, and here a careful discrimination is necessary in weighing and comparing the relative importance of the facts and truths of the lesson, that no time shall be frittered away in considering or teaching what is not vital truth suited to the children. Third, the *applications*, the bearings of the lesson on every day life and on the formation of character. Fourth, the *methods of using the lesson*, or such of its teachings as may be adapted to little children. Here it is desirable to concentrate one's efforts, and not try to teach everything in the lesson.

But select one, or at most only a few vital truths, and then study how to adapt, how to illustrate, and how to impress that truth upon the hearts of the children. "Both interest and power come with a thorough study and mastery of the lesson," says Dr. Gregory. "Teachers, have you not sometimes taken up a lesson with the feeling that the lesson now before you was not so interesting and rich in instruction as some you have had? But you went to work faithfully to look into it as deeply as you could, and as you read it over and over, meditated upon it prayerfully, the mists rolled from your eyes and behold, the lesson glowed with the warmth, the love, the solemnity and the power of divine truth. You found in it something good and strengthening for yourself and felt eager to communicate it, in its fullness and richness, to the children in your class and to everybody else as opportunity came."

After a prayerful study of the lesson, how shall we teach so as to give the good in the lesson to our class? Some seem to know by intuition how to teach, they are naturally "apt to teach," but study and experience are a great help to any one. All great teachers and great preachers have more or less the gift of illustrating, picturing in words. Our Savior—the model teacher—made a free and wonderfully effective use of parables and figures of speech in His teaching. The simplicity of His language and the beautiful fitness of His illustrations, drawn from familiar every-day life scenes, had a wonderful charm for the common people. Let us try to learn from Him the art of illustration and word picturing, and make a wise and effective use of it.

Nothing can be accomplished in the way of imparting truth or making an im-

pression without attention, and as there are special difficulties in winning and holding the attention of children, it is worth while to study most carefully the conditions required to gain and hold attention.

One of the conditions of holding attention is that the mind shall leave its rambling flights here and there and become fixed. To recall the thoughts of a class of restless children the first step is for the teacher to be still. Let them see that you are in readiness to begin work. Waiting thus for a few moments the class will turn their attention gradually to the teacher and then he can begin. It is a good rule for the teacher never to begin until quietness and attention are secured. It is a serious mistake to begin teaching without order and attention. If attention has been lost during the lesson, if one pupil forgets himself and begins to whisper to another, simply stopping all work and quietly looking at the offender is more effective than reproof and makes no bad impression.

The next step is to awaken an interest in the lesson. This may be done by letting your children know by your words and manners that you are yourself interested in the lesson. Second, by relating some interesting facts in the lesson and showing the applications of the lesson to our lives here and hereafter. In short, wake up their minds in the start. Attention, like some things less desirable, is contagious. The earnest and loving teacher with kindness beaming in his face and interest shining in his eyes, will get and hold the attention while he is teaching the lesson.

**SOME CAUSES OF FAILURE.**—1. *Long lessons*, because with little children the power of attention is soon exhausted. Few things are more unwise than to try to compel attention by mere authority. Tact and skill will seek to relieve wearied attention by variety in the topics, change of manner, and quickness to see when to stop.

2. *Want of preparation.* The teacher who goes before his class without clear ideas of what he wishes to get out of the lesson for his class is likely to become embarrassed, and, in his lack of self-possession, do some random talking and aimless questioning that will fail to excite interest or to make an impression.

3. *Dullness.* The teacher who is slow and uses many words to make a point, though he be ever so sincere and well acquainted with the lesson, will lack the glow which produces interest and fruitful results.

4. *Want of skillful questioning.* It is so much easier to merely talk, overflow with the lesson story and explanations that there is a constant temptation to stop with this necessary part of teaching little children, without doing what is quite as necessary, and, far more difficult

than talking, namely, wise and skillful questioning, to ascertain what the children have learned, to give instruction where needed, to correct erroneous notions and impressions, to lead them to think and tell what they know and to verify and fix in memory what has been learned.

5. *Want of the Holy Spirit's presence and guidance.* We are clearly taught in the Holy Scriptures that the natural man cannot discern spiritual things, and that the Holy Spirit is the true interpreter of the Word of God. Our Lord intimates, Luke 10:21, that what is hidden from the wise and prudent may be revealed unto babes. No preparation for teaching the Sunday-school lesson is therefore sufficient to fit the teacher to appear before his class, without seeking the presence and power of the Holy Spirit on bended knees. When the lesson is over, and we have done our best, let us never forget that, though even Paul plant and Apollos water, yet it is God that giveth the increase.

For the Herald of Truth.

#### CAN A MAN SIN EVERY DAY OF HIS LIFE AND BE A CHRISTIAN?—Rom. 7.

[Following is a letter sent us for publication on the above question. This question was called forth through some discussions between the brother addressed and some of his neighbors who profess to be of like faith with the writer of the letter, but whose views on the question are contrary to those presented here.—Ed.]

J. H. HERSHEY.

*Beloved Fellow Pilgrim:*—Yours of the 24th ult., is here. I thank God that he has given me something to say through the *Messenger* that illuminated and strengthened your heart. I write for hungry souls who can be satisfied with nothing less than Christ. Those who are contented to feed on tradition and the letter of scripture find the meat of my table to strong. The very name of Jesus is a strong pledge of deliverance from sin. Matt. 1:21. It is an old, old prophecy. My people shall know my name. Isa. 52:6. The name which is above every name is emblazoned on every believer's forehead Rev. 22:4. This is not reserved for upperworld experience, but is a patent fact in this life, and it is no questionably either: but so manifest that the dullest mind can perceive it. 2 Cor. 3:2, 3. In 1 Pet. 1:9 we have the end in the beginning, living in the perfect justification of the accomplished work of redemption by faith in the Redeemer. If we know not God and his Son through the spirit in this life we never will. Jno. 17:3; Eph. 2:18. The noble Godhead is deposited in the man Christ Jesus, and by faith we get a whole Jesus or nothing.

He does not give himself away piecemeal. Col. 2:9, 10. Jesus dwells in our hearts by faith and it is *this* that fills it with all the fullness of God. Eph. 3:17, 19. It is no more necessary for the Christian to sin daily than for Christ. Get this mind in you which was also in Christ Jesus. Phil. 2:5. The 7th chapter of Rom. is the penitents chapter in his transition from the bondage of the law to the liberty of the gospel. The first four verses plainly declare this. The first, second and third chapters deal with the human nature on its lowest plane. The close of the third, fourth, fifth and sixth treat of the divine expedient of justification by a kind of rehearsal. The eighth is the Christian's chapter in all the glorious liberty of imputed and unwrought righteousness. If Rom. 5:1, and 6:1, 7, and 8:1, 4, has been realized, then will be no man daily sinning. To appeal to 1 John 1:8, 10, to justify the daily outcropping of sin is a daring discount of the work of the Holy Spirit, and putting Christ to an open shame. Our high calling is of God in Christ Jesus. Philpp. 3:14. We are to walk even as Jesus walked. 1 John 1:6 We are to walk in the light as He is in the light. 1 John 1:5, 7. Is there daily sin in such a life? The doctrine of being absolved from Rom. 7, 15, 17, 19, 23, 24, at the dissolution of the body and soul is a papal heresy. He that committeth sin is of the devil. Whosoever is born of God does not commit sin. 1 John 3:8, 9. A Christian's life is Christ's life. John 14:19, and 6:53; Gal. 2:20. Sin is possible but not habitual must be hated, not apologized for. A chained slave, not a dictator. This letter you may publish in any paper you wish. It may open eyes cemented by selfishness. Keep your ear close to the telephone of Philpp. 4:6, 7; 1 Pet. 1:15, 16; 2 Thes. 1:11, 12, and John 15:7, and you will hear the blessed mysteries of 1 Cor. 2:9, 10.

C. H. BALSBAUGH.

#### GIFTS.

God is the Supreme Giver.  
"It is more blessed to give than to receive."

Therefore God's part as Giver is the best, and our part as receivers is very precious and good.

Our Lord teaches us that when "making a dinner or a feast" we should invite those who need the blessing, Luke xiv. When He comes as Son of man to judge the living nations, He acknowledges the kind acts as *gifts* to His brethren, as having been gifts to Himself.

The Psalms supply us with many heart felt expressions, and of Divine origin, with which to speak our gratitude.

The Holy Spirit also writes in Ephesians, "And be filled with the Spirit: speaking to yourselves in singing psalms,

and hymns, and spiritual songs, and making melody in your hearts to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

"God gave his only begotten son."

"The gift of God is eternal life through Jesus Christ our Lord."

"And ye shall receive the gift of the Holy Ghost."

The Father gives the sheep to the good Shepherd, Jesus Christ.

Jesus says, "I am the good Shepherd: the Good Shepherd giveth His life for the sheep."

"I lived by the faith of Jesus Christ who loved me, and gave Himself for me."

"He gave Himself for our sins, that He might take us for Himself out of this present evil world."

"And I give unto them (the sheep) eternal life."

"As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

"I thank God always on your behalf, for the grace of God which is given you by Jesus Christ."

When we, the redeemed ones, stand before "the judgment seat of Christ" in glory, He giveth the crown of righteousness to those "who love His appearing."

"The revelation of Jesus Christ, which God gave unto Him," shows us many gifts.

"To him that overcometh will I give to eat of the tree of life," also to such "will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name."

"I will give thee a crown of life."

"To Him will I give power over the nations."

"And I will give him the Morning Star."

In Rev. 22:8, our Lord calls Himself the "Morning Star."

"I will give to him that is athirst of the fountain of the water of life freely."

What a beautiful invitation is given to Israel by our Lord in Isaiah 55, and in Ezekiel 11:14 to end, and 36:25, 26, 27, with John 3:5.

The Father gave power to the Son to give eternal life to as many as the Father gave Him. Jesus Christ gave us the words the Father gave Him. He prayed for those the Father gave Him. He gives the glory to His believers that the Father gave Him, and prays that they may behold the glory which the Father hath given Him.

"God giveth us all things richly to enjoy." "Every good gift and every perfect gift is from above."

The Holy Spirit gives to one "the word of wisdom, of knowledge, of faith," etc., 1 Cor. 12:13.



"And this is the record (or witness), that God hath *given* to us eternal life, and this life is in His Son." It is too precious a gift to entrust us with, so He places it in His Son's keeping, for "our life is hid with Christ in God." Our souls should take all these precious gifts and cast all care upon the Father who careth for us.

In the Old Testament, Israel is not forgotten. Solomon did not ask for riches or long life, so obtained threefold *gifts*—wisdom, riches and honor.

The subject of gifts will prove very instructive to the Bible student and strengthen us against the many evils surrounding us. We need them all to enable us to withstand the temptations of the world, the flesh and the devil.

### THE TOWER OF BABEL.

Three different piles of ruins in Babylonia claim the distinction of being the remnants of the original tower, the building of which caused the "confusion of tongues." The first of the three is the celebrated Nimrod's Tower, near Akkurkef; the second on the east bank of the Euphrates river, five miles above the modern city of Hillah; third, the conical mound known as Birs Nimrod, six miles and a half south-west of the city last named above all in Babylonia proper. Biblical scholars, says the *Philadelphia Press*, throw the weight of their opinions in favor of Birs Nimrod as being the site of the proposed heaven-penetrating shaft. The ruins at this point, which consist mainly of kiln-burnt bricks, huge rough and cut stones and vitrified mortar almost hidden from sight by the sands which have been accumulating for centuries, are one hundred and ninety-eight feet in height and nearly eight hundred yards in circumference. Sir R. K. Porter, who has given much time to excavating, mapping, and studying the Birs Nimrod ruins, believes its vitrified appearance to be the results of numerous lightning strokes, conclusions which (taken in connection with the tradition that the tower was 'destroyed by fire from heaven') form an interesting subject for thought. Porter also says that with the exception of natural accumulation and decay the tower is, in his estimation, almost in the exact condition as it was when abandoned at the time of the confusion of tongues.

### DESOTISM OF SECRET ORGANIZATIONS.

It is a well-recognized principle among Masons that the Master of the lodge wields a power that is absolute over the other members; and any, even the least, disobedience of this authority subjects the offender to punishment. The same des-

potic authority is exercised in the labor lodges; except that in these this absolute power is exercised, not by a single individual, but by a small number of superior officers. For example: A company of men are working quietly in a factory. They are all satisfied with their employer, and with their wages. They have no grievance whatever. Suddenly a "walking delegate" of the labor lodge to which they belong makes his appearance among them; and, at a sign from him, without a spoken word, they are all compelled by their lodge obligation to lay down their tools and leave the shop. They have sworn to do this, without asking for any reason other than the arbitrary will of their leader. The power of these leaders is quite as arbitrary and irresponsible as that of a general over his soldiers, in a time of actual war. It is, I think, safe to say, that there are more than one million men in the United States, members of labor organizations, who have surrendered to their superior officers all right of private judgment, in reference to matters vitally affecting themselves and their families, to say nothing of their employers and the community at large. Their slavish submission to their masters is quite as abject as that of the members of a Masonic lodge to their Master. How far this 'spirit of despotism may prevail in other secret societies, I am not prepared to say; but we have good reason to suspect that there is more or less of it in them all. Certainly, they all very often show a spirit of despotic intolerance toward their fellow-citizens who do not belong to their Lodge.

Now, the true Christian religion is unalterably opposed to despotism, in the church, in the state or in social life; and no Christian can consistently have any affiliation with tyranny of any kind; therefore, the church of Christ should have nothing to do with such secret societies, nor receive their members to her fellowship—*Jos. W. Morton in the Christian Cynosure.*

A FRIEND reproached Dr. Judson for speaking only of Christ to an American audience, saying, "They have heard that before: they wanted something new from a man who has just come from the antipodes." "Then," said Judson, "I am glad to have it to say that a man from the antipodes had nothing better to tell them than the wondrous story of the dying love of Christ. When I looked upon these people to-day, and remembered where I should meet them, how could I furnish food for vain curiosity, tickle their fancy with amusing stories, however strung together on a thread of religion; and how could I hereafter meet the fearful charge: 'I gave you one opportunity to tell them of Me, and you spent it in describing your own adventures.'"

### THE HERITAGE.

The rich man's son inherits lands,  
And piles of brick, and stone and gold;  
And he inherits soft white hands,  
And tender flesh that fears the cold,  
Nor dares to wear a garment old;  
A heritage, it seems to me,  
One scarce would wish to hold in fee.

The rich man's son inherits cares;  
The bank may break, the factory burn,  
A breath may burst his bubble shares,  
And soft white hands could hardly earn  
A living that would serve his turn;  
A heritage, it seems to me,  
One scarce would wish to hold in fee.

The rich man's son inherits wants.  
His stomach craves for dainty fare;  
With sated heart he hears the pants  
Of tolling hinds with brown arms bare,  
And wears in his easy chair;  
A heritage, it seems to me,  
One scarce would wish to hold in fee.

What doth the poor man's son inherit?  
Stout muscles and a sinewy heart,  
A hardy frame, and a harder spirit.  
King of two hands, he does his part  
In every useful toil and art;  
A heritage, it seems to me,  
A king might wish to hold in fee.

What doth the poor man's son inherit?  
Wishes o'erjoy'd with humble things,  
A rank adjudged with toil-won merit,  
Content that from employments,  
A heart that in his labor sings;  
A heritage, it seems to me,  
A king might wish to hold in fee.

What doth the poor man's son inherit?  
A patience learn'd of being poor;  
Courage, if sorrow come, to bear it,  
A fellow feeling that is sure  
To make the outcast bless his door;  
A heritage, it seems to me,  
A king might wish to hold in fee.

Oh, rich man's son! there is a toil  
That with all others level stands:  
Like charity, doth never soil,  
But only whiten, soft white hands—  
This is the best crop from thy lands;  
A heritage, it seems to me,  
Worth being rich to hold in fee.

Oh, poor man's son! scorn not thy state;  
There is worse weariness than thine—  
In being merely rich and great:  
Toil only gives the soul to shine  
And makes rest fragrant and benign—  
A heritage, it seems to me,  
Worth being poor to hold in fee.

Both, heirs to some six feet of sod,  
Are equal in the earth at last;  
Both, children of the same dear God;  
Prove title to your heirship vast  
By record of a well fill'd past;  
A heritage, it seems to me,  
Well worth a life to hold in fee.

—Sel.

The love of heaven makes one heavenly.—*Shakespeare.*

### "OUIDA" ON THE "LONG-DISTANCE RIDE."

"Ouida" has addressed the following letter to Dr. William Evans Darby, Secretary of the Peace Society, 47, New Broad Street, London, E. C., under the heading of "DECORATED BUTCHERS":

"Sir—Any one who has forced himself to read the sickening details of the 'Distance Ride,' from Berlin to Vienna, and *vice versa*, must be struck by the fearful injury to the moral feeling of the populace of both nations, done by this horrible spectacle of legalized and honored torture. It is absolutely useless for laws to be framed and societies to be formed for the prevention of cruelty and the inculcation of humanity, when Sovereigns, Princes, and 'Gentlemen' lend themselves to commit and to admire such brutality. If the riders had desired to prove their own endurance, they could have done so equally as well, with relays of horses; and the disgusting agony inflicted on the noble beasts which they have tortured and murdered would not have been given, in all its demoralizing infamy, to the public. To summon and fine, or imprison, a carter for overworking his horse, whilst an officer who has ridden his charger to death is feasted and decorated by Emperors, is one of those examples of 'one measure for the rich and another for the poor,' which are the justification of the Anarchist. Every one of these decorated butchers who have been received and applauded by the young Kaiser and the Old One, at Berlin and Vienna, should be degraded and imprisoned, if there be any reality whatever in the laws against cruelty and in the professions of civilization. It is wholly useless to preach mercy to the multitudes, when, along the highways, they can behold men of royal and noble blood spurring their animals to death, or dragging them into the goal 'dripping with blood, sweating and screaming with agony, the spines twisted out of shape, the hoofs dropping off from inflammation.' 'Obediently yours,

—Herald of Peace. (Signed) OUIDA"

### PRAY FOR THE CHILDREN.

Unless our children are saved in early life they probably never will be. They who go over the twentieth year without Christ are apt to go all the way without Him. Grace, like flower-seed needs to be sown in spring. The first fifteen years of life, and often the first six, decide the eternal destiny. The first thing to do with a lamb is to put it into the arms of the Great Shepherd. Of course we must observe the natural laws. Give a child excessive meat diet, and it will grow up sensual, and catechism three times a day, and sixty grains in each dose, wont prevent it. Talk much in your child's presence about fashions, and it will be fond of dress,

notwithstanding all your lectures on humanity. Fill your house with gossip, and your children will tattle. Culture them as much as you will, but give them plenty of money to spend, and they will go to destruction. But while we are to use common sense in every direction respecting a child, the first thing is to strive for its conversion, and there is nothing more potent than family prayers. No child ever gets over having heard parents pray for him. I had many sound thrashings, says a well known pastor, when I was a boy (not as many as I ought to have had, for I was the last child), but the most memorable scene in my childhood was father and mother at morning and evening prayers. I cannot forget it, for I used often to be squirming around on the floor and looking at them while they were praying. Your son may go to the ends of the earth, and run through the whole catalogue of transgression, but he will remember the family altar, and it will be a check and a call, and perhaps his redemption.

### SAVED THROUGH FAMILY PRAYER.

"Ten years ago," says a student, "when an unconverted man, I boarded in the family of a pious woman, whose husband was not a Christian. There was a daughter of nineteen, another of fourteen, and a son of ten. Every morning, after breakfast, I heard that humble woman gather her family in the kitchen and read with them a chapter—'verse about'—in the Bible. Then, as I could not help listening, there was a peculiarity of service which quite mystified me. At last I asked one day if I might remain. She hesitated; her daughter blushed, but said I could do so if I really desired it. So I sat down with the rest. They gave me a Testament, and we each read a verse in turn. Then, kneeling on the floor, that mother began her prayer audibly for her dear ones there, her husband, and herself; and then, pausing a moment as if to gather her energies or wing her faith, uttered a tender affectionate supplication for me. She closed, and her daughter began to pray. Poor girl, she was afraid of me; I was from college; I was her teacher; but she tremulously asked for a blessing as usual. Then came the other daughter, and at last the son—the youngest of the circle, who only repeated the Lord's Prayer with one petition of his own. His amen was said, but no one arose, I knew on the instant, they were waiting for me. And I, poor, prayerless I, had no word to say. It almost broke my heart. I hurried from the room, desolate and guilty. A few weeks only passed when I asked their permission to come in once more; and then I prayed too, and I thanked my ever patient Savior for the new hope in my heart and the new song on my lips."—*Sel. by A. H. Plank.*

### ITEMS.

DURING the year 1892, five hundred and twenty four persons were arrested in the United States, charged with counterfeiting.

JAMES G. BLAINE, ex-Secretary of State is failing rapidly, and his recovery is doubtful. Overexertion, followed by a cold, caused his illness.

THE MAINTENANCE of the French army for the past 21 years has cost the country the enormous sum of nearly \$3,075,000,000.

THE North German Lloyd steamer *Havel* has arrived at New York, having on board the passengers of the steamer *Spree*, which broke her shaft and was towed back to Queenstown, Ireland. The *Havel* also carried the *Spree's* cargo.

If the whole energy which the Niagara river develops in falling from the level of Lake Erie to the level of Lake Ontario could be utilized, it would supply seven million horsepower, which is more than double the steam and water power at present employed in manufacturing industry in the United States.

LETTERS from Southern India state that the famine that has been prevailing there, is about at an end, recent rains having revived vegetation. By prompt action in sending food to the famine district, the government averted a repetition of the terrible mortality from famine such as occurred in India about 6 years ago when many hundred thousand people literally starved to death.

TWO FRENCH Canadian papers, the *Canada Revue* and *L'Echo du Dux Montagnes*, have been carrying on a vigorous agitation against clerical abuses, and have been very outspoken in their criticisms of the clergy and Church authorities. The result has been that Archbishop Fabre, of Montreal, has forbidden Catholics to read the two papers on pain of withholding the sacrament.

THE acquisition of wealth is made by redeeming the time and economizing petty sums. The safest road to wealth and happiness is by patient industry and frugal saving. A man saves when he has something to show for what he spends. If a man saves eleven cents per day it will amount in ten years to \$520, and in fifty years to \$11,600. If he saves \$1.10 per day it will amount in fifty years to \$116,000.

The indolent and shiftless will never reach the goal of success. Thrift and industry go together. Economy, integrity and frugality are a man's best capital.

## Married.

**LEFEVRE—FRYE.**—On Nov. 22, 1892, at the residence of Bro. and sister Henry B. Fyre's in Whiteside Co., Ill., by Pre. Philip Nice, Bro. Phares S. Lefevre and Sister Elizabeth Fyre. May peace and happiness follow them through life.

**FOLK—OTTO.**—Dec. 13, 1892, at the bride's home near Grantsville, Md., by D. H. Bender, Wilson W. Folk, of Somerset Co., Pa., and Araminta M. Otto, of Garrett Co., Md.

**HORNING—SHANTZ.**—Dec. 8, 1892, at the residence of the bride's parents near Cullom, Livingston Co., Ill., by David Garber, Bro. Henry L. Horning and Sister Minnie A. Shantz, both of Livingston Co., Ill.

"May each in each still feed the flame  
Of pure and holy love;  
In faith, and trust, and heart the same,  
The same their home above."

**LEFEVRE—EBERSOLE.**—On the 7th of December 1892, at the residence of the bride's parents, (C. R. Ebersole), near Prairieville, Lee Co., Ill., by Philip Nice, Bro. Leander L. Lefevre and Sister Fannie E. Ebersole. May the peace of God accompany them through life's journey.

## DIED.

**KRONK.**—On the 10th of October 1892, in Elkhart, Elkhart Co., Ind., Anna Maria Eschberger, wife of Anthony Kronk, aged 77 years, 3 months and 11 days. She was born in Adams Co., Pa., on the 30th of July, 1815. After she had reached her majority, her parents, with the family, moved to Columbiana Co., Ohio. She was married to her surviving husband, Anthony Kronk on the 21st of November, 1839 and with him moved to DeKalb, Ind., in 1845, from which place they moved to Elkhart, Ind., 1869, where they have since lived. The fruits of their marriage were 11 children, ten, four sons and six daughters, survive her. She was a faithful and devoted wife, a kind and beloved mother and was beloved and respected by those who knew her. She had been raised in the Lutheran faith, but some years ago she was baptized and united with the Mennonite church of which she continued a faithful member to the time of her death. She was sick only five days after which she calmly fell asleep. We hope she has gone to that Savior whom she sought to serve. May we all follow the footsteps of our Redeemer, and at last meet her again where sickness and death are no more. Services were held in the Mennonite church in Elkhart by J. S. Coffman and John F. Funk from Jun. 19: 27.

**MISHLER.**—Dec. 11, 1892, near Nappanee, Ind., of consumption, Julia Ann Mishler, maiden name Blach, widow of David S. Mishler, aged 32 years, 5 months and 17 days. Five years ago her husband was killed instantly by a falling limb of a tree. She was a consistent member of the Amish Mennonite church, and bore her affliction with Christian fortitude. On several occasions she had advice to conform with the fashions of the world, but refused. Previous to her death she made mention of this and was so glad that she had not hearkened to the adversary. She leaves two children and one brother to mourn their loss. Buried on the 13th at the Brick meeting-house. Services in the Amish Mennonite meeting-house at Nappanee by David Burkholder in German and Jas. H. McGowan in English from Heb. 10: 39.

**BRUBAKER.**—Margaret E., beloved wife of John A. Brubaker, departed this life at her home near Rockton, Clearfield Co., Pa., on the morning of Nov. 23, 1892. The deceased was a daughter of Joseph and Elizabeth Schofield, and was born at Colb Creek, Delaware Co., Pa., Oct. 14th, 1811. She was united in marriage to John A. Brubaker, May 14, 1865. Pre. Alex. McCloud officiating. Two sons and a daughter blessed this union. The heavenly smile that lit up her face just before she passed away has called to mind the following poem.

## CHRISTUS CONSOLATOR.

Beside the dead I knelt in prayer,  
And felt a presence as I prayed,  
Lo! it was Jesus standing there.  
He smiled: "Be not afraid!"  
Lord thou hast conquered death, we know;  
Restore again the life I said,  
This one who died an hour ago,  
He smiled: "She is not dead!"

Asleep then, as thyself didst say;  
Yet thou canst lift the lids that keep  
Her prisoned eyes from ours away!  
He smiled: "She doth not sleep!"  
May then, though haply she do awake  
And look upon some fairer dawn,  
Restore her to our hearts that ache!  
He smiled: "She is not gone!"

Alas! to well we know our loss,  
Nor hope again our joy to touch  
Until the stream of death we cross.  
He smiled: "There is no such."

Yet our beloved seems so far,  
The while we yearn to feel them near,  
Albeit with Thee we trust they are.  
He smiled: "And I am here."

## SARAH SCHOFIELD.

**DETWEILER.**—On the 8th of December, 1892, near Dublin, Bedminster Twp., Bucks Co., Pa., Jacob M. Detweiler, aged 44 years, 2 months and 13 days. He left home after supper to go over to his neighbor, Squire Sleight, about three quarters of a mile away, to arrange some financial matter. He took his walking cane saying he would go across the field. As he did not return the family became uneasy, and began to search for him with the help of neighbors. They finally found him in a stream of water about three hundred yards from his house dead. His money, cane and watch and other articles were missing, and his purse and pocket book and a few pass books were found scattered about, showing that he had been murdered and robbed. That the murderer committed the terrible deed simply for money is evident, although he did not get much. Bro. Detweiler was a peaceful man, and was not known to have a single enemy. The remains were laid to rest on the 13th. Funeral services were conducted by Henry Godshalk and Isaac Rickert at the house and Isaac Myers and Henry Rosenberger at the Old Deep Run Mennonite church. About 1,500 people were present. It was the largest funeral ever witnessed in this peaceful and quiet neighborhood. He was a member of the Mennonite church, and leaves his wife and only daughter to mourn their grievous loss. C. MYERS.

**FRY.**—Dec. 2, 1892, near Mastersville, Lancaster Co., Pa., Harry C., son of David and Susan Fry, aged 3 years, 10 months and 2 days. Funeral on the 5th. Text, Ps 16: 6. Buried at the Mastersville meeting-house.

**NELSON.**—On the 26th of Nov. 1892, in Shipshewanna, LaGrange Co., Ind., Susie, daughter of C. M. and Nancy Bontrager, aged 20 years, 5 months and 21 days. She was buried on the 28th in Miller's graveyard three mile east of Shipshewanna. Funeral services by D. Miller, Jacob Weaver and Benjamin Leer. Husband, parents, brothers and sister and a large circle of relatives mourn her departure. She was married July 2d to Thomas U. Nelson. Soon after her marriage she took sick and was an invalid. During the last month of her illness she suffered much, but bore it patiently and had no desire to get well again. About a week before she died she made peace with her God and was baptized, after which she called her husband and the rest of the family to her bedside and talked to them about heaven and wished them to preach at the funeral, and the hymn, "When peace like a river," to be sung.

Before she died she assured them that she will be here only a short time, and gave them all a kiss and bade them all good bye in this world and hoped to meet them in the glory world, where there is always joy and peace. She said they should not mourn over her, for everything was well with her. She was a bright young lady and was respected by all. She was a woman of no little literary talent and enjoyed literary and Sunday school work in which she was always ready to take active part. She was a member of Elkhart County Normal in 1889 and while in attendance there she made many friends.

"Sister, thou wast mild and lovely,  
Gentle as the summer breeze;  
Pleasant as the air of evening  
Where it floats among the trees.

Peaceful be thy silent slumber,  
Peaceful in thy grave so low;  
Thou no more wilt join our number,  
Thou no more our songs shalt know.

Dearest sister, thou hast left us,  
Here thy loss we deeply feel;  
But 'tis God that hath bereft us,  
He can all our sorrows heal.

Yet again we hope to meet thee  
When the day of life has fled;  
Then in heaven with joy to greet thee,  
Where no farewell tear is shed."

**HENDRICK.**—On the 14th of December 1892, at Cedars, Montgomery Co., Pa., of consumption, Sister Lizzie, youngest daughter of Jacob and Catharine Hendrick, aged 18 years, 11 months and 23 days. She was buried the 17th in the Townsensing, Cumberland Co., Pa. Funeral services by Chas. Allegheny, Jno. Hunsberger, Jacob Loux and Jacob Mensch. Text, 1 Pet 1: 24, 25. She leaves her parents, one brother and three sisters to mourn her early death. She suffered for nearly two years, but during all this time she was patient, looking to Jesus for comfort and trusting in him for salvation.

**OSWALD.**—On the 3d of Dec. 1892, Barbara Oswald, maiden name Kennel, aged 77 years, 6 months and 2 days. She was born in Bravaria, Germany, came with her parents to America in 1829, they settling in Butler Co., Ohio. On the 20th of August, 1849, she was united in matrimony with John Oswald. They afterward moved to Morton, Tazewell Co., Ill. She leaves 2 sons, one daughter, 2 brothers and 2 sisters and many friends to mourn their loss. Her remains were laid to rest on the 6th in the Hirstein graveyard. Funeral services by Emanuel Hartman in English from 1 Phil. 1: 21 and by David Augsburg and Michael Kinsinger in German from Rev. 14: 13.

**BRESSLER.**—On the 9th of November, 1892, in Whiteside Co., Ill., of the infirmities of old age, sister — Bressler, maiden name Neff. She was born in Lancaster Co., Pa., in the year 1850, and was a few months over 42 years old. She had been in her second childhood for about 12 years, and had to be cared for as a child. She was patient and never heard to murmur, and when her time of departure came she fell quietly asleep, after having partaken of her usual meal. Funeral on the 11th at Sterling. Services by Philip Nice, assisted by Pre. Baldwin and Pre. Keltner. Her funeral was largely attended.

**GOCHANAWER.**—On the 15th of December, 1892, in Harrison Twp., Elkhart Co., Ind., of a complication of diseases, Bro. Samuel Gochanawer, aged 74 years, 3 months, and 25 days. He has been in feeble health for a number of years. He was a faithful brother in the church, and beloved and respected by all. He was never married, but lived with his two sisters (also unmarried) for many years. Several years ago one sister died, and now that the brother is gone, the one sister is left to wait alone for the appointed time when God shall call her home. Bro. Gochanawer was buried at the Yellow Creek Church on Saturday Dec. 17th. Services were conducted by Amos Mumaw, David Burkholder and John F. Funk from 1 Cor. 5: 1. Peace to his ashes.

**ZURFLUH.**—On the 3d of December, 1892, near Bluffton, Allen Co., Ohio, of consumption, Elizabeth, daughter of Abraham Zurfluh, aged 29 years, 7 months and 9 days. She gave bright evidences of full assurance in God, and had a desire to depart and be with Christ. She leaves her sorrowing parents and brothers and sisters to mourn her early departure, but they need not mourn as those who have no hope. May God comfort them in their sad affliction. Funeral services were held by F. Zeller assisted by J. F. Funk of Elkhart, Ind. Text, Ps. 90: 12.

**STERN.**—On the 19th of October, 1892, in Lancaster Co., Pa., of consumption, of which she suffered long, wife of Christian Stern, aged 28 years, 9 months and 2 days. She leaves her sorrowing husband, a son and a daughter to mourn her departure. She was a beloved sister in the church. Her remains were buried at Risser's meeting-house. Funeral services from Rev. 7: 14-17. A large circle of friends followed the remains to the grave.

**RISSEK.**—On the 22d of November, 1892, in Lancaster Co., Pa., of consumption and dropsy, wife of Abraham Risser, aged 73 years, 9 months and 24 days. She leaves a sorrowing husband, one son and several grandchildren. A daughter preceded her in death. She suffered greatly, but bore it all patiently, and longed to depart and be with Christ. Her remains were followed to the grave at Risser's meeting-house by a great number of sympathizing friends. Funeral services from Heb. 4: 9.

**MEYER.**—On the 15th of November, 1892, in Lancaster Co., Pa., of protracted suffering of dropsy and consumption, wife of Christian Meyer, aged 57 years, 8 months and 9 days. She leaves her bereaved husband and two married daughters. She was a respected member of the Lutheran church. She was buried at Risser's meeting-house where a large concourse of friends assembled to pay their last tribute of respect to the departed. Funeral services from Ps. 16: 6.

**BORNTAGER.**—Nov. 24, 1892, in Shipshewanna, LaGrange Co., Ind., Laura May, daughter of Eli and Katie Borntager, aged 10 days. Buried on the 26th. Funeral services by J. D. and D. D. Miller.

"Fond parents, calm the heaving breast,  
The Savior called her home;  
Grieve not, your darling is at rest  
Beyond this bright vale of gloom.

"Let hope's bright beams dispel the gloom  
That fills your throbbing breast;  
'Twas Jesus kindly bade her come,  
And called her to her rest."

**FOLTZ.**—On the 21st of September, 1892, in Lancaster Co., Pa., after a protracted period of suffering from cancer, Barbara Foltz, aged 50 years, 8 months and 6 days. Buried in Campbelltown, Lebanon Co. Funeral services from Phil. 1: 21. Sister Foltz was a faithful member of the Mennonite church and bore her suffering patiently. She was never married.

**BOLLER.**—On the 30th of November, 1892, in Peoria, Ill., Henry K. Boller. He had been in the employ of P. Meyer Bros. & Co., 1313 S. Adams St., Peoria, as book keeper for several years. He was taken sick on the 26th of November, and what he thought at first to be only a slight indisposition quickly developed into lung fever and pneumonia, under which he sank rapidly until death relieved him of his sufferings. He leaves a wife and one child, parents, four sisters and two brothers to mourn his sudden death.

**HOOVER.**—On the 19th of November, 1892, in Harrison Twp., Elkhart Co., Ind., of dropsy, Noah David, son of Noah (deceased), and Alice Hoover (now the wife of Anthony Kulp). He was born in Marshall Co., Ind., and was aged 6 years, 10 months and 14 days. He seemed to bear his affliction patiently. He had much to say about his father, whom he had never seen, but whom he had a desire to meet on the other shore. He was buried on the 21st at Yellow Creek. Services by Noah Metzler and Amos Mumaw from Luke 18: 16 and Matt. 18: 3.

**GARHART.**—On the 25th of November, 1892, four miles north-east of Elkhart, Ind., Mabel, daughter of — Garhart, aged 3 years, 4 months and 2 days. Buried at Forest Grove, near Middlebury, Ind. Services at the Dunkard church at Forest Grove by D. D. Miller from Ps. 16: 5, 6.

**HIESER.**—On the 8th of November, 1892, near Pekin, Tazewell Co., Ill., of the infirmities of old age and other complaints, Bro. Joseph Hieser, aged 74 years, 3 months and 8 days. He leaves an aged widow, three sons and four daughters to mourn his death. He begged his family not to weep for him, for he said he was going home to Jesus. His remains were laid to rest at Pleasant Grove on the 10th. Funeral services by David Augsburg of Washington, Pre. King of Mackinaw, P. Ropp of Pekin, and J. Burckey of Tiskilwa.

**WEAVER.**—On the 30th of November, 1892, in Paint Twp., Somerset Co., Pa., Bro. Jonas Weaver, aged 81 years, 4 months and 6 days. He was buried on the 3d of December in the family graveyard. He was a faithful member of the Mennonite church for many years. His son Jacob died a few months ago. He leaves two daughters to mourn their loss. Funeral sermon was preached by Bish. John N. Durron of Fayette Co., Pa., and Bish. Jonas Blough. Text, 2 Tim. 4: 6-8.

## Letters Received.

## WITH MONEY.

A—J. L. Amstutz, C. Augsburg, Jos. Allebaugh, John C. Albrecht.

B—Rebecca Brenneman, A. M. Boyer, E. K. Bolter, Eli A. Borntager, J. N. Brubaker, Jacob Burky, I. W. Brunk, Mahlon Buckwalter, Chr. Birky, Mattie H. Brubacher, Martin Book, J. W. Burkholder, Noah Byler, Chr. Byler, John Byler, Hannah Brand D. Bender, Jacob Bender, Samuel Brunk, Wm. Berry, N. Blosser, J. Beidler, Mary A. Book, A. K. Blank.

C—D. K. Conrad, Joe H. Culp, Rachel Cassel, Mary Cauffman.

D—J. C. Driver, D. Diller, Mary L. Denlinger, J. N. Durr, A. K. Denlinger, Sarah Dyer.

E—John Egli, Chris Eglist, H. Eshbach, B. Ebersole. F—Peter Freed, Peter Fahnrey, Samuel L. Fisher, Levi Fisher, John Funk, Jacob Funk, Fisher Ross, Wm. G. Freed, J. V. Fortner.

G—Jacob Greider, S. E. Greider, Benj. R. Greider, Jane Green, Margaret Goodshalk, Abm. Gehman, B. Goshert, H. Garber, Noah Good, Jos. Gander, Elias Gingrich, Peter Gerber, Chr. Gungrich, John Gerhart, D. E. Gerber, E. K. Greenwalt, Jos. Garber, Samuel Gerber, Jacob G. Gabel, S. E. Greenwalt.

H—L. H. Herr, Samuel Hess, B. F. Hamilton, S. Heiser, Philip Hirschy, John C. Hartzler, H. Herr, Jacob H. Herr, W. H. Heger, L. H. Herr, B. F. Hartzler, J. M. Hostler, D. Herr, Fannie Hershey, John Hershey, D. Hirschy, S. M. Hoyer, W. W. Holsapple, P. M. Hartman, C. A. Hauser, D. H. Hooly, A. N. Hershey, B. F. Hartzler, Kate Hubblin, text, Chr. Hendrich.

K—John Kauffman, C. Kechle, John Kurtz, Samuel Kratz, Geo. Kreider, J. E. King, Jacob Kinsinger, Daniel Kurtz, C. H. Kauffman, M. M. Kindig, Dan Kreider, J. W. Kendal, Samuel B. Klein, Chr. I. Kennel, Isaac King, W. Kinsinger, S. C. Kenagy, J. J. Kauffman, W. S. Kriebel.

L—L. H. Lehman, Sarah Lantz, Chr. Langshan, Chr. Lintner, J. J. Lechty, Susan Landis, John C. Lichty, Peter Lichty, J. L. Landis, John Lapp, Chr. Longacre.

M—Elizabeth Musser, Jos. L. Moyer, Lizzie Moffit, A. P. Menth, Tobias L. Miller, D. D. Miller, D. D. Miller, E. A. Mast, Amelia Martz, Henry Meyer, Lizzie B. Miller, Jer. Miller, A. Metzler, E. D. Miller, D. E. Mast, S. M. Mast, J. M. Mast, J. M. Mast, J. M. Mast, J. M. Mast, J. M. Metzler, John T. Miller, Fred Mast, Abm. Mast, Millie Mortinger.

N—D. Nold, P. J. Naffziger, Chr. Naffziger, Edward Nasson, Jon C. Naffziger.

O—E. S. Overholt, F. Ortman, Abm. Overholt, F. Ortman.

P—Lydia Petersheim, I. W. Plank, G. W. Pepple.

R—Wilos Riley, P. Rediger, Christian Rychener, John Rosenberger, J. J. Rediger, R. D. Roth, Mrs. Jos. Rogers, G. M. Royer, Isaac Rohrer, Daniel Roth, A. L. Roth.

S—J. W. Smucker, J. D. Schroeder, N. Schertz, J. H. Shenk, S. L. Shamm, J. J. Schwartzendruber, Philip Schroeder, E. B. Shupe, N. B. Stuckey, J. W. Shafer, C. S. Schlatter, Chr. A. Sommer, John Shenk, S. Stutzman, Elizabeth Smith, J. H. Shadenger, Chr. Stouffer, H. H. Stauffer, Jacob Schantz, P. F. Schmidt, Emma Shank, Catharine Shank, Peter Steider, D. H. Steiner, Lizzie Snyder, Jacob N. Shank, Jos. Stuckey, Annie F. Stoner, P. C. Steiner, Leah Steiner, R. Snyder.

T—R. T. Troyer, John Troyer, O. D. Troyer, Israel Troyer.

U—J. P. Unruh, D. Unicker, M. Unicker, F. T. Unruh.

V—Jos. Verelen.

W—S. M. Weber, John W. Weaver, Isaac Weaver, Barbara Wilkie, Jos. Wenger, Michael Wintner, Christ Wintner, George W. Walter, Geo. C. Wagner, Christian Wisner, M. B. Weaver, Wm. Witmer, J. G. Wenger, Moses Wideman, S. J. Whetstone.

Y—D. A. Yoder, S. S. Yoder, Jacob H. Yoder, John Yoder, Peter Yoder, J. H. Yoder, S. Yoder, Levi H. Yoder, Levi W. Yoder, Lewis Yoder, Eli Yoder, Harriet Yowler, May Yoder, Eliza Yoder.

Z—Peter Zehr, Daniel Zehr.

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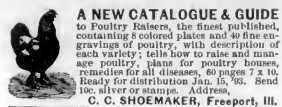
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# Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 30.—No. 2.

ELKHART, IND., JANUARY 15, 1893.

Whole No. 483.

## For the Herald of Truth. INNOVATIONS.

Innovation is the introduction of some-  
 thing new. In writing on this subject we  
 mean only those things that are now con-  
 sidered new by many of the churches at  
 the present day. Religion is often looked  
 upon as being something that cannot be  
 improved. This is true in one sense.  
 The religion as taught by our Savior is a  
 perfect one. But when it comes to the  
 religion of the church (the visible church)  
 we do not find it perfect. Church dis-  
 cipline is sometimes taken for religion,  
 (and it is the only kind that some pos-  
 sess) this is an error and from this error  
 comes trouble in churches. We believe  
 that that which is commonly called religion  
 to-day can be improved. As men and  
 women receive light, new and glorious  
 things will be revealed and opened up  
 to them. New fields of labor will be  
 opened up to them. Sin and unrighteous-  
 ness will appear more and more sinful as  
 they advance toward the source of all  
 light, and as Satan is ever on the alert,  
 using every device possible to slay his  
 thousands, why should the church be  
 slow in using all scriptural means and  
 bringing into action all her available forces  
 to defeat or at least hold in check the  
 advantages Satan has already gained in the  
 church?

Let any one that thinks it worth while  
 read up ancient history and become ac-  
 quainted with their mode of doing work.  
 Take for instance the weapons used in war  
 and compare them with those now in  
 use, and we will find that the modern  
 weapons are a great improvement over  
 those of ancient time, and an army  
 equipped with those weapons used in the  
 time of the Israelites could not stand  
 against those of the present day. While  
 this is true in a carnal sense, we might  
 say that nearly the reverse is true as to  
 the spiritual advancement of the church.  
 The church has by no means kept pace  
 with the scientific attainments of the age.

There are some things looked upon as  
 innovations by the church to day that  
 would indeed be a great blessing to all.  
 We remember that twenty-five years ago  
 the Sunday school was looked upon with  
 suspicion by many, and to-day wherever

introduced it is considered of vital impor-  
 tance and could by no means be dispensed  
 with, and while it may not answer all the  
 purposes for which it is intended, it has  
 been the means of doing much good.  
 Young people's meetings are at present  
 considered by some as innovations, while,  
 if the thing were rightly considered we  
 should be ever so thankful to God for  
 giving his Spirit to the young in such a  
 degree that they are willing to work for  
 their Lord and Master. Is it not fitting  
 indeed that while Satan has his death traps  
 open, such as the saloon and dance hall  
 and parties of every conceivable nature,  
 six days and nights in the week for the  
 destruction of both soul and body of the  
 young, that on the other hand our young  
 Christians should meet at least one even-  
 ing out of the seven to warn and exhort  
 their poor fallen brethren, and plead with  
 them to come to Christ, and at the same  
 time build one another up in the most  
 holy faith. We say, God speed this good  
 work, and may these meetings be multi-  
 plied in number and spiritual power until  
 they will be more than a match for Satan's  
 soul destroying dens of sin and iniquity.  
 But look at the uneven chances of the  
 christian worker; for while Satan uses all  
 the six days (and even sometimes the  
 seventh) to deal out destruction and misery  
 to old and young. The young Chris-  
 tian who with a good motive serves his  
 Master with all the power he has is by  
 some brethren not even encouraged in  
 the spiritual work. The young are  
 included in the prophecy of Joel, for he  
 says, "I will pour out my spirit upon all  
 flesh, and your sons and your daughters  
 shall prophesy." This promise includes  
 all. It is all a work of faith, and if the  
 young exercise faith they can acquire this  
 gift as well as older persons, and have as  
 much religious experience as older ones,  
 and we should be glad to help them along  
 in every good work.

There are some things considered as  
 innovations that are as old as the gospel  
 dispensation. Meetings for prayer and  
 edification is one of these. They were  
 common among the early Christians. Why  
 they are at present discarded and not  
 considered beneficial by some is strange  
 indeed, as they are, when properly con-  
 ducted, a means of grace not acquired in

any other way. Social meetings could  
 be made a source of much spiritual  
 strength, if all were full of the spirit.  
 Paul admonishes us to exhort one another  
 daily lest we be hardened through the  
 "deceitfulness of sin." If we as Christians  
 could but show to the world that we really  
 enjoy the religion of Jesus Christ, half  
 of the work of converting our children  
 and all around us would be accom-  
 plished. But how can any one believe  
 that we enjoy religion when we come to-  
 gether and our conversation is all about  
 the things of this world? "Of the abun-  
 dance of the heart the mouth speaketh."  
 "If we have not the spirit of Christ we  
 are none of His." When God's people  
 are together does it not become them to  
 speak of the good things of God, and  
 would not the time be well spent if sing-  
 ing, praying and exhortation would take  
 the place of worldly conversation? It  
 might be a new way of entertaining vis-  
 itors and considered an innovation by  
 some, but would the real Christian not  
 enjoy such entertaining? We think he  
 would, and besides, we would show to  
 all around that the religion we profess is  
 one of joy and peace in the Holy Ghost,  
 worth living for and worth talking about.

"He that knoweth to do good and doeth  
 it not to him it is sin." What a glorious  
 thing it would be if Christian people could  
 but see things in the same light, and all  
 agree in working against the wrong and  
 advocating the right, making use of all  
 the means of grace that God gives us and  
 wants us to use. How much of this  
 world's sorrow could be avoided and  
 many more souls made to rejoice in their  
 Savior! "Whomsoever the Son treeth is  
 free indeed." And we must be free to  
 battle for the right. Let every avenue  
 that is open to the worker for God and  
 souls be filled, and let none hinder the  
 good work, but much more encourage  
 by word and work, ever praying for the  
 advancement of Christ's kingdom and the  
 total annihilation of Satan's, and God will  
 surely bless our effort though done very  
 imperfectly and in weakness.

Wettersville, Ohio. A. K. KURTZ.

When we know how to appreciate a  
 merit we have a germ of it within our-  
 selves.

For the Herald of Truth.  
THE OPPORTUNITY AND DUTY  
OF OUR PEOPLE.

Go ye therefore and teach all nations  
... teaching them to observe all  
things whatsoever I have commanded  
you. Matt. 28:19, 20.

The first Biblical record of God's command to man to go is contained in Gen. 8:16. Noah yielded obedience, and to this day the promise given to him when he offered burnt offerings on the altar he built unto the Lord, stands in its full force. To Abram it was said: "Get thee out of thy country." He departed. Wonderful were his journeyings and richly was he blessed. The covenant which God made with him was literally fulfilled. God said to Moses: "Go and gather the elders of Israel." Exodus 3:16. In the succeeding verses and the next chapter is the message he was to carry to the children of Israel. And a glorious message it was.

To Isaiah it was said: "Go and tell the people." Is. 6:9. He proved obedient, carried out his mission, and proclaimed what would be the future for the Israelites. In Jeremiah 1:4-10 may be seen how he was raised up for doing work passing human comprehension. Ezekiel 2d shows his mission and how it was to be carried out. The word of God came to Jonah saying: "Arise, go to Nineveh, that great city, and cry against it." But he fled. After his miraculous preservation he did what the Lord wanted him to do. The foregoing quotations may suffice to prove to us that when God in ancient times, spake to man it was always with a view to reclaim the erring, whether individuals, or tribes, or nations.

However what concerns us more directly is to know what Christ himself has taught. When he had called his twelve disciples, he sent them forth and commanded them "to preach, heal the sick, cleanse the lepers, raise the dead, cast out devils." The instructions were so plain that there could be no misunderstanding concerning them. They carried out their mission with the exception of Judas Iscariot. What an awful tragedy did he enact! When the seventy returned with joy, they said unto the Lord, "Even the devils are subject unto us through thy name." Luke 10:17. But Christ told them "rejoice because your names are written in heaven!" What an assurance to them! What a consolation to the believers that their names are recorded in heaven!

But more explicit still may be regarded Christ's commandments after his resurrection. Let us deeply meditate upon these words: "All power is given unto me in heaven and in earth." What power? The power inherent in inert matter? The power which sustains and governs the various bodies constituting the solar sys-

tem? It is power undefinable and illimitable. Now follow the words at the head of this article. We are at this point met with a direct command. When Christ said "go" to his disciples, they certainly understood that they were not to wait till they were asked to preach in the different parts of the country. This we know from the course they pursued. Had they preached nothing contrary to the beliefs entertained by the people, it is not probable that persecutions would have taken place.

But they went forth endued with power from on high. They proclaimed the gospel tidings to all who would hear. Did the command "go teach, preach the gospel" lose any part, or all, of its force upon the death of the disciples to whom it was directly given? Had it no application to the human family that inhabited this earth during the last eighteen centuries? Has it any application to mankind to-day? So long as man shall occupy the mundane sphere, so long will it certainly be necessary to carry out this divine command. When the word "go" is used, it is evidently not misunderstood in the ordinary affairs of life. The individual to whom it is directed knows that movement on his part toward some object is implied. He knows that such a simple word can have but one meaning when the context in which it is found is taken into consideration. In this instance the most specific directions are given why he shall "go." Can we consciously say that we can not in its true spiritual sense, interpret the command? Teach them? Preach to them? There ought certainly to be no misconception in the answers to these questions, since they are as explicit as language can make them. If it be argued that this command was fully carried out at Pentecost, as "there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven," it remains to be shown that these "devout men" returned to their native countries there to proclaim "none other name under heaven given among men, whereby we must be saved." And even if they had done so, and their countrymen had failed to accept their teaching, could that be assigned as a reason why, through the centuries following the event, no further effort should have been made to teach the successive generations that have lived in these countries? Would not such reasoning destroy the very essence hitherto employed to carry the gospel tidings to heathen lands?

When our thoughts are directed to the condition in which the Indians in our own land are found; when we contemplate on their mode of life, the disposition they have hitherto shown of appreciating right dealing with them on the part of the so-called civilized people, and the

probability of their yielding obedience to such teaching as the spirit of Christ leads us to exercise towards them, is it not apparent that we as a church have not yet given heed to the words "go, teach, preach" to them? Their language and modes of life offer no insurmountable obstacles.

Let us consider the condition of the Hindoos and the Chinese. If the estimated population of India and China be not misleading, more than one third of the human family now existing on this earth, are inhabiting those two countries. Their superstitious rites, their religious observances, their exclusion of foreigners from their shores for centuries, all combined, lead to the question: "What shall we do to them?" As yet we have, comparatively, done nothing. We need not ask about "Darkest Africa." Millions are there yet in ignorance of the gospel truths that we enjoy as freely as the pure air of heaven. Can it be possible that if we are in the least concerned about the salvation of souls, we lose sight altogether of so many to whom no tidings of salvation have yet been carried. We need not direct our thoughts to the continent of Europe, the cradle of the Reformation, where several centuries ago it seemed as if the "new faith" would overspread the countries south of the Alps and the Pyrenees as well as north of them; but when the reaction set in the promulgators and defenders of it were driven back almost to the confines of the Baltic, (Space forbids reference to the causes of this reaction).

Turning to our South American continent and viewing the state of things as they exist there to-day, of the millions inhabiting the various Republics, how much effort has been put forth by "non-resistant churches to ameliorate their spiritual condition by teaching them to follow the commands given by our Savior to all mankind while the earth endureth.—Whilst our attention has been briefly called to foreign nations, let us now concentrate our thoughts upon our own immediate neighborhood. Let the actual state of things as it presents itself be viewed with unprejudiced minds. (It is hoped that all who have consecrated their lives to the service of Christ are unbiased.) In many localities our church members were the first settlers who worked out a home for themselves and their families in the primeval forests, or who on the vast unbroken prairies first made the earth respond to the toils of the husbandman. Their modes of life, their worship, their church organization harmonized with the Word of God. One, two, and in some instances three generations have followed them.

Where do many of their descendants (dare it be said the majority?) now meet to worship? They have embraced other forms of worship and church discipline.

For the Herald of Truth.  
WOUNDS THAT DO US GOOD.

"Faithful are the wounds of a friend; but the kisses of an enemy are deceitful."—Prov. 27:6.

It is not always a token of true friendship when people speak kind words to us. A true friend will at times be compelled out of true love to us to say things to us that are not pleasing to the natural man. The loving mother snatches her child away from the hot stove even though its pleasures seem to be there, because she truly loves the child and sees the danger the child is in, and lovingly though firmly takes the child away even against its will.

The wise man shows us that even wounds may be good for us, for he calls them faithful when they come from a friend, and if we take the words of the apostle, "For we know that all things work together for good to them that love God," and we truly love God, we know that these wounds, if rightly received, must also work for our good. Therefore, let us not think that they who tell us of our faults are our enemies, but much sooner consider them our best friends and receive their wounds as "faithful" and earnestly seek to profit by them. To look on such as enemies has a twofold evil influence. 1st. It tends to make those who are our true friends and who desire to do us good, more timid and even often to keep them from doing their duty toward us. 2d. It often keeps knowledge from us that might be greatly to our benefit in seeing our own shortcomings. Let us then keep in mind that, "Faithful are the wounds of a friend." We have no friend on earth who loves us as much as Jesus our blessed Savior, but because our natures are so depraved and opposite to that which they must be to receive His blessed salvation, He is compelled to tell us things that are not pleasing to our natures. Will we therefore turn our backs to him, or will we accept Him as our friend and His wounds as faithful? May God inspire us and help us to see Him as our true Friend and at the same time to see that there is one who is ever willing to speak words to us that are pleasing to our natures although he is our greatest enemy. How often do we see Satan coming with words of justification and thoughts that may suit the natural man that if followed out will only bring us farther into sin! This pretended friend who is a known enemy fastens his snares more firmly about us while he is speaking things to us that please us, and by allowing ourselves to be ensnared a little makes it harder to get loose than if we had at once resisted him.

Samson, when tempted by that pretended friend Delilah, would not have found it so hard to resist if he had said at once that he would not tell her what

she wanted to know; but because he tampered with a known enemy he finally found that sin had such a power over him that he could not say no. He was even vexed unto death. We would doubtless all say that was very foolish of Samson, but how many of us are doing the same thing! Know that Satan (possibly through some of the many agents he has) is seeking our destruction, yet when he comes with some idea that seems to suit us we look away from Jesus who is our best friend probably because his words may not quite suit us or because they cause wounds we turn our face toward the enemy who entices with pleasing words, forgetting that the wounds of a friend are faithful and that the kisses of an enemy are deceitful.

J. S. HARTZLER.

For the Herald of Truth.  
THAT'S ALL WE ARE IN THIS  
WORLD FOR ANYHOW.

Two men were recently holding a conversation together when one spoke about where he expected to spend the winter. He had been living in the northern part of the United States, but had now also selected a home in California, and had already spent one winter there in its mild atmosphere in preference to the frosty temperature of the North. It happened, however, that for some reason or other, on account of business he could not leave his northern home at as early a date this fall as he desired to, but he said, "I expect to spend the winter in California hereafter, where I can enjoy myself while it is cold up here. I want to be where I can enjoy myself and be comfortable; that's all we are in this world for anyhow."

Little may that man have thought of the parable which Christ spoke of the rich man of whom we read, Luke 12, how his ground had brought forth plentifully, and he purposed to say to his soul, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry," but how God said unto him "Thou fool, this night thy soul shall be required of thee!"

Many a one has contemplated just such a life, but this is not the way we should plan out our future. We are here for a better purpose, a noble one indeed. We are to live for the honor and glory of God, and for nothing else. Our Savior, when in this world, did not live only for himself, but for the whole world. Are we then better than he that we should desire to live only for our own selfish gratification, or is it our duty, or rather privilege to live for Him who first lived and died for us? We are taught that we are not to set our affections on things below, but on heaven y things. If, then, we are merely seekin to enjoy ourselves as worldlings,

SAMUEL S. HERNER.

how can we fulfil that Divine Will of God, which is so pure, so holy, and without a single error? Friend, what is your purpose in life? For what purpose do you consider yourself to be in this world? Have you any end in view? If so what is it? If it be to obtain wealth and nothing else, what will be your gain? Remember that Christ teaches us in His Word, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God". Matt. 19:24. But you may say, "I do not expect to set my whole heart on things of this world. I can accumulate wealth and still be a child of God. I only want wealth so I can be charitable when I see it to be needful." Our Savior says, "Lay not up for yourself treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourself treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also". Matt. 6:19-21. You see Christ never tells us to hoard up wealth on earth. He does not want us to have our attention there. If we have our attention and our heart on wealth, we cannot and will not otherwise than forget Him. Examine His earthly life, and see how He fared. He had not so much as "where to lay his head". You may say, "Yes, but I must look out that I have something laid up for the future". It is true that you should be concerned about all that is necessary for your sustenance and comfort, but you must remember that whatsoever you gather together through your own labor, is still not yours. It is God's. "The earth is the Lord's and the fullness thereof; the world and they that dwell therein". Psa. 24:1. All these things are only given us to use. Christ also teaches, "Seek not ye what ye shall eat or what ye shall drink, neither be ye of doubtful mind, for all these things do the nations of the world seek after; and your Father knoweth that ye have need of these things. But seek ye the kingdom of God; and all these things shall be added unto you". Luke 12:29-31.

We do not for a moment dispute God's Word, and when He says He will care for us, He will do it, but we must be His children. God never promised to bless and prosper the man who continually rebels against Him. Such, as well as His blood-bought children, will have their reward, but it will not be like that of his children. Never. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

Perhaps, however, your aim is not to obtain great wealth, but you may seek a great name in the eyes of the world. You may seek fame or high honors in worldly position. If this be your object in life, it is this be what you consider yourself to be

in this world for, examine yourself and see whether you are standing on a good foundation whereupon to build your hopes and aims in life. Jesus so loves our souls that He has graciously given us every safeguard to insure the highest possible enjoyment in this life, leading us gently into the spiritual life, the fullness of which we shall enjoy in the world to come. He has advice for every one, and so we want to consider for a moment what He has for you if you seek fame and honor and praise of men, and seek to exalt yourself in the eyes of men. 1 Pet. 5:5 we read, "God resisteth the proud, and giveth grace to the humble". What a contrast! Who would not rather have the pleasure in preference to the displeasure of God upon him? Besides this, it is so easy to please God, for He tells us "my yoke is easy, and my burden is light", Matt. 11:30, which is indeed true. Examine the scribes. They were high-minded, and self-exalted, and on account of this Jesus says, "Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and highest seats in the synagogues, and the chief rooms at feasts", Luke 20:46. High-mindedness is exactly opposite to the character of Christ, and therefore such as exercise it are enemies to His cause. It is of the world and not of God. Now see what warning God gives us through His Holy Word. "Whosoever therefore will be a friend of the world, is the enemy of God". James 4:4, and the end of the enemies of the cross is destruction. Will you be God's friend or enemy?

Since we have thus far presented only such things which are detestable in the sight of God, and for which we have proof we are not to live if we would please Him, let us seek, not what we think would be well for us, but let us study God's purpose in placing us here. Man was made in God's own image. We, therefore, in one sense resemble God. But man sinned, and has come short of the glory of God, Rom. 3:23. Since God has so loved us (not the sin that is within us) He has prepared a way whereby, if we accept it, we are again adopted into His family of saints. It is God's purpose that we should glorify Him by faithfully working that which His Word teaches us. All we have and are, belong to God, and the moment we try to do without Him, and seek to elevate ourselves, we lose sight of Him. It cannot be otherwise. The only way we can come to God is through Christ, for He teaches us, "No man cometh unto the Father but by me", John 14:6. Is it possible that you have an idea that you cannot enjoy yourself in God's service? If you have, you are sadly mistaken, for it is in His service only that we find true, substantial enjoyment. God does not want His children to be burdened down by discontent, but He has so wisely arranged all things that His children cannot otherwise than enjoy themselves, and always have a bright hope for the future.

God hates sin. He does not hate us, even though we live in sin, but He hates the sin that is in us. He loves us, and for this reason He wants us to forsake sin, for sin *must* be punished, and if we *will* not turn from it, we will be punished with it. God has a work for us that will always make us feel happy, for it we are His, and zealously work for Him, He will always be with us, and encourage us by His Holy Spirit, and just consider the value of His presence alone. He wants us to glorify Him while we are in this life, and if we do this faithfully, He will glorify us on the last Great Day, we shall be admitted into the shining courts of glory.

Now, friend, what conclusion have you come to as to what you are in this world for? Do you believe that there is nothing better for you in this life than to do the Lord's will and His favor? If so, if you have not yet accepted Jesus as your Saviour, I hope you will see for yourself that the best time to do so is *now*, before even another day goes by. If you have made a profession, and claim to be a Christian, can you truly say, "L.V. I have left *all*, and follow thee", or, "I know that my Redeemer liveth", or, "I am thine, O Lord; I give *all* to thee. Thou hast purchased me with thy precious blood. O Jesus, come thou and dwell supreme in my heart, that I may not in any one thing grieve thee. Preserve me, O Lord, from all that is sinful, even unto death, so that finally I may be received into thy blessedness where from all temptations and from all care and sin, I shall be forever free"? Kind friend, what are *you* in this world for? A. C. KOLB.

#### ADVANTAGES OF PUNCTUALITY, AND HOW ATTAINED.

An address by Bro. C. Z. Yoder at the Sunday School Conference.

To learn the advantages of punctuality, we must take a brief view of the past. For our author and teacher we love to look to our Father in heaven, the Giver of all good and perfect gifts, and for our first lesson in punctuality we will turn to the beginning of God's sacred volume, which teaches us that before man existed to interrupt God's order and punctuality—when darkness prevailed over this wide world—God said, "Let there be light," and there was light. After separating the light from the darkness and the waters from the dry land, he said, "Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind," and it was so. Also, after gathering the fragments of light together, He says, "Let there be a great light, and a lesser light, and stars, and they shall be for signs, for seasons, for days and for years." To-day, after thousands of years

have passed and gone, we can see punctuality from the little blade of grass we tread beneath our feet to the starry sky above us.

So, too, the Psalmist saw and admired punctuality when he exclaimed, "The heavens declare the glory of God and the firmament sheweth his handiwork, day unto day uttereth speech and night unto night sheweth knowledge."

Shine on, shine on, thou bright and beautiful lights,  
Until we see the dawning of heaven's eternal day."

God, in looking down upon fallen humanity finds men in all ages who were punctual in discharging their duties to God and man. Noah, the preacher of righteousness, was punctual to God's command in building the ark as to its size, the length, the height, the breadth, the three stories high, the window above the door to the side, exact as to the time and manner, punctual in entering the ark with his family, and all kinds of beasts by pairs, of the fowls of the air and all creeping things, and God punctual to close the door behind them thereby preserving their lives, while the careless and unconcerned had to perish and sink down to a watery grave.

We can see punctuality in Enoch walking with God, in the faithfulness of Abraham sojourning in strange lands, in the patience of Job in all his afflictions and adversities, in the meekness of Moses, as a leader of God's chosen people. So too we can see it in the upright heart of Joseph. When old Father Jacob calls the lad, he promptly answers, "Here am I," when he is told to go to Schechem and see if it be well with his brethren and well with the flock, he is obedient, and after diligently seeking them he finds them at Dotham, where they greet him with envy, jealousy and hatred.

God was with him so that he greatly prospered, not because he made a corner in speculating with corn, but on account of his untiring punctuality in his duties to God and man, throughout all his fiery trials, severe temptations, grievous disappointments, in sufferings, in persecutions, whether he be a slave among the Ishmaelites, in prison, in the king's palace, or in Pharaoh's second chariot, loved or hated, at home or abroad.

We see the little boy Samuel was punctual in answering to God's call and command, thereby gaining such a noble character, that not one of his words fell to the earth.

We have not the time to point out punctuality in the courage and zeal of Gideon, and Deborah, in Jonathan and David and the faithful prophets, only to notice briefly the punctuality of Daniel, in his devotions to God. Although he was driven away from his own native land, among strangers who worshipped

idols, yet thrice a day on bended knees he came before God in prayer and thanksgiving, consequently God protected him, in the midst of bitter enemies, or in the den of lions, and crowns him with wisdom, honor, fame and visions.

Although mortal man was ever prone to wander away from God, yet He remained punctual in sending the promised Messiah into the world to redeem fallen humanity, and just so was this Messiah punctual in all his duties; whether it be to his parents or in the temple when he sat among the doctors. He was punctual in asking and answering questions in being about his "Father's business." When he enters upon his glorious mission, he is punctual in opening the eyes of the blind, in unstopping the ears of the deaf, in making the dumb to speak, the lame to walk, in healing the sick, in cleansing the leper, and in preaching the gospel to the poor; also were the dead punctual to rise when he called them. "Wherefore God exalted him and gave him a name which is above every name." Likewise was the primitive Christian church punctual in meeting to worship God in prayer and praises, in the breaking of bread, in giving alms to the poor and in spreading abroad the glad tidings to all mankind, thereby gaining that inheritance which is incorruptible, undefiled, that fadeeth not away, and that is reserved for all the faithful ones.

And thus, too, we can see the advantages of punctuality in all ages since the Christian era whether it be in the period of the dark ages or in the height of civilization and enlightenment, the professionalist, the student, the mechanic, the capitalist, the farmer, the day laborer, or whatever useful occupation men may be engaged in, he who would be successful *must* be punctual.

And to-day in our Sunday Schools where the parents, teachers and superintendents are punctual in their devotions in reading and meditating upon God's word, in studying well the Sunday School lessons, in discharging their every day duties in meeting at the appointed hour of worship either in the Sunday School or church, in teaching and fitting themselves for life and eternity, we can there expect a faithful band of young Christian workers, bold soldiers for Jesus fighting the battles of the Lord, laying hold of eternal life.

HOW TO ATTAIN PUNCTUALITY.—We see after looking into the lives and characters of God's chosen ones of old that the way opens clearly for attaining punctuality. We must consecrate ourselves to God and his work by giving our head, our hand and our heart. The wise man says, "Whatsoever thy hand findeth to do do it with thy might; for there is no work, no device, nor knowledge, nor wisdom, in the grave whither thou goest."

Parents, your responsibility is great, your children generally are inclined to walk in your tracks. Walk circumspectly, be diligent in doing what you want your children to do, be punctual in what you say and do.

Superintendents and teachers must prepare their lessons well during the week by meditating daily on the lesson to be read and in their devotion to God. And when they meet their school or class, let them humble themselves to a level with the class by asking such questions and giving such explanations as can be easily understood, thereby encouraging boldness to answer questions. This will give life and zeal to the school.

Sunday School workers with the above qualifications will teach and attain punctuality when they are scarcely aware of it, while the careless and unpunctual teacher or superintendent, who knows but little or nothing about his lesson and has only a few puzzling questions to ask, will embarrass the pupils and be detrimental to the true life, and interest of, and punctuality in the school, thus failing to rise to the noble Christian standard, which it is our privilege to gain and God's pleasure to give us.

Christian workers in the church and Sunday-school, let us be punctual in pressing toward the mark for the prize of the high calling of God in Christ Jesus, punctual to meet the Lord in the air and forever dwell with him singing the song of Moses and the Lamb.

#### For the Herald of Truth. RELIGION.

The word Religion means a recognition of God as an object of worship, love and obedience. This is its literal or general signification.

In the Bible the word "religion" appears four times, and the word religious twice. Three times these words appear in the Epistle of James and once in the Acts of the Apostles, and once in the Epistle of Paul to the Galatians. In the Epistle to the Galatians (Gal. 1:13, 14) the apostle speaks of the "religion of the Jews" and thereby indicates the form of religion practiced by the Jewish people.

In the Acts of the Apostles (Acts 13:43) it indicates piety or Christianity. The apostle speaks of the Jews and *religious proselytes*, i. e. persons who had been converted from Judaism and heathenism to Christianity, or to the form of doctrine practiced by the disciples or followers of Jesus Christ. In James 1:26 it has the same signification, and is applied to individual persons seeking to live a pious, Christian life.

In James 1:27 is explained what a pure religion is composed of, or in what a pure religion consists, indicating that there is a pure religion and an impure re-



ligion; a religion that is of the right kind and a religion that is not of the right kind.

The right kind of religion prompts us to good works and kind actions and keeps us pure—unspotted from the world.

Our religion teaches us that we must live a pure life and do works of kindness and charity, but it teaches us likewise the goodness of God; that God is a Spirit and that all who worship him must worship him in spirit and in truth, and that he has no pleasure in the death of the sinner, but that all must come to a knowledge of the truth and live, and that indeed God so loved the world, so loved us, that he gave his only begotten son, that whosoever believes in him shall not perish, but have everlasting life.

This pure religion of God is given us by the Spirit of God. The Spirit of God operates on the hearts of men, so that through the Spirit we are made acceptable to God, and through the Spirit we learn to love and obey God. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth; so is every one that is born of the Spirit. The Spirit of God beareth witness with our spirit that we are his children.

From all this we see that religion is a spiritual work, a spiritual service, a spiritual power, and brings spiritual blessings.

This divine, spiritual power, manifests itself in the heart, mind and feelings of men and when, by the grace of God, and the operation of the Holy Spirit men are converted. God dwells by his Spirit in the heart, and by his divine power every sinful purpose and design is driven out. Thus the heart becomes pure and we die unto sin, and are made alive with God. Our lives are hid with Christ in God.

May the Spirit of divine grace fill every heart and make us all the children of God, who walk no more after the flesh but after the Spirit.

J. F. F.

For the Herald of Truth.

## OUR FORM OF CHURCH GOVERNMENT.

Since there are different forms of government in the different denominations, it might be in place to present a few thoughts on "Our Form of Church Government."

While the Church of Rome, the Church of England, and some others have an Episcopal form of government through which the church is governed by the clergy, the king, the pope, etc., we understand that Christ gave us emphatically a congregational form, in which the church is the ruling power, that is, the church is governed by the church. This is at once made plain by the instructions which Christ gave to his disciples saying,

"Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you; but whosoever will be great among you, shall be your minister; and whosoever of you will be the chiefest, shall be servant of all." Mark 10:42-44.

In 1 Peter 5:1 we read, "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, . . . Feed the flock of God which is among you, taking the oversight thereof, . . . not for filthy lucre, but of a ready mind: neither as being lords over God's heritage, but being examples to the flock." The apostle goes on to tell in what they are especially to be ensamples to the flock, saying, "Yea, all of you, be subject one to another and be clothed with humility," the very thing that Christ taught his disciples in the passage first quoted, when there was a strife among them which of them should be the greatest.

Our Savior, in giving instructions relating to offenses (Matt. 18:15, etc.), says, "If he neglect to hear them, tell it to the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." And a little farther on Christ says, "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven." This shows conclusively that to the true Christian church (of which Christ is the head) is given power to loose and bind; to remit and retain, on earth. Now, while it is plainly the duty of the younger to submit themselves to the elders and to obey them that have the rule over them, yet it is never right or consistent with the spirit and example of Christ for the elder to exercise lordship upon the laity, but to "watch for their souls as they that must give account," and in meekness instruct those that oppose them. While the husband is the head of the wife, and the wife is to be subject to her husband in everything, the apostle writes, 1 Peter 3:7, "And ye, husbands, dwell with them according to knowledge, giving honor unto the wife as unto the weaker vessel, and as being heirs together of the grace of life," Just so in the church, the clergy and laity sustain the same relationship to each other as do husband and wife; and can with equal propriety be admonished in the language of Peter, "Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous."

Again, Christ is the head of the church, and the church is subject to Christ; yet He took upon him the form of a servant, giving a plain and striking example of that which he taught his disciples, when he said to them, "And whosoever of you will be the chiefest shall be servant of all." It is claimed by some that the apostle Paul took upon himself the authority to

excommunicate, as recorded in 1 Cor. 5:3 But we notice that the apostle is writing to a church that was puffed up, concerning an incestuous man who was no doubt also puffed up with the others; and instructs and admonishes them saying, "In the name of our Lord Jesus Christ, when ye are gathered together and my spirit, with the power of our Lord Jesus Christ to deliver such an one unto Satan for the destruction of the flesh." We notice that this was to be done by the church without Paul's presence, as he concludes by saying to the church, "Therefore, put away from among you that wicked person." Here, beloved in the Lord, I have given my views on the above subject, which I trust you will find in accordance with God's word, and if so, we should be careful that

"All in their stations move,  
And each perform his part  
In all the cares of life and love  
With sympathizing heart."  
Yours for "a glorious church,"  
J. M. SHENK.

## LIST OF BURIALS IN THE YELLOW CREEK GRAVEYARD, ELKHART CO., IND., IN 1892.

Jan. 22, Noah Whisler, aged 21 y., 3 m., 3 d.  
Jan. 28, Enos Burkholder, aged 58 years.  
Feb. 5, Susan Sanders, aged 52 y., 10 m., 22 d.  
Feb. 6, Christen Kehr, aged 56 y., 1 m., 29 d.  
Feb. 8, Elizabeth Weaver, aged 39 y., 18 d.  
Feb. 10, Isaiah Kohli, aged 44 y., 11 m., 4 d.  
Feb. 19, Christian Landis, 92 y., 8 m., 25 d.  
Feb. 20, Warren D. Weaver, 1 y., 10 m., 21 d.  
Mar. 14, Christian Henning, 81 y., 6 m., 3 d.  
Mar. 14, Salome Leatherman, 5 y., 4 m., 28 d.  
Apr. 26, Jonas Kauffman, aged 68 y., 19 d.  
May 1, Rosa Ellen Kohli, 6 y., 10 m., 24 d.  
May 4, Susan Hedrich, aged 67 y., 4 m., 8 d.  
May 11, Lydia Ann Hoover, 32 y., 2 m., 2 d.  
June 2, John C. Bare, aged 50 y., 4 m., 27 d.  
June 24, Ethel R. Wambold, 1 y., 1 m., 12 d.  
June 29, Samuel Blosser, aged 43 y., 8 m., 13 d.  
July 5, Magdalena Culp, 80 y., 10 m., 23 d.  
Aug. 23, Anthony Culp, aged 78 y., 1 d.  
Oct. 15, Charles Anselmyer, 13 y., 5 m., 19 d.  
Nov. 21, Noah David Hoover, 6 y., 10 m., 24 d.  
Dec. 17, Samuel Gochanauer, 74 y., 3 m., 25 d.  
Dec. 24, Elizabeth Beutler, aged 76 y., 3 m.  
Jan. 1, (1893) Jno. Burkhardt, 36 y., 10 m., 28 d.  
South West, Ind. DAVID HOOVER.

## LIST OF BURIALS.

of Amish Mennonite brethren and sisters and their children who died in Lawrence and Mercer counties, Pa., in 1892.  
Jan. 5, Solomon Zook, aged 62 y., 10 m., 17 d.  
Jan. 5, Child of Jona Byler's, 2 m., 16 d.  
Jan. 22, Anna Byler, aged 75 y., 2 m., 19 d.  
Jan. 24, Catharine Kurtz, 54 y., 5 m., 9 d.  
June 7, Emma Byler, aged 2 y., 3 m.  
July 22, Noah Zook, aged 74 y., 10 m., 7 d.  
Oct. 20, Sarah Kauffman, aged 71 y., 20 d.  
Nov. 4, Andrew Zook, aged 8 m., 19 d.

J. R. ZOOK.

It is astonishing how soon the whole conscience begins to unravel if a single stitch is dropped. One little sin indulged makes a hole you could put your head through.

DAILY WEATHER REBORD  
kept by Justus B. Bare, at Woodside, Fayette Co., Pa. for the year 1892.

The year 1892, in this latitude, goes on record as one of the mildest in every respect. Below we notice the mild and average temperature of the seasons, also the snow and rain fall in inches, the greatest precipitation at any one time, the dates of the coldest and hottest days and all other dates of special notice.

Rain and snow fell on 184 days; cloudy, without rain or snow, 156 days; clear 25 days; hail 1 day; sleet 3 days; fog 68; dew 89; wind 219; smoke 28; thunder 39; lightning 37; frost 56; rainbow 13; the greatest depth of rainfall at any one time, July 27,—2½ inches. The greatest depth of snow fall at any one time, March 10,—4½ inches. The longest period without rain or snow fall was from Sept. 10 to Sept. 21. The hottest day July 24, 98° in the shade. The coldest day Dec. 28, 11° below zero. The first frost of the season October 2. The first snow fall of the season, Oct. 5; the first ice formed Oct. 6.

Snow fall for winter 22½ inches, for spring 1½ inch; for fall 17 inches. Rain fell for winter 3½ inches; for spring 10½ inches; for summer 9 inches; for fall 9½ inches. Total snow fall for the year 39½ inches; total rain fall for the year 33½ inches. Temperature taken each morning at or before sunrise, average for winter, 34°; for spring 58½°; for summer 65½°; for fall 55½°. Date of heaviest storm July 22. January shows a very mild month although it had only one clear day. February came in with a low temperature, but went out with a higher register than March. March came with a high register and 21 days rain and 23 days with a spring with mercury 60° and 30 days rain and cloudy weather with 7 frosts. May came with mercury at 60°, the same as April, and ran pretty evenly, although with only 2 clear days and 19 days of wind and 2 frosts. June had 30 days of cloudy weather but with less wind than any other month. July came in cooler and had less rain and cloudy days. August had 31 days cloudy and rainy and with more thunder and lightning than any other month. September came in with a pretty high temperature and only 4 days of rain and 4 clear days. October began with a low temperature and more high winds than any other month. November had mercury ranging from 56° to 32° and only 1 clear day. December came in very mild with mercury at 33° and still registered higher till the 19th of the month at which time mercury began to drop regularly and by the 24th of the month it stood 5° below zero and it appeared that all nature on its robe of winter, and on the 26th of the month the mercury fell to 11° below zero. By the last of the month mercury had risen again to 36° and went out with snow, rain, and smoke.

THE "NATIONAL ANTI-NUISANCE LEAGUE" has been formed recently to test the constitutionality of the liquor traffic. It claims that the liquor traffic, as a whole, is detrimental to health, good morals, an injury to property and a menace to good order. A decision of the Supreme Court of the United States says, "The State cannot by any contract limit the exercise of her power to the prejudice of the public health and the public morals," and again, "No legislature can bargain away the public health or the public morals," and on these decisions they propose to base their claims for the removal of the saloon.

## FOR THE SUNDAY SCHOOL CHILDREN.

No. 20.

Life is varied in its course, and uncertain to us, especially so to the child while under the care of its parents. Thoughtless of its future years, it is unconsciously preparing the way for the unknown course. Obedient children have a better chance for a good and useful life than the obstinate, selfish ones, for the reason that the obedient child accepts and stores up the good, and soon learns to discern between right and wrong, while the obstinate one learns very little good, and cares still less about right and wrong.

We cannot always shape life as we wish it to be, though in many instances we make it what it is. Children should be taught to have some forethought of their future years; they should be helped to prepare for a correct life in their early youthful years, so, when they will be thrown upon their own dependence, they are well on the way. The Sunday school is one of the few institutions in which children are started upon a correct course for active life, and it cannot be disputed that men and women in active life, who had attended Sunday school regularly in their youthful years, attained to a better life than those who never attended Sunday School.

Children, always keep in mind that you have only once to live. Make the best of this life that can be made. Make your life a happy one as far as lies in your power to do it. Reverses will come in every one's life, but to smooth these drawbacks over don't fret or complain about them continually as some do; they often come for our good, and rarely are a serious detriment to our welfare taking our whole life into consideration. When we contemplate the misery in this world we are almost ready to say it overbalances the good. This is not a world of misery, or life would be a terror, but in its wise arrangement for us to pass our lives, we can make life joyful, if we so choose and have acquired the knowledge so we can correctly direct our course. True, it cannot be a life of joy unalloyed, but joy as sweet is drawn from the bitter, or roses plucked from thorns.

Children, aim to make your lives joyful ones with things and acts that will tend to your good, and the good of others; never indulge in wrong doing, or sinful things in the hope of gaining pleasure or lasting happiness; such are deceptive and will return only an aching sting. The Christian's course after all is the true one for a happy life as he has no delight in the dark ways of the world, he always faces the bright side, and should dark clouds of trouble overshadow him, he will return to the light for he loves to walk in it. Children, use your utmost endeavors to attain to this life. UNCLE HENRY.

## SUNDAY SCHOOL LESSONS.

LESSON V.—JANUARY 29.

THE SPIRIT OF THE LORD.—Zech. 4:1-10.

*Golden Text.*—Not by might, nor by power, but by my Spirit, saith the LORD of hosts.—Zech. 4:6.

*Time.*—Probably B. C. 520. The same night as our last lesson.

*Place.*—Jerusalem.

*INTRODUCTION.*—Persons. (1) The angel guide or interpreter. (2) Zerubbabel, or Sheshbazzar, "the prince of Judah" the "governor."

*Circumstances.*—The second temple at Jerusalem was being built amid great discouragements. The builders were perplexed from scantiness of workmen and material, and they were at a great risk of incurring the jealousy of the Persian power. The people had been at work for five months, though apparently discouraged, and ready to revolt against their leader. Zechariah had had four visions by which he encouraged and aroused the people. To-day's lessons presents his fifth vision by which the people were inspired with confidence and led to success.

*What the Lesson Teaches.* (1) Not to trust in the arm of the flesh but in the Spirit of Jehovah. (2) A restored church, once more offering holy worship in the restored temple. (3) Comfort to the church of the present day. (4) That men should rejoice in the work of the Lord, if the spirit of God sees his own works and rejoices in them.

## DAILY READINGS.

M. The Spirit of the Lord. Zech. 4:1-10.  
T. Obstacles in the Way. Ez. 4:1-6.  
W. The Power with God. 2 Chr. 20:5-12.  
T. God with his People. 2 Chr. 32:1-8.  
F. Anointed with the Spirit. Isa. 61:1-6.  
S. God gives his Spirit. Luke 11:9-13.  
S. Power of the Spirit. Acts 2:1-11.

## LESSON VI.—FEBRUARY 5.

DEDICATING THE TEMPLE.—Ezra 6:14-22.

*Golden Text.*—I was glad when they said unto me, Let us go into the house of the Lord.—Ps. 122:1.

*Time.*—The third day of Adar, the 12th month. February, B. C. 515. The month varied with the new moon. In 1893 the 3d day of Adar will be Feb. 20th.

*Place.*—Jerusalem and the newly built temple.

*INTRODUCTION.*—Haggai and Zechariah the son of Idho were prophets at this time. Darius Hystaspes, the father of Xerxes, the Achaemenas of Esther, was king of the Medo-Persian empire (6th year). Zerubbabel was governor of Judea (20th year).

The rebuilding of the temple had come to a pause, as we have seen from the last three lessons. For twelve or fourteen years the walls were unfinished. When at last the building stood complete it was formally consecrated to the worship of Israel's God, while the people renewed the ancient service and joyfully kept the feast.

## DAILY READINGS.

M. Dedicating the Temple. Ez. 6:14-22.  
T. The decree of Darius. Ez. 6:1-12.  
W. Dedication of the first Temple.  
2 Chron. 7:1-11.  
T. The spiritual temple. Eph. 2:12-23.  
F. Self dictation. Rom. 12:1-5.  
S. Rejoicing in God's house. Ps. 84.  
S. Our Father's house. John 14:1-14.



## HERALD OF TRUTH.

JOHN F. FUNK, EDITOR  
J. S. COFFMAN, } ASST. EDITORS.  
A. B. KOLB, }

January 15, 1893.

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THE HERALD OF TRUTH is one dollar per year.

*Der Herold der Wahrheit* is one dollar per year.

THE English and German Herald to one address is \$1.50 per year.

CHANGE OF ADDRESS.—D. W. Kilmer from Stanford, Col., to Madrid, Las Animas Co., Col.

INFORMATION WANTED.—It is said that a certain David Funk preached in the Mennonite Church on Turkey Foot Road. Can any of our readers tell us who this David Funk is and what meeting-house it was? If so, please write to the Editor.

BRO. FRANCIS MYLIN, now past 75 years of age, in renewing his subscription to the HERALD tells us that he has been a reader of the paper for many years and still loves to read it. He fervently wishes us and all the readers a happy and blessed New Year. Thanks, brother; the same to you!

WE AGAIN call attention to the Annual Meeting of the Mennonite Evangelizing Board which is to be held on the 18th of January in the Clinton (Amish) Mennonite Meeting-house near Goshen, Ind. Beside the regular business of the day, reports will be given concerning the work, after which a sermon is to be preached on Evangelizing. All are invited to be present.

BRO. AARON LOUCKS of Scottdale, Westmoreland Co., Pa., writes us under date of January 2d. I arrived home today from a ten days trip to Blair Co., stopping with the church in Cambria Co., two evenings, where Bro. Gideon Miller was holding several meetings at the Weaver Church. I also was with the brethren at the Stahl Church on New Years day. Bro. D. H. Bender also was at the Martinsburg Church, where a number of meetings were held. There was there one applicant for baptism, and I think there are others who are counting the cost.

A REQUEST.—The brotherhood at Nappanee are getting ready to build a new Meeting-house, and as the congregation here is not large they are compelled to ask other churches to help them. They accordingly ask other churches and individual members who are willing to assist in a work of this kind to do what they can and send it to *Noah S. Lehman, Secretary, Nappanee, Indiana*. Bro. David Burkholder and Bro. Jacob Bleilie are the ministers of this congregation and any further information may be obtained either from the secretary or either of the above named ministers.

A BROTHER in Kansas writes us saying, "I received your Lesson Helps, stating the advance in price. It will not stop the school here in Spring Valley yet, for we are too much interested in the work to stop for trifles. We expect to continue through the winter if the Lord will. We want 100 copies again." We appreciate sincere warmheartedness, and we hope the necessary advance in the price of our Lesson Helps will not so slacken the heartbeats of sympathy and love between us and any of our friends as to freeze off their patronage in the line of Sunday school supplies.

MATRIMONIAL.—It is, no doubt, of interest to many of our readers to know that congratulations and wishes of much joy are now in order for our worthy Brother Abram B. Kolb, who has been for a number of years the principal worker on the editorial staff of the HERALD OF TRUTH, and our esteemed Sister Phoebe Funk, the daughter of the senior editor. They were married at the house of the bride's parents on Tuesday even-

ing, January 3d. May their lives be filled with all the happiness that God can see fit to give, and may their joys never grow less, while heaven showers blessings upon them and the cares of life fall lightly. Bro. Kolb expects to continue his connection with the HERALD, which, we hope, will continue to grow in interest and give to its readers, under the direction of his pen, still more timely thought and more practical applications of God's word with the growth of his maturer years. C.

A PLACE for our ministering brethren to stop at in going East and West is Ipava, Ill. Bro. A. L. Roth says, "We have no church home and no one has been here to visit us for five or six years. We do not see or hear anything of our ministers. The popular churches are well represented, but I cannot find a home there. I have in my place of business a 'mission pocket' for tracts and other good reading matter, by which means I hope I may be able to do something to advance the cause of Christ." We wish our ministers would make a note of this, and visit our brother.

INFANT CLASS WORK IN SUNDAY SCHOOLS.—This matter seems to be gradually receiving more and more attention, and the fact seems to be dawning upon many minds that the Sunday school is really a place where *all*—from the youngest to the oldest—can be benefitted. Bro. Kurtz in his article urges that every avenue of work for Christ should be opened, and we think it is opening a very promising one for the future welfare and prosperity of the Sunday school and the church when infant classes, supplied with suitable teachers, are organized in Sunday school. An old sister, sixty one years of age, who was recently appointed teacher of an infant class in one of our Sunday schools in Pennsylvania in writing us her experiences in this work says, "As I never was a scholar or teacher I thought I could not. I was one of the tired ones that needed so much 'rest.' I felt like Jonah did when the Lord told him to preach to the Ninevites. Well, I thought the Lord knows all, so I undertook the work, and Oh! I am so glad that I did. I feel blessed and strengthened. It is a continual lesson to me when I see how readily these dear

little innocent ones hear and accept as truth what we would tell them from God's word. No wonder Christ said we must become as little children." We wish that all our Sunday schools could make room for infant classes. A short experience in this work will prove to every one its benefit. K.

PLEASE USE INK.—In writing items for publication, kindly use pen and ink instead of pencil. Articles sent us for publication when written with lead pencil would have to be rewritten, hence such articles are rarely, if ever, published. Articles or items sent us for publication, when not accompanied by the name of the sender, cannot be published. We have at present quite a number of such anonymous items and articles, some of them good, and some of them of a nature that shows that the writer wishes to give some one else a "piece of his mind" without having the necessary courage or good grace to make himself known. Of course such articles as a general rule, finally find their way into the waste basket. We are willing to withhold the name of the writer when it is specially requested, but we are obliged to require the writer's name, just the same as we desire the name of a person who sends us money.

OUR FAMILY ALMANAC for 1893 is ready for delivery and all orders are promptly filled. It contains a list of names of ministers with their addresses, and other useful and interesting matter. Sent postage paid as follows:

1 copy	.....\$ .08
4 copies	..... .25
12 copies	..... .50
25 copies	..... 1.00
100 copies	..... 4.00
Sent by express, purchaser paying the charges:	
\$3.50 per	..... 100 copies
\$5.00 per	..... gross (144 copies)

In Ontario all orders for Almanacs will be filled by Cressman and Hallman, at Berlin, Ontario. The money in postage stamps or money order should be sent with all mail orders.

TRACTS.—Attention is hereby called to the work of our *Book and Tract Society*. It is only a short time since an organized effort was made by our people to place our own tracts before the people. The work

was begun on a small scale, and must necessarily be conducted in a somewhat small way for some time to come. But the work has been steadily growing from its beginning. It is gratifying indeed to those who are directly interested to find so many whose hearts and hands are ready to aid in the good work. The recent help and encouragement received from members in Lancaster Co., Pa., and in other Eastern churches, have given the work considerable impetus. The funds which have been donated to the Tract Society have, up to this time, been used in printing and sending out tracts. It is the purpose of the Society to have about 20,000 more tracts published in a few weeks. Some money will be needed for this purpose, which we trust the Lord will send us in his own good way, as we shall have need. C., TRACT EDITOR.

JACOB HENRICI, the Senior Trustee of the Economist or Harmony community at Economy, near Pittsburg, Pa., died on the 25th of December, 1892, at the advanced age of 88 years. This community at whose head the deceased stood, consists at present of about 50 members, all of whom live as celibates. The value of their property has been variously estimated, from ten to thirty-five million dollars. The entire sect lives in the village founded by them near Pittsburg, and their money has come mostly from the fruits of their agricultural pursuits. Several months ago this community was brought into prominent notice through the papers, by the attempts of a certain Dr. Teed to gain control of the finances of the community. "Father" Henrici was President of the Economy Bank in Beaver Falls and a director of the Pittsburg & Lake Erie R. R. and other large corporations. John Duss one of the Trustees of the community, and who was rather favorably disposed toward Dr. Teed, will probably be Henrici's successor.

## TRACT FUND.

Contributions received during the month of December.  
From C. R. H., \$3.00; H. R. Newcomer, \$1.00; S. H. Musselman, \$2.00; A friend (Pa.), \$1.00; J. S. K., 1.00; A. K., \$5.00; E. H., 40 cents; C. F. Hostetter, \$1.50; Emma H. Harnish, 50 cents; Clara D. Eby, \$1.00.  
Gratefully acknowledged,  
G. L. BENDER, Treas.  
Bro. D. S. King who was credited with \$10.00 to the Mission Fund (see Herald Dec. 15, '92) wishes us to state that the money came from the Amish Mennonite congregation at Larned, Kansas.

## MISSION FUND.

Contributions received during the month of December.  
From Barker Street church, Elkhart Co., Indiana, \$3.13; E. S. Overholt, \$4.00; John Schenk, \$3.00; A. B. Shupe, \$1.00; Jacob Burk, \$5.00; A sister (Ills.), \$1.00; Metamora church, Woodford Co., Ill., \$11.20; J. G. G. 25 cents; a church favoring Mission work, \$50.00; W. S. Kriebel, \$2.00; Amish Mennonite church, Wayne Co., Ohio, \$18.85; S. H. Musselman, \$2.25; Henry Kinsinger, 80 cents; Longenecker church, Holmes Co., Ohio, \$4.30; West Liberty church, McPherson Co., Kan., \$14.52; Chapel church, Hancock Co., Ohio, \$10.00; A sister (Pa.), \$5.00; Isaac Peters, 95 cents; Pennsylvania church (Mennonite and Amish), Harvey Co., Kan., \$7.00; A sister (Ia.), \$1.00; S. D. Z., 25 cents; Emma H. Harnish, 50 cents.

Gratefully acknowledged,  
G. L. BENDER, Treas.

## ANNOUNCEMENT.

The Western Conference of the Amish Mennonites will be held in the Sugar Creek meeting-house near Wayland, Henry Co., Iowa, on the 21st of September 1893. The change of date from May was made after having taken church counsel. If this change however should not be satisfactory to any of the bishops or ministers, we will be thankful if they will inform us either by private communication or through the columns of the HERALD OF TRUTH of Feb. 1.

S. GERIG,  
S. T. MILLER.

## CORRESPONDENCE.

FROM WOODFORD CO., ILL.—On the 25th of December one person was baptized in the Mackinaw church, Bish John Schmidt officiating. COR.

FROM ELKHART, IND.—On the 25th of December six persons were received into church membership by baptism, and one was re-instated into full membership. COR.

FROM STEPHENSON CO., ILL.—Bro. E. M. Shellenberger and family, of Ness Co., Kans. (formerly of this place), left their home on Sept. 30, 1892, and after spending five weeks in visiting and laboring among the brotherhood in Harper and Johnson counties, Kans., Cass Co., Mo., and Page Co., Iowa, they arrived in our midst on the 5th of November. We were very much pleased to have the dear brother with us again, and again have him preach to us the glorious gospel of Christ, as in former years.

If the Lord will, they will remain and labor with us a few months. May the Lord abundantly bless the brother's labors and efforts among us and elsewhere, to the honor and glory of God, and to the salvation of many souls. COR.

FROM McVEY TOWN, PA.—Bro. Lewis Yoder, of Long Green, Md., paid us a visit in the early part of December and preached in English in our meeting-house at Mattawana on the 11th, at a private house on Monday the 12th, evening the 12th, and at Pine Glen school-house on the ensuing Wednesday evening. H.

FROM ROSELAND, NEBRASKA.—The church at Roseland, Adams Co., Nebr., was lately visited by Bish. E. Hartman. He remained one week, during which time he held several interesting meetings. On the 26th the lot was cast among four of the brethren for a minister, and the lot fell on Bro. Abraham Stauffer. May the Lord strengthen him to be a faithful worker in his vineyard. Bro. Hartman left on the 28th for Hamilton and Seward counties, Nebr. \*

FROM THE GARBER CHURCH, YORK CO., PA.—On Sunday, Dec. 25, Bro. Abraham Burkholder, of Newville, Cumberland County, preached here, and in the afternoon addressed the Sunday-school at Hanover. J. S. H. Good, of Dayton, Va., is in our midst at present teaching several singing classes. The class at Hanover is quite large. At this place there are not so many but the class takes a deep interest in the work. There is also a class at the Codorus church. COR.

FROM ST. AGATHA, WATERLOO CO., ONT.—Bish. J. M. Bender and wife and Pre. C. Litwiller and wife and J. F. Roth left New Hamburg, Waterloo Co., Ont., on the 4th of November, going west on the 2:30 A. M. train. They arrived at Pettisville, Ohio, at 11:45 A. M. the same day. They spent about three weeks in Ohio and Indiana, "preaching as they went," to large congregations. On the 25th of November they returned home. May their labors in the name of the Lord be richly fruitful. COR.

HARTFORD, KANS., DEC. 22, 1892.—On the 3d of December the brethren Joseph Schlegel and Joseph Gascho, of Milford, Seward Co., Nebr., and their companions came to us, and the brethren preached twice to a very attentive congregation. Their visit and preaching was very encouraging to the brotherhood here. On the 6th we had communion services. We are very glad to have our traveling ministers stop with us, and we cordially invite them to come here. JOHN STECKLEY.

FROM METAMORA, WOODFORD CO., ILL.—On the 16th of December, 1892, in company with two brethren from the Tiskilwa church, the ministering brethren Jonathan P. Smucker of Nappanee,

Ind., and D. J. Johns of Goshen, Ind., came here and held several meetings in the Metamora church and also two in the Roanoke meeting-house. The Sunday prior to this visit Bro. Daniel Orendorf of Flanagan, Ill., was with us. It is encouraging to note that our ministering brethren are so deeply concerned for the spiritual welfare of those around them and that they are so actively engaged in the Master's service. COR.

NEWTON, KANSAS, JAN. 4, 1893.—To the Brethren in Kansas and Colorado, west of me that are waiting to know if some one will come to them and hold meetings and the communion services at every place where Bro. Andrew Shenk recently was, I will for their satisfaction insert these few lines that arrangements have been made that if no preventing providence intervenes, Bro. J. M. Shenk, of Allen Co., Ohio, will visit you before long, probably within sixty days. He may begin at this end of the field and reach Colorado last when the danger of snowdrifts is past, subject, however, to Bro. Shenk's circumstances at home. R. J. HEATWOLE.

FROM JOHNSTOWN, PA.—On the 23d of November, 1892, Bro. John N. Durr, of Fayette Co., Pa., and Bro. Aaron Loucks, of Scott Dale, Westmoreland Co., came to us, and while here they preached three times in the Stahl meeting-house, once in the Weaver meeting-house, and four times in the Blauch meeting house. On the 2d of December they preached the funeral of our departed brother, Jonas Weaver. They also preached a number of times in the Thomas meeting house. On the 11th of December was their last meeting at the latter place, when three precious souls were received into the church by baptism. May God help them to prove faithful, and may he also bless the dear ministers in their labors here. They left for home on the 12th. Bro. Jacob Durr came also with them and remained a few days longer. LEVI BLAUCH.

FROM THE CLINTON CHURCH, ELKHART CO., IND.—After passing through trials, troubles and discouragements, we must yet say with thankful hearts that God has blessed us, for we have learned many a golden lesson through our trouble. Since those who were dissatisfied with the church and wanting more liberty, having left us, there is more unity and seemingly more strength in the church, more love and sympathy for one another, and the work is progressing harmoniously. Since we have peace and unity twenty-seven souls have been received into the church by baptism and five that had been baptized before were

received by letter and confession. Oh we do rejoice and feel thankful that so many hearts have become willing to work for Jesus. May God give us all strength to press onward on this journey through life in a manner befitting true Christians, and may we finally all enter into the blessed home above. COR.

FROM MADRID, COLORADO.—We live about seventeen miles from Trinidad, Colo., up the Los Animas valley. We would be glad if any of the brethren who are passing through would make it suit to stop and pay us a visit. There are three of us here, members of the Mennonite church, and one up in the mountains about twenty-five miles from here. I am very glad to see in the HERALD that so many young people are joining the army of the King of kings. May they hold out faithful to the end. We have been receiving some very encouraging letters from some of the young brothers and sisters, and we are made to rejoice greatly to see in the young such an earnestness for the good cause. We are here surrounded by professors who show forth a form of godliness, but deny the power thereof, and they are very zealous in preaching up certain modes for performing certain ceremonies, yet when we see the fruits they bear, we cannot but think that the tree must be foul.

I wish some of our ablest writers would give some thoughts expressed in writing on Dancing. Yours in the faith, D. W. KILMER.

FROM RUSHVILLE, ROCKINGHAM CO., VA.—Saturday, the 24th of December, the brethren Jos. Heatwole and Christian Good will start for Pendleton Co., W. Va., if the Lord will, to remain over Sunday (Christmas) and a few days following, and preach a number of sermons and then again return to their homes. What makes these visits to the church in West Virginia somewhat tiresome is the lonely road over the mountains, and more especially so at this time of the year, as in a single night the snow has often been known to fall and drift so badly that travel was suspended for weeks at a time, and a journey across the mountains on horseback at this time of the year is somewhat hazardous, and only those who are adventurous enough and are willing to trust Providence for His protecting care, are willing to make the sacrifice. O brethren, let us not be slack in our duties, when we see our ministering brethren so actively engaged and making so many sacrifices for the Master's cause, but let us speak words of encouragement to them and uphold them in every way we possibly can, so that the work will not become irksome to them and they faint not by the way. J. W. COFFMAN.

A REQUEST.—Since the Evangelizing Board has urged me to direct the traveling ministers to the Amish congregations as well as to ours, and learning also that they are giving quite liberally to this fund, I wish them to know that I will take pleasure in favoring them in this respect as much as I can here in this western field embracing at the present Kansas, Oklahoma, and a part of Colorado, and do therefore hereby request the Amish brethren in these parts who desire visits from the ministers passing through that they will write to me and give me their address, as otherwise I may not know of them. So far their requests that have come to me have in every instance received attention. Bro. Andrew Shenk's recent tour took in four of their settlements, and we sought the fifth one, but could get no reply to our letters.

One of our Amish congregations some time ago requested a visit from Bro. D. H. Bender of Somerset Co., Pa., and I have just recently been thinking probably his school would soon be closed and he could fill that request in Lyon Co., and from there I could map out a line of places for him principally among the Amish brethren throughout the state of Kansas and into Colorado. I do not know what the members of the Board may have to say about their respective districts or fields of labor, but in this one there is, and has been, a lack of laborers to send abroad.

Just recently I received a very courteous letter from two of our number that were neglected so long that they gave up all hope of a visit from our ministers, so they have resolved, they say, to help support the church there (meaning, of course, some other organization), and would now not consider a visit from our people as any special favor to them. Newton, Kans. R. J. HEATWOLE.

ROSELAND, LA., DEC. 7, 1892.—To the readers of the HERALD greeting:—I will now endeavor to do what I promised the dear brethren in Adams Co., Nebr., before we left, viz.: to let them hear from us through the HERALD when we got to our new home. We had quite a pleasant trip, having good accommodations, and making close connections. It took about 44 hours from the time we left Ayr, Nebr., until we arrived at Roseland, La., our present home. We soon met pleasant people ready to receive us.

We noticed quite a change in going this distance from north to south. When we left Nebraska the people were, as is usual at that time of the year, preparing for winter, as there had already been considerable frost. But here it seems like spring to us, as the weather is warm and pleasant, and the people are busy planting garden seeds and shipping vegetables.

About the country we cannot say much as yet, but thus far are favorably impressed, and we are in hopes, the way it appears thus far, that it will benefit our child's health (for which reason we came here). There are no members of our church here, which of course is not so pleasant, but the people are agreeable and sociable, and take quite an interest in religious work. They had already started a Sunday-school; but had no preaching. I asked the privilege to preach after Sunday-school, which was readily granted, and have now been preaching every Sunday except the first since we are here. It seems no one here knows anything about the Mennonite church, but I am glad to say that they take quite a good interest, so much so that they have requested of me to continue to preach every Sunday, which, by the help of God, I shall endeavor to do. I would ask the prayer of the brotherhood in our behalf, that we may stand boldly in defense of the gospel, and accept no other foundation than that which is laid, which is Jesus Christ the righteous. Since I have commenced to preach here, another minister has come in and asked that my appointments be given him, and that I should assist him, but I did not consent to co-operate with him, and would make no change in my meeting; but if the people wished to have him preach instead of me, they could make the change. But they did not consent to make that change, and wished me to hold my meetings as usual, so I am encouraged, and feel that the good Lord thus far has been with us, and I trust that He will continue to be with us and guide and direct us by His good and Holy Spirit, so that we may accomplish something whereby souls may be edified and God be glorified. It would be encouraging to us to have brethren, especially ministers, visit us.

Now unto him that is able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and for ever. Amen. Roseland, La. JONAS NICE.

#### SUNDAY-SCHOOL ITEMS.

MEADOWS, MCLEAN CO., ILL., DEC. 31, 1892.—Last Sunday (Dec. 25) we closed our school for the year. Bro. H. Augspurger of the Flanagan church was also present and addressed the school. The school was then re-organized for the year 1893, as follows: Bro. A. Beller, Superintendent, and Bro. Jos. Vercler, Secretary. We were kindly and earnestly admonished to be more industrious in the great work, and we hope for increased interest in the school.

J. ENGEL.

FROM ELKHART, IND.—On the 1st of January the Sunday-school exercises were held in our meeting-house. The average attendance for the year 1892 was 173. The penny collections amounted to \$75. The school will be continued with the present officers and teachers until the repairs and addition to the house which are now going on are completed, when the school will be re-organized.

FROM THE CHERRY BOX S. S., SHELBY CO., MO.—We closed our Sunday-school on Christmas and had a good attendance, considering the disagreeable and cold Christmas here with us. We trust all that were present came for the noble purpose of worshipping their Lord and Maker. We had a good and interesting school. Each one of our classes had a subject committed and repeated, such as "Christ located by the star," "Compassion of Christ," Psalm 20, etc. May these verses be stamped and impressed upon the hearts of those who repeated them and be edifying to the hearers present.

D. J. JOHNSTON.

FROM CULLOM, ILL.—Our Sunday-school for the year '92 closed on the 25th of December with the following attendance: Number of pupils on roll, 90; average attendance, 73; officers and teachers, 10; total average, 95; number of verses committed to memory and repeated by the children in the last quarter, 512. Our Sunday school was also re-organized for the year 1893, with Bro. Noah Grabill Superintendent, and Bro. Leonard Garber Assistant Superintendent. Dear brethren and sisters, let us be more earnestly engaged in the Sunday-school work, and let us not forget the responsibility that is resting upon us as S. S. workers. COR.

FLANAGAN, ILL., DEC. 23, 1892.—Our Sunday-school was closed Dec. 18, 1892. We had a very pleasant time in closing our school by speaking, reading, and praising the Lord and honoring his holy name. The attendance was good, and quite a number took part in the exercises, to encourage the work. Number on roll, 120; average attendance, 67; expenses during the year, about \$24. We re-organized the school and intend to open our school Apr. 2, 1893. The officers are, H. Augspurger, Supt., and C. B. Augustine, Sec'y. We have been holding a Young People's Meeting during the summer and fall of 1892. We find it a good work to draw the young disciples into the work for the Master. We expect to open a teacher's meeting the second Sunday in January, 1893. We have been using the Mennonite Lesson Helps and consider them among the very best of helps. J. W. B.

FROM PAWNEE CO., KANSAS.—The Sunday-school at the Eureka school house was closed on Christmas day after nine months of pleasant work. We hope the good seed that has been sown will bring fruit in due time to the glory of God. We also had exercises in which nearly all took part, in singing, reading and speaking. We organized a Bible class to meet every two weeks in the houses. The brother at whose house we meet is to act as Superintendent. We expect to have preaching every two weeks at the Eureka school-house. As we are about to enter into a new year let us begin with new courage and press onward and upward toward the mark of the prize of the high calling of God which is in Christ Jesus.

D. S. KING.

FROM MAHONING CO., OHIO.—The Sunday-school in the Metzler meeting-house was reorganized on Sunday, Dec. 18, by electing Bro. Eli Lehman Superintendent and David R. Witmer Assistant Superintendent. At the Oberholzer meeting-house the school was re-organized on Christmas day. Bro. John L. Yoder was re-elected Superintendent, A. Metzler Assistant Superintendent, and S. P. Yoder Secretary and Treasurer. Both these schools are now, for the first time, on the list of "evergreen" schools, and so far the interest is well maintained. We believe where Sunday-schools are held just before the services it is best to continue them through the winter, since the Sunday-school has a tendency to draw some who would otherwise not come for the services, while many, of course, will come to attend the services who thus have the benefit of the Sunday-school as well as the regular services. The Sunday-school thus helps the church while at the same time the church helps the Sunday-school. We have also more time during the winter to devote to the studying of our lessons, so that we cannot see the necessity and hardly an excuse, for not continuing our Sunday-schools through the winter.

M.

#### OUR SUNDAY SCHOOLS IN ONTARIO.

Our Sunday schools have, by the Lord's help, been prosperous during 1892. They are situated at the following places: At Shantz's M. H., Blenheim M. H.; Latschar M. H., Martin school-house, C. Eby's M. H., Cressman's M. H., Hagey's M. H., Mountain M. H., Rainham M. H. Our new schools organized in 1892 are as follows: At Wideman's M. H., Bean's, D. Eby's, and Weber's. Among our thirteen Sunday-schools five have closed this fall for the winter season, as circumstances do not favor an evergreen Sunday-school at each place, however our brethren advocate the evergreen schools. Our Sunday-schools mostly use the Lesson Helps as compiled by the

Mennonite Publishing Co. We believe we will need many more Lesson Helps for the coming year on account of the increasing demand.

During the past year we had our Sunday-school meeting (or Conference) which we believe has been the cause of a more united working together in one general system, and it has caused many friendly and brotherly counsels and advices on Sunday-school work.

Some of our ministering brethren visited our schools, and they encouraged us in our work and exhorted us to continue in the doctrine and faith of our confession of faith.

We trust that the fruits of our labors have not been "empty handed," but by working and praying we are assured that God's blessings will rest upon us according to His promises. May our aim ever be to do the will of our heavenly Father, so that when our labors on earth are over we may be accepted of Him through the merits of our blessed Lord and Savior.

COR.

DALTON, WAYNE CO., OHIO, JAN. 2, 1893.—Again we have passed over the threshold of another year. Serious thoughts arise in the heart as one contemplates the fact. The old year with its joys, sorrows and afflictions is gone forever. What the new year will bring us is not known. Truly we can say the Lord weaves the veil of mercy before our eyes that we may not look forward into the future.

Our Sonnenberg Sunday-school which was opened on the 8th of May, 1892, is still being held regularly every two weeks, and very likely it will be continued all winter, which had never been done before in our congregation. This is really an encouraging step forward in our church. May God bless this work, so that through it souls may be saved and God's name be glorified. God's promises are upon such work according to Matt. 18:20, and when we have His promises with us should we not go forth with good courage to work for Him? Christ's life, suffering and death for us should fill us with love and zeal for Him, for God has created us all for a certain purpose. Paul says, 1 Cor. 15:58, "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, inasmuch as ye know that your labor is not in vain in the Lord." The apostle here says nothing about unpleasant weather. Many people make the excuse for not coming that "the roads are too bad," "the weather is too disagreeable," etc. A pious old brother once said, "Yes, when we have Jesus with us it is never too cold; Jesus warms us." With this I wish all the readers of the HERALD a happy and blessed new year. J. S.

#### FROM USTICK, WHITESIDE CO., ILL.

—We closed our Sabbath-school on Christmas for the season with the intention of re-organizing again in the spring, if the Lord will. We had a very interesting school the past summer, and trust a profitable one. There has been more interest taken in the school by both young and old than ever before; the attendance was also large. Several of the brethren spoke very earnestly on the duty of the parents in bringing their children to the Sunday-school, and also spoke many words of encouragement and warning to the scholars, which we hope sank to the very depths of the heart never to be forgotten.

The Sunday-school is now closed, but are we now to close our Bibles also and not open them until the school is opened? No, certainly not. It is just as necessary to read our Bibles as before. We feel persuaded to think it would do no harm if we would read it oftener. Let us not do as we often see some scholars—and teachers also—do, thinking we need not read our Bible now and put it away some place, not caring whether we ever find it again; then when the Sabbath-school begins have to run around in every room and wonder where the Bible is, and when it is found it is all covered with dust. Let us read it so often that the dust will have no chance to settle on it. Our superintendent remarked that if the work in the Sunday-school is to go on, as the older ones pass away, the younger ones will have to fill their places. Our prayer is that we might never forget the Sunday-school of the past summer. We have learned a great many truths of God's word; if we will remember them it will be a great help to us, but if we will not try to remember what we have learned it will avail us nothing.

The school was closed by singing the hymn, "God be with you till we meet again." May the Lord richly bless all Sabbath-schools.

COR.

#### PEARLS OF TRUTH.

Feelings come and go like light troops following the victory of the present, but principles, like troops of the line, are undisturbed and stand fast.

Thou must be true to thyself,  
If thou the truth would'st teach;  
Thy soul must overflow if thou  
Another's soul would reach.

He that waits for repentance waits for that which cannot be had as long as it is waited for. It is absurd for a man to wait for that which he himself has to do.

The demon of dullness which is allowed to remain at home has more to do with driving young men into vicious company than the attraction of vice itself.

—[Charles Buxton.

#### ITEMS.

TO CURE COLD FEET.—People who write or sew all day, or rather those who take but little exercise, may warm their cold feet without going to the fire. All that is necessary is to stand erect and very gradually to lift one's self up upon the tips of the toes, so as to put all the tendons of the foot at full strain. This is not to hop or jump up and down, but simply to rise—the slower the better—upon tiptoe, and to remain standing on the point of the toe as long as possible, then gradually coming to the natural position. Repeat this several times and, by the amount of work the tips of the toes are made to do, in sustaining the body's weight, a sufficient and lively circulation is set up. Even the half-frozen car drivers can carry this plan out. It is one rule of the "Swedish movement" system; and as motion warmth is much better than fire warming, persons who suffer with cold feet at night can try this plan just before retiring to rest.

EDUCATION IN CANADA.—The educational question is up among the Catholics of Canada. In the province of Quebec, at a late meeting of the Roman Catholic Board of Council of Public Instruction, which includes all the bishops and some prominent laymen, the question came up whether teachers who are ecclesiastics should submit to examination, and the bishops all said no, while the laymen, after a short controversy, all said they must. R. Musson, ex-Governor of the Province, when the bishops said they alone had jurisdiction, replied:

"On the contrary, we are more concerned than you, for we have children and you have not. When we complain of the ridiculous system of education in your classical colleges, you reply that those colleges are founded to train priests and not practical men: and yet, when we withdraw our children and send them to Protestant institutions, you threaten us with excommunication. Do not suppose you can much longer brave the Catholic population."

AN ACCOUNT of the discovery of bribery and other corrupt practices among men in high office in connection with the Panama canal enterprise, France is in an upheaval of excitement and there have been threats of violence against the government.

THE Protestant Episcopal City Mission in New York spent \$65,203 during the past year in religious and philanthropic work among the homes and public institutions. Its work is "to preach the Gospel to the poor and to relieve the unfortunate."

A NEW Christian mission for the Chinese was opened in New York on the 14th of December. It is situated at 17 Dyer St., near the Chatham Square close to the most densely populated Chinese quarter.

#### Married.

STUTZMAN—PLANK.—On the 24th of November 1892, in the Fairview meeting-house, Seward Co., Nebr., by Bish. Joseph Schlegel, Bro. Jacob Stutzman and Sister Maude Plank.

ROTH—CASCHO.—On the 27th of November, 1892, in the Fairview meeting-house, Seward Co., Nebr., by Bish. Joseph Schlegel, Bro. Michael Roth and Sister Lena Gascho.

ROTH—ULRICH.—On the 29th of November, 1892, in the Fairview meeting-house, Seward Co., Nebr., by Joseph Schlegel, Bro. Joseph Roth and Sister Catharine Ulrich.

KOLB FUNK.—On the 3d of January, 1893, at the home of the bride's parents in Elkhart, Ind., by J. S. Coffman, Abram B. Kolb and Phebe Funk, all of Elkhart, Ind.

YODER—PLANK.—On the 27th of December, 1892, in Millin Co., Pa., by David J. Zook, David Yoder and Barbara Plank.

BAKER—HOSTETLER.—On the 1st of January, 1893, at the home of T. J. Coopridge, in McPherson Co., Kans., by Bish. S. C. Miller, Bro. John W. Baker and Sister Esther Hostetler, both of West Liberty, Kans. May God bless them with happiness and joy.

S. C. M.

#### DIED.

BONTRAGER.—On the 21st of December, 1892, in Shipshewana, Lagrange Co., Ind., Roy Oscar, son of Eli and Katie Bontrager, aged 5 years, 3 months and 21 days. Funeral services by J. D. Miller and D. D. Miller from Job 1:21.

"This lovely bud, so young and fair,  
Called hence by early doom,  
Just came to show how sweet a flower  
In Paradise would bloom.  
Ere sin could harm or sorrow fade,  
Death came with friendly care;  
The opening bud to heaven conveyed,  
And bade it blossom there."

KAUFFMAN.—On the 29th of November, 1892, in Wayne Co., Ohio, Michael Kauffman, aged within one day of 72 years. He was a member of the so-called Church of God, and for the last two years had been living with Bro. D. H. Hauenstein, in Smithville, Ohio.

PEACHEY.—Near Allensville, Pa., Dec. 21, 1892, Samuel M. Peachey, aged 61 years, 5 months and 20 days. Funeral services by John Peachey and Benjamin Hertzler. Our dear brother was much in prayer and communion with God in his later days, and died, as he said to a brother, in "a good hope."

EBY.—On the 19th of December, 1892, in Berlin, Ontario, of diphtheria, Phares Loyal, beloved son and only child of Silas and Mary Eby, aged 3 years, 7 months and 19 days. Buried in C. Eby's graveyard on the 20th. Funeral services conducted by Pre. Daniel Wismer and Joseph Nahrnig, from John 14:1-4.

HERTZLER.—Dec. 24, 1892, in Carlisle, Cumberland Co., Pa., Bro. John Hertzler, aged 77 years, 2 months and 12 days. Funeral on the 27th. Text, Job 14:10. Buried at the Churchtown meeting house. A sorrowing family mourn his departure. A large congregation assembled in respect for the beloved brother. Bro. Hertzler was a bright, shining light. Peace to his ashes.

COAKLY.—On the 19th of December, 1892, near Hinton, Va., Daniel Coakly, aged 74 years, 8 months and 12 days. Buried at the Bank meeting-house on the 21st in the presence of many relatives. Funeral services by Gabriel Heatwole and Jos. F. Heatwole from John 11:28.

BLOSSER.—On the 18th of December, 1892, at her home near Harrisonburg, Rockingham Co., Va., of asthma, dropsy and heart disease, Magdalena, wife of Bro. Peter Blosser, aged 61 years, 2 months and 9 days. Buried at Weaver's church on the 19th. Funeral discourse by Henry Wenger, Abm. Shenk and Gabriel Heatwole. She leaves a husband and eight children to mourn their loss yet they need not mourn as those that have no hope. She was a member of the Mennonite church for many years, and by her walk and conduct in life she showed to the world that she lived for Christ. She lived to see all her children except one embrace the religion of that Savior she served, and may that one make the choice that his mother had made before it is forever too late.

"We miss thee from our home, dear mother,  
We miss the sunshine of thy face;  
This world can never give another  
To fill our dearest mother's place.

"We miss her kind and willing hand,  
We miss her fond and earnest care;  
But in that bright and better land  
We hope our mother's love to share."

BEUTLER.—On the 23d of November, 1892, in Leighton, Mahaska Co., Iowa, Jacob K. Beutler, aged 85 years, 10 months and 20 days. Buried on the 25th. Funeral services in the Reformed church. Text, 1 Sam. 25:1.

EICHER.—On the 23d of December, 1892, in Fulton Co., Ohio, Peter Eicher, aged 63 years. He was a member of the Church of God, or Holdeman Mennonite denomination.

HEATWOLE.—On the 21st of October, 1892, near Rushville, Virginia, of stricture of the bowels, Sister Elizabeth, wife of Bro. John D. Heatwole, aged about 64 years. Buried on the 23d at the Bank church in the presence of a large concourse of friends and relatives. Funeral services were conducted by Jos. F. Heatwole from Heb. 4:9. She was a consistent member of the Mennonite church for many years and leaves a bright hope for her husband, her children and friends.

HEATWOLE.—On the 28th of November, 1892, near Rushville, Va., of diphtheria, Nora, daughter of brother and sister Emmanuel and Catharine Heatwole, aged 8 years and 12 days. Buried on the 30th at the Bank meeting-house. Funeral services by Jos. F. Heatwole and Christian Brunk from Luke 8:52.

KERLER.—On the 16th of December, 1892, Catharine, infant daughter of M. and C. Kerler, aged 5 weeks and 2 days. Buried on the 18th in the Amish Mennonite graveyard in Indianown, Ill. Funeral services by the ministers of that congregation.

STUTZMAN.—On the 16th of December, 1892, near Milford, Seward Co., Nebr., Barbara (maiden name Schrock), wife of William Stutzman, aged 26 years, 1 month and 5 days. She was laid to rest in the Fairview cemetery. She leaves a husband and five step-children, also father and mother, four brothers and three sisters to mourn her departure. She lived in matrimony only 6 months and 21 days. She was a member of the Amish Mennonite church. Funeral services by Joseph Shlegel and Jacob Stauffer. Texts, 1 Cor. 15:51-57 and 2 Cor. 5:10.



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"How beautiful are the feet of them that Preach the Gospel of Peace."

Vol 30—No 3.

ELKHART, IND., FEBRUARY 1, 1893.

Whole No. 484.

For the Herald of Truth.

### 'COME OUT.'

"Wherefore come out from among them and be ye separate saith the Lord, and touch not the unclean things; and I will receive you."—2 Cor. 6:17.

From reading this text and several verses before it we readily see that the tendency is too much for the children of God to mingle with the children of the world and as a general summing up of the matter the apostle says that we should 'come out from among them and be separate.' This would imply that there were to be two distinct companies, and if two distinct companies there must be something that distinguishes them, something that can be seen. "Ye are our epistles written in our hearts, known and read of all men," 2 Cor. 3:2. Or is it only that the children of God should not be in the idol temples, or should not partake of their feasts? Taking the text in its full sense (and God's children aim to take every text in its full sense) it requires a separation or distinction in thought, in action and even in motive. How apt we are to be afraid that the world will notice something in us that it does not approve of. In short, many Christian professors are not willing to so live that Christ will shine out in them in everything that they do. They are willing to be moral because the world esteems that. They may even be prayerful, for the world approves of that; but how few are willing to be so separate from the world as to be a living rebuke to the world in its conversation, works and even dress. As soon as we are not willing to face the scoffs of the world for Christ's sake, and when thoughts of greater separation come up, rebut them with the thought, "what will other people think of me if I do this?" we ought not to claim to be separate from the world but much more a part of it, and the cause of Christ is much better off without us.

Let us next consider our works or actions. Timothy was not only to be an example in conversation, but also in word, in charity, in spirit, in faith, in purity. He might be an example in conversation but if he was not an example in action also it would be of very little good. Jesus said, "Therefore whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man which built his house upon a rock. And the rain descended and the floods came and the winds blew and beat upon that house, and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine and doeth them not shall be likened unto a foolish man which built his house upon the sand; and the rain descended and the floods came and the winds blew and beat upon that house, and it fell, and great was the fall of it." Matt. 24:27. Hearing requires an action in order to receive a reward. "For the Son of man shall come in the glory of his Father with his angels and then shall he reward every man according to his works." Matt. 16:27; "Who will render to every man according to his deeds." Rom. 2:6; "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5:10. We are either on one side or the other. "And behold, I come quickly, and my reward is with me to give every man according as his work shall be." Rev. 22:12. How careful we should then be of our actions! How shall we see that Christ shines out through all our works. "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31. Let us therefore be such a people as the Lord wants when he says, "Who gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works." Titus 2:14.

There is no peculiarity such as God wants when all we do and say corresponds with what the world does. Let our actions ever be such as will have an influence for good and the upbuilding of Zion. But let us suppose that our conversation and our works were according to the gospel of Jesus Christ and our dress according to the world. What will be the influence upon the non-professing world? A very radical infidel of my acquaintance says he sees the people go to church, "They do not show much Christianity by their dress. If they want to be Christians they ought to show it." Let us see what the word says on this subject. "In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array." 1 Tim. 2:9; "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing gold, or of putting on of apparel." 1 Peter 3:3.

Let us next consider our works or actions. Timothy was not only to be an example in conversation, but also in word, in charity, in spirit, in faith, in purity. He might be an example in conversation but if he was not an example in action also it would be of very little good. Jesus said, "Therefore whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man which built his house upon a rock. And the rain descended and the floods came and the winds blew and beat upon that house, and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine and doeth them not shall



These scriptures are too plain and to the point to need comment, and ought to be enough to convince any honest inquiring mind as to our duty in regard to dress, but for the benefit of those who are so blinded by the words and actions of many who claim to be wholly consecrated to the Lord Jesus and yet follow the world in dress, we will quote several other passages, "But though we or an angel from heaven preach another gospel unto you than that which we have preached unto you let him be accursed." Gal. 1:8. If any one advocates that these scriptures are obsolete or do not apply to the dress even of many Christian professors of our day though he be a minister of great note or even an angel from heaven "let him be accursed," for he preaches a different gospel from the one that Paul or Peter preached. "And be not conformed to this world; but be ye transformed by the renewing of your mind that ye may prove what is that good, and acceptable, and perfect will of God." Rom. 12:2. We hear it said there are other ways in which we can be conformed to this world besides dress, and those who say it thereby try to justify themselves. We will certainly admit that, but does that say that dress is not *one* of the ways? When the world governs us in dress are we not just as much conformed to this world as when we are governed by the love of money or honor or, in fact, anything else? What is held in higher esteem by the world than display in dress, style of hair or wearing of jewelry, etc? But Christ says, "Ye are they which justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God." Luke 16:15. As soon as anything is done or worn simply for the attraction of the eye it is a violation of the sacred word and we stand condemned before God.

Let us therefore see that we keep ourselves well away from these things, and not see how near we can imitate the world and still call ourselves Christians, for he who ventures near the precipice is likely to fall over it. Let us show to the world that we are not slaves of the world, but that Christ has made us free, and "if the Son therefore shall make you free, ye shall be free indeed." If, however, that inclination is still in our hearts to follow the things of the world and we are only restricted by church rules we are not under the grace of Jesus Christ but are under the law. Who of us can stand under anything but under the grace of Jesus Christ and not be condemned. "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art called and hast professed a good profession before many witnesses." 1 Tim. 6:12, 13. I believe that we can all see what the duty of the

Christian is in this respect, but I would by no means have you understand that to guard against our conversation, works and dress makes us Christians. Oh no, we may make an effort in this direction and yet be out of the kingdom.

There is no way of getting into the kingdom but to be *born into it*. "Except a man be born of water (word) and of the Spirit, he can not enter into the kingdom of God." John 3:5. Let us often think of the words that the good old Berridge had engraved on his tombstone, "Reader, art thou born again? Remember, no salvation without a new birth."

J. S. HARTZLER.

#### THE EVANGELIZING WORK.

A sermon delivered at the Clinton Amish Church, Elkhart Co., Ind., on the 18th of Jan. at the Annual meeting of the Evangelizing board of America, by J. S. COFFMAN.

(Published by request.)

Lesson read, Isa. 6: 5-9.

Text, verse 9—"Go tell this people."

It was only when the prophet saw in vision the Lord sitting upon his throne—the King, the Lord of hosts, that he could see his actual condition. Contrasting himself with God in his holiness he knew that he was "a man of unclean lips," and that he was dwelling in the midst of "a people of unclean lips." Then only could he feel his woe and know that he was undone. Man never knows his sinfulness, his poverty, his unworthiness, till he looks by faith up to God who is holy in absolute perfection. A cleansing and a preparation was necessary before the prophet could go on the mission that was before him. A live coal from off the altar of God was laid upon his mouth, his iniquity was taken away, his sin was purged. Then only could he say, "Here am I, send me." This reminds us that even now the vessel that carries the blessed messages of God to others must be cleansed and prepared. Simply to say, "Here am I, send me," without a preparation by the hand of God, is not sufficient. There must have been a true conversion, a thorough cleansing, a *taking away* of iniquity before one can carry God's messages successfully. After God's preparation of the prophet, then only could he say to him as His servant, "Go, tell this people." This servant of God certainly did not understand by the message he had received that he should now speak to those whom he happened to meet in his usual round of secular duties. He must "Go;" and that means *move*. There is an object before him, and a work to be accomplished upon that object, and he must go to where it is. There is a people now to be told the wondrous salvation of

God, and some messengers who receive the call from God must go, they must move toward the people to whom God would have the message delivered.

We cannot excuse ourselves with the plea that an aged minister made years ago, when asked to preach to people who lived ten or fifteen miles from his usual place of worship. The request came from persons who knew something of the doctrine he preached, and they were anxious to learn more of it. But instead of going to them he excused himself by saying: "Those people know where I preach, and if they want to hear me they may come to me. The distance is not farther from them to me than from me to them." While we would not have a word of reflection against that minister, who, no doubt did what he sincerely believed to be right, according to the light that he had; yet the word of God does not so speak to us. Calls that are made should certainly be filled if possible, but the scriptures require even more than this. We should not wait to be called, but GO.

There is a specified work to be accomplished by *going*. Our brothers by creation are fallen, they are unsaved. It is God's will that not one soul should perish. He sent his only begotten Son into the world that whosoever believeth in him need not perish. But the message must be delivered. Those who are willing to say, "Here am I send me," and then receive the commission from God, "Go, tell this people," must teach the blessed word of salvation, they must preach the everlasting Gospel.

The Bible is filled with grand records of noble men to whom God gave commands to do special work for Him. Their prompt action is a noble example to all who have learned their history. When God said to Noah, "Make thee an ark," he did not simply believe that God was speaking the truth, and that a flood was coming, but the Word says, "Thus *did* Noah, according to all that God commanded him." When Isaiah received the message from the Lord, he said, "Here am I, send me." He was ready to go, and to carry to rebellious Israel some of the most unpleasant messages. Jeremiah prophesied, at God's bidding, under the most trying circumstances; and such that brought upon him persecution and intense suffering. But he was true to the command, and in his faithfulness he performed what would seem to us almost superhuman labors. Ezekiel, in the land of his captivity, at the word of the Lord prophesied as readily of the return of Israel while he was sitting on the banks of the Chibar as if he had been standing on the walls of Jerusalem. He believed the message and carried it to the disheartened captives.

Each holy man of God who received a commission from the Almighty received it because there were people who needed

the message. The word of the Lord to Isaiah needed to be delivered to the people of Isaiah's day. The fact that he did so, did not put away the necessity of prophesying later on in the history of the world. Isaiah's prophecies were still true, when centuries had passed away, in the days of Malachi, but the latter prophet had his work as well as the former. Isaiah's "go" did not reach to Hosea and Ezekiel and Daniel. Each had his message to deliver in his own day.

The grandest of all missions was when God sent his only begotten Son into the world. He came unto his own; he *finished* his work. He did not send word by an angel or other wise, but he came according to the will of the Father. When it was expedient for him to go away that the Comforter might come he gave the commission to the apostles—"Go ye therefore and teach all nations." The Acts of the apostles and the epistles of the New Testament Scriptures along with histories we have of the early Christians all go to show that the apostles made a faithful effort to obey the commission given by the Savior. It is generally supposed that "all nations" heard the Gospel preached before the last of the apostles died. But we must not think that all the individuals of the nations heard the glorious news of this great salvation. The apostles carried out faithfully the command of their Master when he said "go." Just here we may be reminded that God gives power and grace to accomplish what ever he bids us do, even when the task would appear to be an impossibility. We must not suppose, however, that the apostles did their work so completely that there remained nothing for others to do, immediately after their death, or even before their labors were over. Their work was but a beginning.

The commission to the apostles to "go into all the world," etc. is a standing order ever since it was uttered, to all faithful disciples of Jesus to whom God has given the ability, the qualifications, the means and the call to "go" and "teach." In the age of the prophets God made his individual calls to the various prophets in the different periods of their labors; but we are in the dispensation of Christ, when the Holy Spirit, as the Comforter, reveals to individuals God's will as recorded in the words of Christ and his apostles.

The commission to the apostles reaches to us. We are called by the same Spirit. The commands and injunctions given by the Savior were for the entire Christian age. Individuals need not expect any calls to special work except as they are impressed by the Spirit and directed by the Word of God. Another reason that should impress us that the command to "go" reaches to us is that there are now souls as completely lost in spiritual blindness, unbelief and sin as there were then; and a soul now is worth just as much as a soul was then. Think of the worth of one

soul. The whole world is not to be compared to it. If souls can be won from death to life and from the power of darkness to God is it not a glorious work to "go tell the people?" Those who "go" now can be, and are instrumental in saving souls. Will not heaven be glorious for him who "converteth a soul from the error of his ways and hideth a multitude of sins?" And what will heaven be to those who turn many to righteousness when they "shall shine as the stars for ever and ever." But it is worth our life to be instrumental in saving a single soul. This might be illustrated by a well known incident. A minister who had preached for many years, but was considered by some weak in his calling, was one day approached by one of his friends who advised him to quit preaching. He said: "It goes very weak with you, and in all your twenty years' labors I have heard of only one person that was converted by your preaching." "Do you know," said the minister, "that the one soul you speak of was converted under my preaching?" "Yes, he says so. You were the one who helped him to see that he was a sinner, and showed him into the light." "Well, if this be true it is blessed news. It is encouraging indeed. If in twenty years I have been instrumental in the conversion of one soul, I am ready for another twenty years more for another soul." Let us think of the worth of one soul, my ministering brethren, and take courage to do our little. We may at last be instrumental in saving one soul.

There never was a good work that Satan did not try to hinder, and the evangelizing work is not an exception. One hindrance comes from the fact that many well meaning people have failed to encourage the work because they have not had opportunities to examine or acquaint themselves with the workings of the Evangelizing Board. Then those who have carried forward the work may have made mistakes, or possibly were moved by wrong impulses, which destroy the confidence of some who could have been a great help in making the work a power for good to the church and the cause.

There are two kinds of pride that may prove a great hindrance to the work if they are not excluded with all diligence. First, those who are interested in the work, and are apparently successful in the evangelizing field, may, instead of glorying alone in Christ, and working for the salvation of souls, seek their own glory. Many an active worker, whom God has blessed, has failed to give glory to Him who is worthy of all glory. This pride in self is a most mischievous factor that may at any time enter into the work to serious hindrance. The only way for our workers to prove themselves successful is to lie low at the feet of Jesus, and pleadingly look to Him. Workers, keep yourself so perfectly in Christ that your

life is hid in Him—the source of all spiritual life. Let the world see not *you* in any of your efforts, but CHRIST ALONE. Oh, let not one soul, who feels to do something for the Master, hinder the work a moment by putting *self* before the sinner instead of Christ.

Secondly, it is possible for some who have not received of God the gift to be successful workers in the evangelizing field to feel discontented on account of their want of talent in that direction. While one is working successfully, another may be looking on with an envious feeling that seems to say, I have no pleasure in the work you are doing; while, at the same time, if he could be doing the same work, he would feel all right about it. Pride and selfishness, in whatever way it is manifested is hurtful to the cause so many of us profess to love.

There is another feature of the evangelizing work that has a tendency to discourage it. I refer to the fact that persons who would be inclined to become converted and to unite with the church are apt to get into the habit of thinking that they can do this only when some special meetings are held and an evangelistic effort is put forth. In churches that are supplied with ministers, or among scattered members this makes less difference; but where there are resident ministers they are apt to feel that their own efforts at the regular appointments count for nothing. This is a difficulty that I have sincerely wished might not exist. I have prayerfully studied how it might be avoided. But in my experience I have learned this: Whenever there are earnest home laborers who have the confidence of the church and outsiders, there a visiting minister, in a special effort, may, as a rule, expect to get the greatest number interested in the salvation of their souls. It is the work of the home minister that counts most after all. Where the work and interest of the home minister is weak and the confidence of the people small in the church and the ministers, there, as a rule, an evangelistic effort, though faithfully made, will count but little. The truly interested home minister can keep the work going with such earnestness that it takes only a little help from the visiting ministers to gather in great numbers. This is after all the work of the home ministers rather than the visiting ministers. Let both the resident ministers and the evangelizing workers do all they can to defeat discouragements that may arise through the habit of waiting for special efforts. "Today is the day of salvation," whether the church is holding special meetings or not. But the church that is truly alive to her interests and the salvation of souls will keep up a constant continued, special effort, even when meetings are held at regular appointments.

There is much, however, to offer encouragement to the work that is now under the management of the Evangel-

izing Board. Since an organized effort was made, about ten years ago, the field has continually widened, and in the territory embraced the points where active efforts are made have continually multiplied. Every year has increased the number of places from which the Macedonian cry goes out, "Come over and help us." Every year the demand for more laborers increases. Every year the cry comes with more intensity. To meet this growing demand, we can rejoice that God is rapidly raising up earnest workers to supply the calls that come to the Board from East, West, North and South. It is encouraging, too, to see the earnestness and the ability that God is giving these newly interested workers. Through their efforts the number of converts and accessions to the church has largely increased year by year as you have heard by the report of our Secretary. Year by year there has been a steady increase of funds flowing into the treasury, coming, as we hope, from consecrated hearts to defray the expenses of workers that we pray are as consecrated as the cheerful givers. It is also a matter of not a little encouragement to learn that organized efforts are made by our brethren in various places aside from the Evangelizing Board. Especially is this true of the Conference of Lancaster Co., Pennsylvania.

Another feature of the work that gives possibly more reason for encouragement than any thing else is the fact that in many places where evangelizing work has been done there has been manifested a marked growth in piety and deep spiritual life. This has been accompanied by a fuller knowledge of the Scriptures, a greater love for the church and the doctrines we teach; and apparently a deeper consecration to God, and more faithfulness in his service.

This is a grand work indeed when carried forward according to the teachings of God's word, and the example of the prophet, to whom God said, "Go, tell this people;" and according to the faithfulness of the apostles to whom Christ said, "Go, teach." Then it is the grandest of all work on earth. We may have our privations, our sufferings because we are not understood, and possibly some persecutions. But the work is still grand indeed. We may have little time to be thinking much of the reward that is in store; but we have a right sometimes to think of it. God's promise is that "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." At the great gathering when the final rewards are given, when each will come "laden with his sheaves," whose sheaves shall those be which are gathered by evangelistic effort? Shall they not rest upon the heads of all those who did their part in gathering them? They belong to the faithful lay members who gave their good will, their

prayers, their means for the conversion of souls; to the pastor who cared for his flock and warned sinners till eventually they were gathered into the fold by himself or the help of some other workers; to the evangelist who sacrifices home comforts and in his faithful labors became "all things for all men that he might gain some." Who will have part in this grand work?

For the Herald of Truth.  
MEDITATIONS AT MY MOTHER'S GRAVE.

My departed mother once visited with me to this lonely place, and thought and felt as I do now as she looked upon the graves of others; but sickness came—death came—and the funeral obsequies; and here now she reposes until awakened by the voice of the Son of God. Mortal—all are mortal; I will not thrust you from my mind, ye thoughts of frailty, for ye are messengers come from Heaven's high throne, to assist in binding my fleeting life to that which is immutable and eternal. I know, I feel, I too must die! True, this world is bright and beautiful, and it wears me not; health flows through my veins and glows in my cheek; strength nerves my arms, and strong are the pulsations of my heart; my business, my friends, and the objects I wish to accomplish do press and clamor for death's delay; but he, the inexorable King of Terror, heeds not their voice, but disdains their entreaties. Death is coming; he has been approaching me year by year, and day by day, just as he does every one that is born into the world. The passing hours, and minutes, and seconds tell me as they fly that he is coming nearer. With an eagle's eye he holds me in view, and with a lion's heart he follows upon my path; in the city or in the forest, by land or by sea, by night or by day, he never falters nor wearies. O, yes, I feel as I gaze upon yonder setting sun, that I have one day less—and now that gorgeous glow upon the mountain-top vanishes, and dies away in the starlit heavens—yes, one hour less to live, since I came here to commune with my mother, and with the dead. Yes, my last sickness will come—and so will yours, my dear reader even though we are yet in the morning of our life—my physician will be calm and silent, he will breathe no word of hope, my near and dear friends will weep around my bed—through the rooms with which I have been familiar for many years, it will be whispered, "He is dying!" and I will see the shadow of him who has so long pursued me fall upon my path—and I feel his skeleton hands clutch my heart strings, while his icy emblems freeze my blood, and the tide of life stands still. Then it will be whispered through the house: "It is all over, he is dead!" All still—only the sobs of weeping loved ones will echo through that chamber where I bowed to the bidding of death.

Cold and insensible shall I lie, while the vigils of friendship shall be kept for the last night that I shall ever spend in my long and fondly-cherished home. And the morning light of another day will break, but I shall not welcome its coming. The chirping of the swallows and notes of the robin and thrush will not ravish my ears. The beautiful landscape, over which my eyes wandered with so much delight in early morning, will not be surveyed by me. Friends will gather around me, and draw aside the curtains to let in the light of day, that they may look upon my face, but I will not know them. They will caress and kiss the lifeless form, but my heart will not thrill under the pressure of affection's hand, nor my lips throw back the glow of friendship's kiss. No; I shall be dead! They will shroud me for burial, but I shall not behold my white apparel. They will lay me in the coffin, and I shall offer no resistance. My familiar friends will gaze upon me there, but I shall not return their look. And those whom I most loved will give their last long look, and I am then shut out from the world in which I have lived and moved. Gently is the lid laid over my face, and screwed fast. Neighbors and friends are gathered, and I am carried out of my house, never more to return. Even my name will pass from it, and strangers will dwell there. The funeral cortege will move sadly away from those ancient trees, and over that familiar road to this silent abode of the dead. And here they will lay me in the grave as they did my mother, by whose tomb I write. And the man of God will utter the solemn but hopeful words, "We commit this body to the ground—earth to earth, ashes to ashes, dust to dust—in the hope of the general resurrection and the life of the world to come."

And, having performed this last sad office, they will return to their homes and leave me. I shall be alone in the grave; alone shall I slumber. Strangers will read my brief history, which the hand of friendship may chronicle upon the marble, and then turn away with a sigh, and say, "Such is the end of man." Those in whose memory I may live will often come to strew flowers, and drop a tear of affection. They will plant the rose, the lily, and the evergreen, as emblems of a fragrant and beautiful immortality which they assign me in the Paradise of God. All this will take place with me—yes, all may say with me. Ah! it is a solemn thought that every step brings us nearer to the grave; a solemn thought that there is but one passage to eternity, and that lies through "death's iron gate." For—  
"Sure, 'tis a serious thing to die, my soul!  
What a strange moment must it be, when near  
Thy journey's end thou hast the gulf in view!  
That awful gulf no mortal e'er repassed,  
To tell what's doing on the other side!"

Dear friend, have you ever meditated at the grave of a dear one and noticed

what a feeling comes over you? Perhaps many a one that reads these lines, has, like the writer, a kind father, a loving mother, a brother and a sister in the other world. They have left this earthly mansion, and their dear ones dwelling there, for that place prepared for them in the mansions above. It seems hard for us to part here, but let us remember,

"There is a world above,  
Where parting is unknown;  
A long eternity of love,  
Formed for the good alone;  
And faith beholds the dying here,  
Translated to that glorious sphere."

then as we go through this life, realizing that our time is short, O let us then work more earnestly for the Master, and be more zealous for His cause. There is a great work before us. There are many souls yet to be saved, and let us early come to be prepared for this work. There is a place where the soul may touch the unfailing fountain of spiritual supplies; a mountain-top where we may pierce the clouds and bring down fitness for the refreshing of souls. It is *not* amid the bustle of the world nor the scenes of mere social life, but the "secret place of the most High" and "under the shadow of the Almighty." I sometimes think people do not seem to realize what life is, and that they seem to think here is the end of man.

But when we believe that—

"Life is real, life is earnest,  
And the grave is not its goal;  
Dust thou art, to dust thou returnest,  
Was not spoken of the soul,

—and then look around us and see the many precious souls going down to ruin, how can we as Christians pass by without attempting to rescue them, bringing them to the true light, and showing them the bleeding Savior. Be to them an example by living a true Christian life, and your influence may induce them to follow. Remember we cannot drive them, hence should be very gentle, for a soft answer turneth away wrath, but grievous words stir up anger. Then after having found our mission in life, let us do it with a will, giving God the praise, and we shall have the blessing. Let us remember the great love Christ had for us, and that time is so precious that God can spare us only one moment of time. Let us go forth with a determination that by the help and blessing of God, we will bring Him some precious souls that we need not say,

"Must I go and empty handed,  
Must I meet my Savior so;  
Not one soul with which to greet Him  
Must I empty handed go?"

Now since we are out in this great field, gathering in those precious sheaves, let us faithfully carry on the Master's work so that our record may not be stained with these words, "Lost somewhere between sunrise and sunset, one golden hour studded with sixty diamond minutes. No reward offered as it is lost forever."

"Then let us live for those who love us,  
Whose hearts are kind and true;  
For the heaven that smiles above us,  
And waits our spirits too;  
For all human ties that bind us,  
For all the task our God assigned us,  
For the bright hopes left behind us,  
And the good that we can do."

Mt. Morris, Ill. EDWARD J. BERKEY.

### SECRETARY'S REPORT.

Presented at the Annual Meeting of the  
Mennonite Evangelizing Board of  
America, held at the Clinton  
Amish M. H. Jan. 18,  
1893.

The glorious evangelistic work instituted by our Lord is still going onward. The past year has brought us many encouragements, many blessings. There have been disappointments, but these remind us that our labor is by, with and for such as are but human. Yet, in the face of these things, our labor in the Lord still need not be, and has not been, in vain. Under existing circumstances it would be impossible to state just what has been the actual result of the Evangelizing work in our church during the past year, or to measure the effects of it upon those with whom it came in touch directly or indirectly; nor would it be possible to state the actual number of souls won for Christ through the work itself and its influence. Evangelizing work in any locality it exerts an enlivening influence upon those who are already in the work, and encourages them to greater efforts and earnestness in their calling, thus multiplying the good and increasing the benefits in that locality beyond those primarily aimed at,—one of the peculiarities of divine munificence.

So far as has been reported to us in 1892, the total number of accessions to our churches was 1121. Of this number about 800 have been added as a result of direct efforts for the conversion of souls, and when we look at this array of brethren and sisters before us—mostly young people, upon whom the future of our church depends—we cannot forbear saying, "It is the work of the Lord, and not man's work." To deny that it is the work of the Lord would be in the first place, to deny the saving power of the Gospel, and second, to acknowledge by the very denial that our church is not a branch of the Church of Christ; for wherever our evangelists have labored we believe that the gospel has been faithfully taught, and that those of our tenets which cause us to be looked upon as a "peculiar people" have been plainly and forcibly presented, and have been accepted as gospel teaching by those who united with us.

What is the Evangelizing or Mission Fund used for? This question has been frequently asked and frequently answered,

and we will endeavor to give a satisfactory answer here.

The money is used to defray the railway and other strictly necessary traveling expenses of the ministers engaged in evangelizing work, and for small, incidental expenses for stationery etc. The idea that this money is paid out to all traveling ministers indiscriminately as a recompense for the time spent in evangelizing work in addition to the traveling expenses is a wrong one. The board has no authority to pay money to those who do not do evangelizing work. The very name implies what the funds are intended for. And even in the traveling expenses the Board aims to be as economical as possible. In this a number of the important Railway Companies have quite recently come to our assistance. Recognizing the fact that our ministers receive no compensation for their ministerial labor they have requested us to send them a list of all our ministers in order that these may be supplied with half fare permits on their respective roads. This act is one which the Board highly appreciates.

Some of our ministering brethren, mistaking the use to which the Evangelizing Fund is to be devoted and the method by which it is to be paid out, and who, unknown to the Board, have made ministerial visits, and have on or before their return home applied to the Board for funds to pay their traveling expenses, stating that they have been informed by Bro. So-and-So that all they needed to do to get the money was to apply to us for it. While the Board is glad to encourage and support every effort in the line of Gospel work in the church by our ministers, it would nevertheless be the very nature of things be impossible to carry on the work entrusted to the Board at all advantageously, systematically or economically in this way. Under this condition the Board hopes that no one will consider it arrogant or partial in its dealings, if it considered itself obliged to decline responding to every application for money. In fact, the reasons for doing so are self-evident. The Board is entrusted with funds that are to be used for a certain purpose, and to pay out money without knowing what it is paid for would be betraying the confidence of the contributors and possibly putting the Lord's money to an uncalculated use. The Board feels responsible to God and the church for the money placed in their hands.

The apostle reminds us that the followers of Christ are fitted for different parts of the work in the spiritual field, and let it be understood that the ministers are not to be burdened with all the work. The laity has its full share to do while preachers of the Gospel are simply ministers or servants of God and the church to do as they may be directed. Why should we practice an episcopal form of



church government when we advocate and claim to have a congregational or democratic form? One man may be eminently qualified for the office of deacon, but not for that of a bishop; another may be an excellent pastor but no evangelist; a third may be especially gifted for directing the work of others, but may not be a minister, or a deacon, or a bishop or an evangelist. Such being the case the need has been felt of having men in every state in which our Amish or Mennonite church is represented to look after the work in their own state. These men shall acquaint themselves with the spiritual needs of the church in their own state, or district, they shall find out all the isolated places where members live and shall enter into communication with them to learn what can be done and how it should be done; then each one of these brethren shall study the qualifications of every minister in his state and elsewhere, so far as he can, with a view to his adaptability for this or that place, where work is needed, and shall report to the Managing Committee of the Board quarterly what places there are to be visited, and who of the ministers in his state or elsewhere should be sent to do evangelizing work at a place where the particular evangelist could likely be of the greatest use in his calling; for instance, where people desire English preaching it would be unwise to send a man who cannot preach in that language, and *vice versa*. Then, too, an evangelist may have other special qualifications to work in a special place. All of these and more points may be advantageously noted by the members of the Board, and then, instead of making evangelizing work a sort of Gospel machine, it will become as effective a working power in the church, and as economical withal, as careful study, observation and zeal can make it. All of these means, we are assured moreover, are in accordance with Gospel teaching.

Regarding the outlook for the future of evangelizing work, allow me to emphasize this one thought, that it will be necessary to develop every available means the Gospel gives, and that it is likewise urgently necessary to develop all available material we have in our ministry, and even in our church, for that matter, to perform in the evangelistic field what is wanted and needed. Although, when compared with other years, the past one has been one of unusual activity in our church, yet the calls for more laborers continue to increase faster than the needs can be supplied. In fact, since members have been appointed for the different states we are but just beginning to realize the magnitude of the work and the need of more effort for the encouragement of those within the fold and the salvation of those without, and of our present inability to cope with the present needs. It is not the lack of money that is the great barrier to

the performance of the work, but the lack of men who are fitted for the work, and who, if really fitted and endowed for the work are willing to make the sacrifice of time, comfort and convenience which the needs of the work demands. Still, the prospects are more encouraging, as men are beginning to learn the true, practical meaning (in our time) of the words of our Lord, "Go ye into all the world," etc.

Referring to the calls for work you have noticed in Bro. R. J. Heatwole's letter from Kansas to the Board, that he speaks of thirty-two places in his district that demand the immediate attention of our evangelists. Other states tell the same story. In Nebraska there are many places that should be visited, some of which have not been visited for years, and others never, by any of our ministers though called upon. Only yesterday we received a letter from Dewdney, N. W. T., Canada, asking us to send a minister there, as they had not heard one of our ministers for two years. Colorado, also, is calling for help. The lamentable condition of some of its people, who claim to believe in the Christian religion, have been described in the *Herald of Truth* by those who visited and labored there. One young brother whose heart is moved with pity for those benighted souls is now learning the Spanish language with the intention of laboring among them as soon as he has acquired a sufficient command of the language. Then there are places in Missouri, Oklahoma, Dakota, Manitoba, Wisconsin, Minnesota, Illinois, Louisiana, Arkansas, Texas, Indiana, Ohio, and other states where the Macedonian cry is heard, "Come over and help us," and let me tell you, some of these cries are pitiful, as of souls famishing and perishing. We do not wish to become blind enthusiasts or fanatics on this subject, but the fact of so many calls from everywhere stirs up one's very soul, especially so when we see with what zeal and heroism the apostles, and our forefathers even, went forth to proclaim the word when the voice of God and their love for their fellow men called them; though often the very people for whose salvation they prayed and labored resisted them even unto death. Contrast the difference between those perilous and these auspicious times.

The Board also feels to urge upon our evangelists the necessity of introducing our literature among those whom they labor and gather in, for to get and keep them in touch with us as a church, especially when they live in isolated places, nothing serves better than our church periodicals, since by receiving these in their homes regularly they will naturally become interested in Christian work about them, and those whom they love to call brethren and sisters.

Another matter before us is the complaint from different quarters that our Mennonite ministers in their evangelizing visits sometimes pass by places where Amish brethren and sisters reside and *vice versa*. Brethren, you are commissioned to preach a gospel that is for the whole world, and the fact that God has called you as a member of the Mennonite or Amish branch of the church to preach does not restrict your labors as evangelists to those from whom you came. There is no Mennonite or Amish gospel to preach, or, if there is, it has been framed by man, and we do not want our evangelists to preach it, fearing they would not be able to properly preach the glorious Gospel of Jesus Christ by whose power alone men are saved. In this very particular of simply preaching and teaching, the work of an evangelist differs from that of a pastor, though even in pastoral work one may set the limits too narrow for good, and he who does so may exclude himself from those who preach precisely the same things, though not being quite the same denominational name, thus setting up imaginary man-made barriers against which the Gospel warns us.

In conclusion, the Board wishes it to be stated that the idea has obtained that the Managing Committee has refused to pay some ministering brethren their traveling expenses, who labored as evangelists, while a few others were paid for every visit they made away from home, no matter whether they did evangelistic work or not. This idea is wrong, and those who undertake to make this statement we kindly refer to the treasurer's report, or invite them to examine his account books, or anything else from which they may hope to prove such statements. Of seven evangelizing visits, which one brother made, but three were paid by the Board, because some of his visits included places where our church is strong and the members well-to-do, and the Committee deemed it proper to withhold the money until his return, when, had his traveling expenses not been defrayed, they would have been paid out of the fund. What is true of one minister is true of others.

With earnest prayer for the further success of the work in the name of the Lord, and that He would raise up from among our brethren many men who are apt to teach, and who are willing to make any needful sacrifice for Christ and the Gospel's sake, and soliciting the earnest prayers of our brethren and sisters everywhere for the further progress of the evangelizing work, we respectfully submit this report, trusting it will meet the approval of God as well as the Board, and the church, and that the church everywhere will cheerfully aid and support this work for our Master's cause.

A. B. KOLB, Sec'y.

## A STUDY OF THE MEETING CALENDAR.

The following study of the Meeting Calendar for 1893, in our Family Almanac may be of interest alongside a report of the last session of the Evangelizing Board which met in the Clinton M. H. near Goshen, Ind., January 18, 1893.

About 311 meeting places are given, of which 27 meet every Sunday; 127 meet every other Sunday; 173 meet every fourth Sunday, with the rest scattering from 3 to 8 weeks apart.

Not all Mennonite churches are reported perhaps, but the proportion would be changed but little if they were given.

Now, the question arises, Why do so few of our congregations meet every Sunday?

Are there not enough preachers to serve these congregations oftener than once in four weeks?

Go into our large churches almost any day and a surplus greets the observer. The same is not unfrequently true of those monthly meetings. In fact there is abundance of evidence, that, as the list of ministers in the same Almanac suggests, there is no lack in numbers to have preaching every Sunday.

The cause must be searched for elsewhere.

Are these ministers lacking in zeal or consecration, or even in a passive willingness to be used, in the work, to which they have been chosen and ordained? Is their fault a passive one in a lack of support and encouragement from the churches? Can it be a lack of Bible knowledge and training?—There would be a cause back of this. Or is there, on the other hand, a lack, (for lack there must be according to 1 Tim. 4:14, and Heb. 10:25), with the people of the churches? But their fault may be passive in that the preachers fail to exhort and encourage to better work and greater faithfulness. Have we permitted the chief essentials of the Christlike character to lie dormant—love, faith, zeal to glorify God with loving service in helping and blessing our fellow man?

The greatest thing in the world is happiness except holiness. True happiness consists in giving pleasure, and true pleasure is found in pleasing, blessing, helping, loving and saving our brother.

Oh! brother, exhort the people to greater zeal and faithfulness when you meet with them. You will know how much good you can do, only after honest, prayerful efforts. And can you ask these things, and withhold yourself? We all need to be warmed with love, one to another, constantly. This is Christ's new commandment.

Dear friends of our Mennonite church, let your hearts burn with more love to

For the Herald of Truth.

Christ and to your brother. Let it burn. It will be consumed. God will pour his Holy Spirit into it if you are only willing, and that flame of love will never perish. When you meet let your prayer be:

Within our hearts the kingdom wake,  
O lowly, Holy Ghost;—  
This temple now thy dwelling make;  
This altar make thy post.

J. J. C.

## BURIALS AT REIFF'S MENNONITE M. H. HAGERSTOWN, MD.

Jan. 27, Pre. Jacob Risser, in his 64 year.  
Mar. 4, Widow of A. Witmer, in her 83d y.  
Apr. 7, Ella Belle Landis, in her 22d year.  
Aug. 1, John Martin, in his 3d month.  
Aug. 9, Ira Clinton Strite, in his 13th month.  
Aug. 12, Bro. John Strite, in his 70th year.  
Aug. 18, Benjamin Landis, in his 5th month.  
Sept. 11, Bro. Abram Horst in his 70th year.  
Oct. 12, Sister Nancy Horst, in her 53d year.  
Oct. 18, Bro. Martin Swartz, in his 38th year.  
Dec. 9, Amos Martin, in his 44th year.  
"God is no respecter of persons." A. M.

## BURIALS AT THE BYERLAND CHURCH, PEQUA TWP., LAN., CO., PA., IN THE YEAR 1892.

Jan. 3, Christian B. Mylin, 78 y., 9 m., 28 d.  
Jan. 8, David B. Eshleman, 57 y., 8 m.  
Jan. 15, Elizabeth Huber, 85 y., 9 m., 28 d.  
Feb. 5, Aaron B. Thomas 1 y., 1 m., 24 d.  
Feb. 26, Samuel Young, 72 y., 29 d.  
Apr. 3, Susan McCue, 63 y., 5 m., 14 d.  
Apr. 24, Lizzie M. Huber, 17 y., 4 m., 5 d.  
July 8, Samuel Harnish, 21 years.  
Aug. 12, Harry Huber, aged 3 m., 26 d.  
Sept. 7, Mrs. Martha Gainer, 51 years.  
Dec. 3, Mrs. Catharine Hess, 42 y., 5 m., 7 d.

## SUNDAY SCHOOL LESSONS.

### LESSON VII.—FEBRUARY 12.

NEHEMIAH'S PRAYER.—Neh. 1:1-11.  
*Golden Text*.—Lord, be thou my helper.—Ps. 30:10.  
*Time*.—B. C. 445. The twentieth year of the reign of Artaxerxes. Ninety years after the first return, and 70 years after our last lesson.

*Place*.—The city of Susa or Schushan, the chief of the three capitals of the Persian empire. 250 miles east of Babylon. Here lived Queen Esther, and here Daniel spent part of his time.

*INTRODUCTION*.—Nehemiah. One of the dispersed Jews. He was trained from his youth to be a Persian courtier, and was promoted in time to the office of royal cupbearer. The king had already shown a friendly interest in the Jews, and seems to have been singularly attached to Nehemiah, to whom he gave the appointment of Governor of Judea. Artaxerxes was king of Persia. He was the son of Xerxes, the Abashuras of Esther. Egypt was conquered and added to the kingdom of his reign.

Ezra, by the king's permission, raised among the dispersed Jews who had remained in the Persian country when a part returned to Jerusalem, a company of 1500 leading men (Ex. 8:1-20), which with women and children must have numbered 6000 or 7000 persons. These went to Jerusalem, arriving there after a four months' journey. They carried gifts to the amount probably of \$3,000,000. This was

a dangerous journey, especially with all this treasure. Ezra felt it deeply. He proceeded in faith. But his faith was accompanied with fasting and prayer.

*Condition of the Jews*. Although the temple had been rebuilt, and the daily sacrifice was maintained, the Jews of Palestine were in a humiliated condition. Jerusalem was a straggling, unwallied town. Throughout Palestine the Jews were in deep poverty and without ambition to rise out of their wretchedness. They neglected the precepts of their law, freely mingled in marriage with the idol worshippers around, and raised up children who could not speak their own sacred language. The Sabbath had become a day of trade. There was danger lest the holy seed should become extinct and the hope of Israel perish. In that hour of need God raised up two leaders, one to bring back the people to the law, and the other to inspire them with self respect and confidence in God. These two men, Ezra and Nehemiah, voluntarily left their homes in the far East to aid their needy brethren.

*What this lesson teaches*. 1st. One may serve God though surrounded by wealth and even by wickedness. 2d. One can be loyal to his loftiest convictions amid unfavorable surroundings. 3d. The afflictions of any of God's people should appeal to every true Christian. 4th. It is worthless sympathy which only prays without putting forth an effort to help. 5th. In the midst of all afflictions God cares for his church.

### DAILY READINGS.

M. Nehemiah's Prayer. Neh. 1.  
T. God's answer. Neh. 2:1-8.  
W. Solomon's prayer. 1 Kings 8:44-52.  
T. Moses's prayer. Ex. 32:7-14.  
F. David's prayer. Ps. 25.  
S. The Church's prayer. Acts. 4:23-32.  
S. The Lord's prayer. John 17:1-15.

### LESSON VIII.—FEBRUARY 19.

REBUILDING THE WALL.—Neh. 4:9-23.

*Golden Text*.—We made our prayer unto God, and set a watch against them.—Neh. 4:9.  
*Time*.—About B. C. 444.

*Place*.—Jerusalem and vicinity.

*INTRODUCTION*.—After a journey of eleven hundred miles Nehemiah reached Jerusalem. Soon after his arrival he went forth at night, and by the light of the moon wandered among its ruined walls and broken columns. Undismayed by the lack of interest among his own people, and the opposition of their foes, he urged the citizens to undertake the rebuilding of the walls. The people with one accord began the work, and soon the long-ruined towers began to arise from their ashes. But with advancement came increased opposition from its rival tribes around, and anxiety from fearful friends within. But with prayer and watching and work, the builders persevered, each having his sword hung girded by his side while he labored with his hands.

*What this Lesson teaches*. (1) Good work must be steadily done in spite of misrepresentation and attack. (2) We must pray and watch while we work. (3) The rebuilding of the walls was a good type of the strains to which every Christian is subjected for his "fightings without and fears within." (4) We should not readily be discouraged by the discouraging words of others. (5) God on our side is an unfailling safeguard.—*Hurlbut*.

### DAILY READINGS.

M. Rebuilding the Wall. Neh. 4:9-23.  
T. A walled City. Isa. 26:1-11.  
W. The fear of man. Isa. 51:9-16.  
T. Wicked devices frustrated. Ps. 33:10-22.  
F. The Lord a wall. Zech. 2:1-5.  
S. Wise and foolish builders. Matt. 7:24-29.  
S. Watch and pray. Eph. 6:10-18.



## HERALD OF TRUTH.

JOHN F. FUNK, EDITOR  
J. S. COFFMAN, } ASST. EDITORS  
A. B. KOLB, }

February 1, 1893.

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THE HERALD OF TRUTH is one dollar  
per year.

*Der Herold der Wahrheit* is one dollar  
per year.

THE English and German Herald to  
one address is \$1.50 per year.

SAMPLE COPIES.—We shall indeed be  
thankful to any of our patrons if they will  
kindly send us the names and post-office  
address of any member of the church or  
other person, who would be likely to  
take the paper, and we will send sample  
copies to each person whose name and  
address we obtain.

THE CHURCH IN DECATUR CO., KAN.,  
has subscribed \$18.25 as a contribution to  
the plates for the new German Hymn and  
Tune Book. We have now the promise  
of \$53.25 for this work. We shall be  
glad to hear from others. As soon as we  
have a sufficient amount we will go on  
with the work. Brethren, shall we stop  
here? Let us hear from all who are in-  
terested as soon as possible.

CORRECTIONS IN ALMANAC.—We re-  
ceived a number of letters making correc-  
tions in the time of meeting as well as  
names and addresses of ministers. We  
are aware that there are a number of  
mistakes, and we will thank any of our  
friends if they will make the needful cor-  
rections and send them in at once, and  
they will be corrected in the Almanac for  
next year.

OUR ESTEEMED BROTHER, HENRY S.  
RUPP, of Shiremanstown, Cumberland  
Co., Pa., who, during the last year, con-  
tributed an article for the Sunday-school  
children for each number of the HERALD,  
has sent us the last of his twenty-four ar-  
ticles. All of his contributions show care-  
ful preparation and a wide experience,  
and we feel assured that his articles have  
been read with much profit by a large  
number of Sunday-school children, young  
and old. It requires time and study to  
prepare such a series of articles, and we  
are confident that "Uncle Henry's" timely  
thoughts on the different subjects he  
treated, will long live in the lives of those  
who read his articles.

KILLED ON THE TRAIN.—Pre. Ste-  
phen T. Miller, of Washington Co.,  
Iowa, started on the 16th of January for  
a visit to Indiana, intending to be pre-  
sent at the Annual Meeting of the Evan-  
gelizing Board, in the Clinton Amish  
meeting-house, near Goshen, on the 18th.  
When some twenty miles from home, near  
Morning Sun, the train ran off a bridge  
27 feet high, and two persons were killed.  
Bro. Miller was badly bruised, but had  
no bones broken, but there was a severe  
contusion in his head. As far as  
we were able to learn, he lay uncon-  
scious most of the time and died proba-  
bly on the night of the 17th. We have  
not the full particulars and give the above  
from the meager information we have  
been able to obtain.

LATER.—See page 53, this number,  
"A Fatal Accident."

WHILE this season of unusually cold  
weather is upon us, what are we doing  
for the poor about us, the poor whom we  
'have always with' us? While we are  
comfortably wrapped in our warm wool-  
ens and furs and have warm houses and  
stoves, fuel and food, and clothing of all  
kinds to spare, how are the poor about  
you faring? Have you visited any of  
them recently? Have you even seen  
them and talked with them and asked  
them how they were prepared for the  
cold weather? Go and see them and  
minister to their wants. God will bless  
you. If God has placed more into our  
storehouse than into theirs it is only that  
we may use it to his glory and the good  
of our poorer fellow-men. Let us minis-

ter to the temporal wants of those about  
us. They will have more confidence in us  
when we tell them that we are interested  
in the welfare of our souls, for they have  
then a clear evidence that we are con-  
cerned about them.

THE TRACT WORK.—In the last num-  
ber of the HERALD we stated that it is  
the purpose of the "Tract Society" to  
have about 20,000 more tracts published  
in a few weeks. But finding that the  
tracts could be secured much cheaper by  
having them published in large quanti-  
ties, the Society has concluded to increase  
the output to 85,000. Nine different tracts  
will be issued. Six of them are new num-  
bers, which we will be pleased to have  
those interested in tract distribution to  
examine. Those who wish to order tracts  
will do well to send first for samples of  
all our tracts and, after examination, de-  
cide for themselves which numbers will  
suit them best for their field of operations,  
and then order such that they can use to  
the best advantage. Some interested par-  
ties are, no doubt, looking for some tracts  
in this new issue that they will fail to see.  
Only have patience. In time we may be  
able to publish them, if the Lord sees fit  
to increase our means. You might re-  
mind us of the fact if you know of any  
tracts that you are very anxious to see  
published, and that you believe would be  
especially useful. C, Tract Editor.

A BROTHER from the East, whose ex-  
ample is worthy of imitation by all de-  
voted Christians, writes us as follows: "I  
am still trying humbly to do my Master's  
bidding. I sometimes find it hard work  
to face the trials of life, but heeding the  
admonition, 'Cast all thy burdens on the  
Lord,' I unlace myself and look to him  
for guidance. I enjoy the study of his  
word. I read a chapter every evening be-  
fore retiring, and I find that this makes  
me much stronger. It seems to me as  
though the spirit needed daily food the  
same as the body does. To aid me in the  
studying of the word of God I use a Jamieson, Faussett and Brown Commen-  
tary. I feel my weakness in studying the  
Scriptures. It seems to me as though I  
knew nothing about them when I try to  
talk about them, but I hope to improve  
and to learn more about them. I enjoy  
my school work. Sometimes though I

meet with trials and difficulties, and then  
I think of the bright days of the past and  
the bright hopes of the future, and thus  
through sunshine and shadow I labor on.  
When work goes unusually well and ev-  
erything is so unusually bright, I look for  
"breakers ahead," which are sure to  
come, and then I am sometimes saddest  
when my surroundings are brightest. My  
object in teaching is to help those under  
my care to become useful Christians."

REMARKS.—God bless our young  
brother in his efforts to serve God and do  
good to others.—ED.

A WORD FROM ARIZONA.—Bro. Amos  
H. Weaver, of Phoenix, Arizona, in one  
of his letters to us gives the following de-  
scription of the religious element in that  
place: "As a rule I find the people quite  
different from our Germans. They come  
from nearly all nations and bring with  
them their peculiar national customs.  
The Chinaman is here with his gods; the  
Mexican with scarcely a god at all, ex-  
cept it be the priest who controls them,  
and a great many people who do not at-  
tempt to make a profession, except of  
vice and corruption. To-day is Sunday,  
but only about one-third of the people  
appreciate the fact and observe the day.  
There are a number of churches repre-  
sented, but the congregations are small,  
at least those which I have attended.  
The Southern Methodists are building a  
church for the Mexicans. It appears that  
some of the Mexicans are dissatisfied with  
the Catholics. They say they cannot un-  
derstand the priest but that the Southern  
Methodists speak to them in their own  
language. Some of the Mexicans I am  
sure would become good Christians if  
properly taught, and made to understand  
that vice and Christianity have no con-  
nection, though their priest may sell them  
indulgences."

Ritualism and formal religion never  
satisfies the real wants of the soul; and  
whenever and wherever the simple teach-  
ings of Christ are intelligently taught,  
the shackles of formalism fall of their  
own accord, and the spiritual man lives.  
Present the truth to the people and they  
will unconsciously cling to it. The Gos-  
pel is of such a nature that it always  
leaves its effect; there is something in it  
that satisfies the cravings of the soul.  
Give the people more gospel truth! S.

RETribution seems to be a long time  
in coming sometimes, yet we believe that  
God does not forget the groans and cries  
of those who have suffered and died, and  
that he does not forget the uplifted bloody  
hand of a nation or a religious body  
whose work has been largely an attempt  
to butcher off everything not in accord-  
ance with selfish opinions. Wherever  
there is sowing there will also be a reap-  
ing, and though the harvest may be long  
delayed, yet, "Vengeance is mine, I will  
repay, saith the Lord." The same Lord  
who punished Israel for her sins still  
lives, and although he permits the sun to  
shine and the rain to descend upon the  
just and the unjust, the day of retribution  
will surely come.

The famine in Russia and the unusu-  
ally severe ravages of the cholera in that  
country were looked upon by many as a  
divine visitation upon the nation for its  
unjust government and its cruel religious  
persecutions. Jews and Christians have  
suffered much at the hands of Russian  
despotism and tyranny. More recently  
the peaceful Stundists of whom we spoke  
in these columns some time ago, have  
been the especial objects of Russian bar-  
barity, and as the months pass by the per-  
secution increases in severity. They are  
plundered, imprisoned and assaulted by  
the police. Their defenseless women are  
violated with impunity, even by the au-  
thorities themselves or their minions.  
The Jews however are by no means left  
alone. Under the direction of the Czar's  
brother, they are most cruelly and sys-  
tematically persecuted. His aim seems to  
be to rid Moscow of every vestige of Ju-  
daism. *The American Advocate of Peace*  
adds, "All this in the name of religion!  
When one reads such reports as have re-  
cently come from that country he is al-  
most persuaded to believe that we are  
still living in the days of Torquemada."

## CORRESPONDENCE.

FROM REINLAND, MANITOBA.—On  
the 1st of January, 1893, our church at  
Reinland, Manitoba, of whom Bro. John  
Wiebe is bishop, numbered 1,731 com-  
municants (875 male and 856 female),  
and 2,428 children and young people, a  
total of 4,159 souls. During the past  
year 56 persons were received into church  
fellowship by baptism, 33 couples were  
married, and 143 persons died, of which  
number 26 were members of the church.  
COR.

BISHOP ORDAINED.—On the 10th of  
January a bishop was ordained in Leba-  
non Co., Pa., to fill the vacancy occa-  
sioned by the death of our beloved  
brother, Bish. Isaac Gingrich. The lot  
fell on Bro. David Westenberg. May  
the good Lord bless the dear brother in  
the discharge of his solemn duties.  
COR.

ORRVILLE, WAYNE CO., OHIO, JAN.  
13, 1883.—Bro. J. S. Coffman came into  
our midst Dec. 16 and remained till the  
23d, during which time he filled eight ap-  
pointments at Salem, one at Martin's and  
one at Pleasant View, Stark Co. Our  
souls were truly encouraged. We re-  
joiced to see that three precious souls  
were willing to confess Christ. God bless  
them and give them sufficient grace to  
prove faithful to the end. How sad that  
there are yet so many souls led captive at  
Satan's will, "hearing they hear not, and  
seeing they see not." Oh for the power  
of God to break the fetters and lead them  
out into the liberty of the child of God.  
COR.

SALEM CHURCH, WAYNE CO., OHIO.  
—Bro. J. S. Coffman came here on the  
eve of the 14th of December and held a  
few interesting meetings in this commu-  
nity. We feel that God has blessed us.  
So far three precious souls have come  
out and showed the world that they are  
going to live for Christ. May God bless  
them and keep them in the right road.

There are still many souls who are out  
of Christ. Let us work, dear brethren  
and sisters, that many more may be  
added to his fold. Let us be awake and  
active while it is yet day, for the night  
cometh when no man can work.

Our Young People's Meetings are still  
in progress, and we feel that God has  
blessed us so far. May God continue to  
add his blessings. COR.

FROM THE EAST WASHINGTON AM-  
ISH CHURCH, TAZEWELL CO., ILL.—  
The brethren Joseph Kinsinger of Mead-  
ows, Ill., and Peter Schantz of Conger-  
ville, McLean Co., Ill., visited us on the  
8th of January and held a very profit-  
able meeting. We feel thankful to God  
and the dear brethren for this visit and  
wish more brethren would visit us.

On the 10th we had another meeting  
to ordain a brother to the ministry, as  
Bro. Augspurger has moved to Aurora,  
Nebr., and left the writer alone in charge  
of the work here. Bro. Unsicker being no  
longer able to labor in his calling on ac-  
count of bodily infirmities. Bro. Valen-  
tine Strubhar was ordained on the 10th  
by Peter Schantz. May God grant unto  
the dear brother much grace and strength  
in his important calling.

MICHAEL KINSINGER.

FROM AUGUSTA CO., VA.—On Jan. 13 the brethren Gabriel and Simeon Heatwole were with us. They had been over in Eastern Virginia and stopped with us on their return home and spoke to us at Spring Dale from the words, "Where art thou?" Gen 3:9. These words were spoken to Adam, yet they reach us. Where are we? Are we for God or are we against Him? This is a question that should concern every one of us. If we are not for Christ it is time that we repent and give our hearts to God and live, obey and serve him the rest of our time on earth. May the Lord bless the brethren's efforts to the upbuilding of the church and to the honor of God's holy name. COR.

WADSWORTH, MEDINA CO., OHIO, JAN. 12, 1893.—Bro. J. S. Coffman, of Elkhart, Ind., recently visited the church here, arriving on the 23d of November. On the same evening he held a meeting at Baker's school house and the next day held Thanksgiving services at the Guilford meeting-house. He then held a number of interesting meetings at Baker's school house, during which time ten young souls confessed Christ. These were received into the church by baptism on Christmas. They have now joined the church militant; may they be permitted to unite with the church triumphant. During the time these meetings were held we were favored with visits from brethren and sisters from Wayne county. The brother also held several meetings at Guilford. Here a number of souls seemed almost persuaded. There was a good attendance and a marked attention throughout these meetings. We feel truly thankful to the dear brother for this visit. We feel very much encouraged and would be glad to have more of the ministering brethren visit us. The young people here have recently organized a Bible class in which all seem to take a lively interest. A. K. AND M. S.

PEABODY, KANS., JAN. 10, 1893.—By request of Bro. R. J. Heatwole I give a brief sketch of my trip to Oklahoma. It seems this was only to "spy out the land." The weather was so unpleasant and the roads so muddy that there were nearly as many disappointments as appointments. However, I have good reason to believe that God will bless our labors there, if we work unceasingly and in the name of our God. Bro. Jacob Holderman of Crescent P. O., and I had three meetings in school-houses and one in a private house, and I am convinced from the nature of the meetings that some good can be accomplished on the old Bible line. Popular religion is getting so common that all can see the difference between it and the old apostolic kind. My opinion is that we will lose no reward

by working among the poorer classes in Oklahoma. It is a known fact that poor people can receive Christ more easily than the rich aristocracy, who have their hearts fixed on their earthly possessions. I spent most of my time in the parts near Crescent and Orlando. The people seem to prosper there and God is ready to have them come and labor in His vineyard. May the Lord save many precious souls in Oklahoma. Amen and Amen. J. L. WINEY.

FROM MARKHAM, YORK CO., ONT.—Bish Daniel Wismer of Berlin, Ontario, came to us on the evening of Dec. 2, 1892. On Saturday morning he preached in the Wideman meeting-house from Matt. 3, giving instructions to the converts. The same evening Pre. Gilbert Bearss and Sister Bearss, of Bertie Twp., Welland Co., Ont., and Bro. David Hoover, from Cayuga, Ont., came here, and a meeting was held at Bro. Michael Fretz's, and on Sunday morning at Wideman's meeting-house, from John 1, on which occasion six persons were received into church membership by water baptism. May they ever be faithful to their sacred promises until they shall realize the fullness of joy in heaven. In the afternoon we returned to our Sunday-school, where Bish. D. Wismer and Bro. Bearss spoke and admonished the hearers to be faithful in all that is good. May God bless our Sunday-school. The same evening they preached at the same place with good interest. Tuesday morning Bro. D. Wismer left for home; in the evening Bro. Bearss preached in Wideman's meeting house, on Wednesday morning at Altona, on Thursday evening at Wideman's meeting-house, on Friday morning at Altona, on Saturday evening again at Wideman's meeting-house, and on Sunday morning at Cedar Grove. On Monday he left for home, via Vaughan and Toronto. May God bless and strengthen our dear brethren that they may go on with untiring zeal proclaiming the truth in the name of God, that goodness, peace and unity may be fostered among the brotherhood. A. B. RAMER.

#### SUNDAY-SCHOOL ITEMS.

ROCKTON, CLEARFIELD CO., PA., JAN. 16, 1893.—The Mennonite Sunday-school at the Rockton Mennonite church met on Christmas morning to close the Sunday-school for the year. School was opened by singing, prayer by Superintendent, Bro. S. J. Gelnett, and after this an address was made by J. F. Conrad, one of the teachers. The average attendance was about thirty-five; the amount of collection, \$15 71. School adjourned to meet the first Sunday in April, 1893, to organize. J. B. CLOUSER, Sec'y.

INMAN, KANS., JAN. 5, 1893.—I will give a short item of the West Liberty Sunday-school, McPherson Co., Kansas. We organized our school April 1, 1892. J. C. Hershberger was elected Superintendent, and George Brunk Assistant. We used the Lesson Helps or quarterlies. The first quarter we had an average of 92; second quarter, 78; third quarter, 60; general average for the three quarters 76. On Jan. 1, 1893, we re-organized for six months. R. C. Yoder was elected Superintendent and Geo. Brunk Assistant. May God bless the new officers with zeal and love that the school may prosper to His name's honor and glory and the welfare of souls. We had a good school the past nine months. It seemed all who attended were interested. May God continue to bless us as He has in the past, is our prayer. JNO C. HERSHBARGER.

CULLOM, ILL., JAN. 4, 1893.—Sunday, Dec. 25, our Sunday-school closed for the past year. The school was held fifty Sundays, Bro. Benjamin Herner acting as Superintendent. The school was conducted in a very interesting and encouraging manner, and was well attended the whole year. Number of scholars enrolled, 90; average attendance of scholars, 73; total average attendance, 95; number of scripture verses repeated, 541; total collection, \$35 23. The school was reorganized the same Sunday. Officers elected as follows: Bro. Noah Grabill, Superintendent; Bro. Leonard Garber, Assistant Superintendent; Bro. Elias Christophel, Secretary; and Sister Hannah Snyder, Chorister. May the Lord lead and qualify the leaders of our Sunday-school in such a way that this year may be one of success and be the means of bringing some souls to Christ. H. L. HORNING.

FROM MARKHAM, YORK CO., ONT.—We re-organized our Sunday-school on the 26th of December, 1892, at Wideman's Mennonite meeting-house for the year 1893. All the old officers and teachers were re-elected, and some five or six new ones. The Chairman, Bro. S. Reesor, gave an appropriate admonition, dwelling on the propriety and necessity of good having good in the house of God. The attendance during the time our Sunday-school was held (33 Sundays) was an average of over 91 scholars, and an average of 156 verses recited. We heartily commend the Sabbath-school work to every locality where there is as yet no school. We use the Hymns and Tunes, S. S. Lesson Helps, and Welcome Tidings from our Publishing House at Elkhart, Ind. We find the Sunday-school a valuable means to bring young people under good instruction and ultimately into the fold of Christ. A. B. R.

FROM JOHNSTOWN, PA.—Saturday, Dec. 24, 1892, the Sunday-school at the Weaver church assembled to receive presents for good attendance through the summer. The school was addressed by Bish. Jonas Blauch. On the 25th the school at the Stahl church met and each teacher and scholar received an interesting little book entitled "Encouragement to penitent Sinners," by J. M. Brenne-man. This school was addressed by Bro. S. G. Shetler. The same evening Bro. H. H. Blauch from the south end of Somerset Co., preached in the Stahl meeting-house. The evening of the 30th D. H. Bender from the same place preached in the Weaver meeting-house. Saturday he left for home. Saturday evening the 31st G. D. Miller, from Tub, Somerset Co., preached in the Weaver meeting-house, Sunday Jan. 1 in the Stahl meeting-house Sunday, Monday and Tuesday evenings he preached again in the Weaver meeting-house, Thursday evening in the Stahl meeting-house, and on left for home next day. May a kind heavenly Father bless these brethren. LEVI BLAUCH.

LEONARD, MO., JAN. 19, 1893.—Our Sunday-school closed on Christmas day, with good attendance and interest. The greatest number of scholars present on any day during the year was 54; the smallest, 29. The average attendance was 40. We hope much good has been done. We conducted our school in the following order: Introduction read and commented on by our Superintendent, Bro. Lafayette Johnston; hearing the general questions, singing, repeating the text verses, prayer by Superintendent, reciting the lessons, etc.

The text verses were such as contained one of the following words, one word forming the text word for each Sunday. The order was as follows: Love, Joy, Peace, Faith, Charity, Hope, Crucify, Grace, Mercy, Life, Sons or Son, Light, Glory, Commandment, Repent, Forgive, Prayer, Praise, Believe, Watch, Eternal, Power, Teach, Spirit, Everlasting, Christ, Pray, Command, Rejoice, Father, Forgive, Fear, Salvation, Holy.

We hope the verses learned may sink deep in every heart. On closing day verses which had been committed were repeated, suitable to different subjects, such as "The Compassion of Christ," "Christ directed to by the Star," "The mission of Christ," etc. These were selected by the teachers. Songs suitable to each subject were also sung. May the grace and peace of God rest on every Sunday-school worker. May the young people learn to serve the Lord and help in this good work. We have here an interesting school, and though the membership of the church is small, we feel to do what we can, but we very much need

#### FOR THE SUNDAY SCHOOL CHILDREN.

No. 21.

and cordially invite our ministering brethren to call on us. We need some one who has unlimited time to come and work with us, and gather in our young people. We expect, God willing, to open our Sunday-school again next April. We ask the prayers of all for us in Shelby Co., Mo. LIZZIE BRUBAKER, Sec'y.

BRESLAU, WATERLOO CO., ONT., JAN. 19, 1893.—Monday, Dec. 26, 1892, a very pleasant and, I trust, a profitable afternoon was spent with a well filled house to close our Sunday-school work for the year. We were encouraged to press on in the good work, and the smaller pupils received prizes according to attendance. The larger pupils, I hope, have been laboring to secure that prize which fadeth not away, but which will carry us safely into eternal joy and happiness. May the good Lord give us grace that we may continue to labor on in this important work in peace and unity, so that many who are yet outside the ark of safety may be rescued before it is forever too late.

The school has been carried on through the year with Bro. Jacob Z. Kolb Superintendent, and Bro. Isaac H. Moyer Assistant, and Bro. Jacob S. Woolner Secretary. The school had sixteen classes and twenty-two teachers and substitutes. A marked interest seemed to prevail in both parents and children. We had an average attendance of one hundred and twenty-six scholars, eighteen teachers and thirteen visitors, making a total average of one hundred and fifty-seven, in the fifty-two Sundays. The highest number present at any time during the year was 206, the lowest was 29, which was a very wet day. We had only one scholar that attended every Sunday, but to take the average of the school, considering the distance the most of us have to go to school, the interest manifested and the attendance was very good. May the good Lord be pleased to bless all that has been done according to his will in this and all other schools the world over, and may we continue to labor for the Master while we are called to labor, and not to waste in idleness the precious time that the Lord gives unto us. May the blessings of God rest upon all his faithful children.

JACOB S. WOOLNER, Sec'y.

RUTHERFORD B. HAYES, ex-president of the United States, died at 11 P. M., Jan. 17.

LANCASTER COUNTY, Pa., is said to have more post offices than any other county in the Union.

THERE has been more snow and cold weather all over the United States so far this year than for many years.

Hope is the expected reward of our labors correctly done. We could not expect to get to a city unless we would observe three things, namely: start, travel the right course, and keep on until we arrive. So it is in everything wherein hope is concerned. Again, hope may be well founded, so there is some certainty of reaching a worthy reward, and it can also be built upon a very flimsy foundation, with uncertain reward, or worthless when obtained. Hope in the one case seems as intense and supporting as in the other. But, as it is not the support hope gives us in our works we long for, but the reward, then we should look well; first, to the promised reward, and, second, to the sure course to pursue to reach that reward. The main thing for us to do, then, in order to realize a worthy prize, is to see that we are taking a true course in our struggle after the reward and that it is worth the labor we bestow to the work. No one should embark upon any enterprise unless he is reasonably sure of these two points.

To lay the foundation of a fairly correct course we should become educated to discern between truth and deception, and to reach this high standard we must commence the education in our youthful years. Children should be early taught to put their trust in things they are able to decide that are truthful, and that the good and truthful, only, is worth striving for. If this principle is firmly imbedded into them they will be able, as their years multiply, to better sail around the deceptive and alluring, but worthless enterprises which are sure to present themselves, and thus steer clear of the rock upon which hope, invariably, is blasted.

Hope is the main stay and support in our engagements; it is weighed by our faith in the work and final result, as our faith rises or falls in the enterprise, hope follows in the scale; hence, the importance of a true faith in a true cause. Now, children, since hope may spring from an unworthy enterprise, and yet support you as well as it does from a worthy one, be on your guard all your lives so you cannot be deceived and led into a wrong cause and in the end reap the pangs of disappointment. Think how miserable a life must be when nearly run out and the discovery made that hope had been misplaced, which is the same as no hope at all. Then, on the other side, how happy he whose life-work supports the hope of still a better life when this is run out. Then truly it can be said, "Hope carries the Christian safely through the varied turns of life and is his strong support is death." UNCLE HENRY.

## REPORT

OF THE ANNUAL MEETING OF THE  
MENNONITE EVANGELIZING BOARD  
OF AMERICA.

The Annual Meeting of the Mennonite Evangelizing Board of America was held, according to previous announcement on the 18th of January 1893, in the Clinton Amish meeting house. The meeting was opened at 10 15 A. M. with a good attendance. After singing a few opening hymns, Bro. D. J. Johns offered the opening prayer. The roll then being called, the following members responded,

Herman Yoder Goshen, Ind.  
A. B. Kolb, Elkhart, Ind.  
Fred W. Brunk, Elkhart, Ind.  
Lewis Culp, Elkhart, Ind.  
Christian Albrecht, Tiskilwa, Ill.  
J. M. T. Miller, Milford, Neb.  
The minutes of the last Annual Meeting of the Board were read by the Secretary and approved.  
Minutes of special meetings of the Board held Jan. 26 and May 18, 1892 were also read and approved.  
The Treasurer's Report was then read which is as follows,

## RECEIPTS.

Balance on hand Jan. 1, 1892, \$ 351.72  
Contributions received during year, 972.31  
Total amount received during year, \$1324.03

## DISBURSEMENTS—TRAVELING EXPENSES.

Jan. 12, A. Mumaw trip to Southern Ind., Ohio, and Tenn., \$ 57.35  
Feb. 1, Isaac A. Miller, balance of trip to the West, 50.00  
Feb. 16, Joseph Schlegel trip to Deuel Co., Nebraska, 20.00  
Feb. 16, J. M. Shenk, balance of trip to Mo. and Kansas, 6.00  
Feb. 16, John Blosser, part pay of trip to Mo. and Kansas, 25.00  
Feb. 16, J. P. Smucker, trip to Pa. and Maryland, 50.00  
Apr. 12, C. B. Brenneman, trip to Holmes, Medina, Franklin, etc., O 35.00  
Apr. 22, J. S. Coffman, trip to Mo. and Kansas, 45.00  
Apr. 28, E. M. Shellenberger, trip to Finney and Pawnee Cos., Kas., 15.00  
Apr. 28, L. J. Heatwole, trip to So. Mo. and So. Kansas, 20.00  
May 28, Caleb and Jacob Winey, trip to Southern and Western Kansas 25.00  
May 31, Samuel Yoder, trip to Mich. 3.00  
June 10, J. S. Lehman, trip to Kansas and Nebraska, 60.00  
June 13, J. F. Funk and Isaac Peters, trip to Neb., Minn., Dak., Man., 111.65  
July 13, C. B. Brenneman, trip to different churches in Ohio, 25.00  
Sept. 15, Andrew Shenk, trip to Kans. and Colorado, 55.00  
Sept. 15, D. S. Heatwole, trip to Tenn 25.00  
Sept. 28, D. H. Bender, trip to Ohio and Illinois, 50.00  
Oct. 1, C. B. Brenneman and others, small churches in Ohio, 30.00  
Oct. 17, J. S. Coffman, trip to Morgan Co., Mo., 20.00  
Oct. 24, Jacob Winey, to Oklahoma, 15.00  
Oct. 28, Ministers of Allen Co., O. to small churches in Ohio, 30.00  
Nov. 3, Abraham Detweiler, trip to Mancelona, Mich., 2.00

Nov. 22, J. S. Coffman, trip to different Cos. in Ohio, 18.00  
Nov. 29, Aaron Wall, (Minn.) trip to Manitoba, 18.00  
Nov. 29, J. F. Funk, trip to Minn. and Wisconsin, 22.00  
Nov. 29, D. D. Kauffman, to Lyons Co., Kansas, 2.00  
Dec. 5, Ministers of Allen Co., O., trip to small churches, Ohio, 40.00  
Dec. 7, D. F. Driver, balance of trip to Virginia, 5.00  
Dec. 7, D. Z. Yoder, trip to Missouri 13.00  
Dec. 7, Printing Expenses, 4.80  
Dec. 7, Postage, .92  
Total Amt. cash paid out during year, \$998.72  
Cash on hand Jan. 1, 1893, 425.31  
Total, \$1324.03

## RESOURCES.

Mennonite Publishing Co. Stock, \$225.00  
Bills receivable, 150.00  
Total, \$375.00

Letters and short addresses were also read from the following members who were absent.

Daniel Shenk, Elida, Ohio.  
R. J. Heatwole, Newton, Kansas.  
J. R. Loucks, Scottsdale, Pa.  
C. Z. Yoder, Weilersville, Ohio.

In connection with these letters the following resolutions were adopted,

*Resolved* that we, the members of the Mennonite Evangelizing Board of America assembled in regular session at the Clinton Amish meeting house gratefully acknowledge the receipt of letters from absent members of the Board and do thank them heartily for the deep interest they manifest in the Evangelizing cause, and for their prayers in our behalf in the work before us.

The Secretary's report (which will be found in another column) was then read and approved with the following resolution,

*Resolved*, that the Secretary's report be published in the HERALD OF TRUTH. On account of the death of Bro. Joseph Summers of Elkhart, Ind., Bro. Geo. L. Bender of Elkhart, Ind., who had been appointed by the Board by the Managing Committee to fill the vacancy *pro tem* was elected Treasurer *de facto*.

Following this the brethren Jos. R. Loucke, Scottsdale, Pa.; Stephen T. Miller, Wayland, Iowa; P. S. Hartman, Dale Enterprise, Va.; and S. S. Herner, Mannheim, Ontario were formally added as members of the Board.

After some deliberation upon different questions the following resolutions were then adopted.

*Resolved*, that members of the Board who receive money from the Evangelizing fund to be used by ministers in their districts shall submit a detailed report to the Treasurer, of the disbursements of such money.

*Resolved*, that each member of the Board shall report to the Managing Committee, giving a list of all the churches and places in his district that need visit-

ing, giving name and address of a proper person with whom to correspond, the nearest railroad station, the number of members, whether a minister is there or not, and any other information that may be profitable in regard to the necessity and condition of the church or community.

*Resolved*, that as the sending of *Heralds* free is a means of doing much good to many who cannot be visited, we earnestly recommend our ministers and our churches to take up collections for this purpose, and assist the Mennonite Publishing Co. in carrying this burden of sending *Heralds* free not only to the poor of our own churches, but everywhere promulgating the doctrines and principles of the Gospel as taught by the Mennonite church.

*Resolved*, that the Evangelizing Board may be permitted to send two ministers at the same time to one place only when they are convinced that it is an actual necessity.

*Resolved*, that we rejoice to see the efforts put forth by the Conference of Lancaster Co., Pa., to do evangelizing work, and that we say to them a hearty "God-speed" and shall co-operate with them in any manner that may be in our power.

After this the meeting adjourned for a short recess.

## AFTERNOON SESSION.

The meeting was reopened with singing, after which Bro. J. S. Coffman delivered a sermon on the subject of evangelizing work, choosing for his text Isa. 6:5-9.

Following this discourse short addresses were made by the brethren, Bsh. D. J. Johns, Bish. J. F. Funk, Bish. Jno. Kurtz, J. S. Hartzler, E. Miller, D. Troyer and I. A. Wambold.

Additional resolutions adopted were, *Resolved*, that we publish the constitution adopted and the minutes in tract form, the same to be paid for from the Evangelizing Fund, and that the President, Secretary and Treasurer shall decide on the number to be printed in English and German.

*Resolved*, that the next Annual Meeting of the Board shall be held in Elkhart, Ind., on the third Wednesday in January 1894.

The collection held amounted to \$19.27. Bro. J. S. Hartzler offered the closing prayer, after which the meeting adjourned.

A. B. KOLB, Sec'y.

THIRTY miners recently lost their lives in the Wheel Coal mines in Cornwallshire, England. A flood of water suddenly burst into the mine and those only who were near the shafts were able to escape. The rest were overwhelmed before they could make their escape.

## WEATHER REPORT

for Elkhart county, Ind., for 1892, by Moses B. Weaver.

	Clear days	Cloudy days	Rain	Snow
January	9	11	1	10
February	3	14	6	6
March	7	12	5	7
April	7	13	8	2
May	5	7	19	—
June	7	6	17	—
July	14	18	5	—
August	14	12	5	—
September	16	8	6	—
October	13	15	3	—
November	1	20	6	3
December	4	12	4	11
Total	94	148	85	39

In January there were 8 moderate days and 22 cold. The thermometer was 24° above zero on the 7th and 4° below on the 9th. On the 20th at one o'clock in the morning 12° below and 2° below at five o'clock in the morning.

February had 22 moderate days and 7 cold. On the 7th the thermometer was 52° above; coldest 8° above. On the 14th I killed a snake.

March had 19 moderate and 12 cold days, 2d, 38° above; 10th, 8° above.

April had 8 moderate and 5 cold days, 5th high wind, blowing down fences and timber. 2d, 62°; 9th frost and ice, with thermometer 22°; 9th and 14th snow.

May will be long remembered by some of the inhabitants of Elkhart county, especially the farmers. It is noted for its many rains, and some very severe storms. The Elkhart river was the highest it was ever known to have been. It overflowed its west bank covering the marsh with its waters. Boats were run to carry people across the marsh to the Iron bridge at Goshen several weeks. In February 1887 the marsh also had to be crossed in boats for a week on account of high water. There was a severe hailstorm the 5th day of May. On the 15th the thermometer registered 58°; on the 21st, 54°.

June was little better than May as to working in the ground. It was a very wet month. July 2d the most rain fell in a few hours. It exceeded the record of the previous rains in time and quantity. It was the last heavy rain and dry we had followed. July 14th thermometer 100°; 22d, 104°.

August 8th thermometer 105°; 17th, 104°; Mercury Aug. 8th, 105°; highest for the summer.

September 21st, 88°; 23d, 92°; first frost, 27th. October 24th, heaviest frost of the season.

November 18th, first snow of the season. December 5th, thunder; 9th, 24°; 23d, 12° 24th, 4°; 26th, 5°.

There was no zero weather during the year after January 1892.

## ITEMS.

THE YIELD of the gas wells of Ohio and Indiana is gradually diminishing.

EXTREMELY cold weather prevailed in Germany last week, and many people are said to have frozen to death.

THE THIRTEENTH general session of the Seventh Day Adventist general conference of the world will be held at Battle Creek, Mich., beginning February 17th, and continuing until March 6th. Delegates will be present from all European countries.

OUT of one hundred and thirty-four men in the freshmen class at Amherst College, only sixteen use tobacco; a decidedly good record.

THE ORIGIN of the name Salvation Army is given as follows in the "Life of Katherine Booth."

"The General was preparing his annual appeal for Christmas, 1877, and was pacing the room, discussing the various particulars. Seated at the table were his two indefatigable aide-de-camp, Mr. Bramwell and Mr. Raiton. 'What is the Christian Mission?' was a question propounded by the circular. To this was proposed the reply: 'A Volunteer Army.' Pausing for a moment, and leaning over the shoulder of his secretary, the General picked up a pen, passed it through the word 'Volunteer' and wrote above it 'Salvation.' All the trio agreed that the new name was nothing short of an inspiration.

THE BELIEF of the Adventists makes them take constantly a very gloomy view of the future. All Adventist papers give large attention to modern evils, and draw from them most doleful prophecies. At one time they gather up all the evidences of crime and take them as an indication that the end is approaching, at another time they lay particular stress upon the ferment observable among the governments of the world, and augur that the end of all things is at hand. A recent editorial on the outlook for 1893 declares that in the 'fifty years' struggle of Adventism with an era of doctrinal misbelief and secularized religious life, no year excepting perhaps the very first, has opened so favorable to our message and our ministry as this.' It goes on to say that the "atmosphere, religious and political, vibrates with mysterious whisperings of strange events: hovering high." "Strange events" are constantly happening. There is little risk in such a prophecy as to the atmosphere of the times. It is trembling with the activity of men. But we do not know anything about the "mysterious whisperings" of which our contemporary speaks. Are they anything more than what the poet refers to when he says: "coming events cast their shadows before?"

THE LOUISIANA LOTTERY.—One of the most remarkable things about the contest over the Louisiana Lottery bill in the Louisiana Legislature, was the dramatic effects accompanying it. When the lottery men had at last secured the necessary two-thirds vote, the death of one Senator broke their ranks, and an "anti" was elected in his place. Again the necessary number was secured, and the vote was about to be taken, one Senator fell to the floor with nervous prostration, and had to be carried home. On another day, just

before the assembling for decisive action, another member was prostrated in the same manner. On one day, just as Shattuck, the leader of the lottery ranks was speaking, the thunders drowned his voice, and the lightning flashed along the electric wires in the capitol building, extinguishing the lights, and the word went out, "God is fighting the Lottery Company." And after all was said and done, and but one vote was wanted to override the Governor's veto, and preparations had been made to bring the sick Senator on his couch to the Capitol, a rain storm prevented, and the Legislature had to adjourn, unable to do the company's bidding. And to crown all with final disaster, the sick Senator died, thus again defeating the plans of the lottery people. We know of no such remarkable series of interruptions, seemingly providential, recorded in history, outside the Old Testament.—*Church Advocate*.

## A FATAL ACCIDENT.

A sad and fatal accident occurred on the 13th of January by which one of our most interesting brethren, Pre. Stephen T. Miller of Wayland, Henry Co., Iowa lost his life. Bro. Miller left his home on the 13th on the Iowa Central Ry., intending to visit the church at Roanoke, Ill., and to be present at the annual meeting of the Mennonite Evangelizing Board of America (of which he was a member) at the Clinton Amish M. H., near Goshen, Ind. About 25 miles east of Wayland, the coach in which Bro. Miller was, jumped the track as it was crossing a trestle bridge. The coach fell about 30 feet and was badly demolished. The passengers were all more or less injured and bruised. Bro. Miller was taken out a few minutes after the accident, fatally injured. His wounds consisted of a deep cut on his forehead and serious internal injuries. He died after four days of suffering near the place of the wreck. His remains were taken home, and the funeral was held on the 20th at the Sugar Creek M. H. The services were conducted by C. Wreyer and S. Grig in German and by Benj. Eicher in English, from John 6:24. The funeral was very largely attended by relatives and friends. Bro. Miller was born in Holmes Co., Ohio, in 1844, and was married the 4th of January, 1866, to Catherine Degler. Of their two children one is still living. After his wife's death in March, 1869, Bro. Miller was married again on the first of December, 1871, to Sister Sarah Wenger. This union was blessed with 8 children, of whom 5 are now living. In 1877 Bro. Miller was called to the office of deacon in Wayne Co., Ohio. In 1898 he moved with his family to Henry Co., Iowa, purchasing the farm on which he has since resided. In 1879 he was called to preach the gospel, in which calling he labored faithfully until death called him away. Bro. Miller was a devoted husband, a kind father, and he was loved and respected by his fellow men. He will be sadly missed by all, and especially in the family and the church who mourn deeply the loss of one so near and dear to them, but we believe that our loss is his eternal gain. The family and the church asks to be remembered in prayer by all the brethren and sisters in this sad hour of affliction.

A BROTHER.



Anna Graybill, \$1.00; Mrs J A Hooley, \$1.00; A K Miller, \$4.00; — Plank, \$1.00; C Sumy, \$2.00; Smucker, 50 cents.

## H. A. MUMAW, M. D.

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ELKHART, IND.

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mission, and permanent employment. Ad-  
dress with stamp. Box 704, Elkhart, Ind.  
19-18-'93.

## INVITATION.

The officials of the territory of Arizona,  
knowing of the integrity and enterprise of  
the Mennonite people, extend a cordial in-  
vitation to come and colonize in the beautiful  
Salt River Valley, around Phoenix, the capital  
of the territory, which now has a population  
of seven thousand, with the modern improve-  
ments of an Eastern city.

All will remember me as the proprietor of  
the plain clothing house in Chicago. I have  
left my clothing business in charge of my  
clerk, and all business there will be attended  
to as though I were personally present.

On account of my wife's health, and the re-  
peated invitations from the officials of the  
territory, I have moved my family, and ex-  
pect to make Arizona my future home for  
the following reasons:—This valley has six  
hundred thousand acres of the finest valley  
land, with a soil from 5 to 30 feet deep under  
a state of high cultivation by irrigation, where  
the citrus, semi-tropical, fruits grow to per-  
fection, superior to the most favored spots of  
southern California, and ripen one month  
earlier; where grain yields in abundance, and  
alfalfa is mown five or six times, and then fur-  
nishes pasture knee high the balance of the  
year, on which cattle and hogs keep fat. Land  
is still cheap, but it is sure to advance rapidly.  
This is also to be a great railroad center. For  
health, the enjoyment of life, and the oppor-  
tunities to gain competency, I know of no  
place to equal it. All information gladly fur-  
nished.

The Brethren (Dunkards), River Brethren,  
Mennonites and other plain people have es-  
tablished a large and prosperous colony at  
Glendale which is beautifully located in the  
center of the Salt River Valley to miles north-  
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2:01	1:26	7:01	Berrien Centre	7:30	4:33	3:49
1:45	1:06	6:42	Niles	7:48	4:52	4:07
1:06	12:24	5:58	Elkhart	8:27	5:33	4:52
12:47	12:01	5:36	Goshen	8:47	5:55	5:02
12:23	11:32	5:08	Milford	9:12	6:22	5:30
12:00	11:04	4:44	Warsaw	9:37	6:47	5:52
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"How beautiful are the feet of them that Preach the Gospel of Peace."

Vol. 30.—No. 4.

ELKHART, IND., FEBRUARY 15, 1893.

Whole No. 485.

## TRUST.

Even as Thou wilt, my Father,  
Wisdom and Love art Thou,  
And though the cloud and darkness  
Are round about me now,  
I know that in Thy mercy  
Light yet is sown for me—  
It will break on me, my Father,  
When it seemeth good to Thee.

Life's pathway oft is weary,  
With the burden of its care,  
And the sorrow and the suffering,  
Which all in turn must share.  
But give to me Thy patience,  
Thy strength to do or be,  
And rest, sweet rest, my Father,  
When it seemeth good to Thee.

And though Thou takest from me  
The friends I hold most dear,  
And for the smile of gladness,  
Leavest the sigh and the tear;  
I know Thou hast my treasures  
Garnered in heaven for me;  
I shall meet them there, my Father,  
When it seemeth good to Thee.

The secrets of Thy wisdom  
Which Thou hidest from my sight,  
I am content to leave them  
Until Thou sendest light.  
I can trust for that I see not  
By that which now I see;  
Thou wilt show me more, my Father,  
When it seemeth good to Thee.

But for a faith more steadfast,  
For a purer love I pray,  
For a joyful hope to cheer me,  
As I tread my pilgrim way.  
Of the peace Thou only givest—  
Give even now to me,  
And perfect peace, my Father,  
When it seemeth good to Thee.

"Leaves from the Banks of Severn."

For the Herald of Truth  
WE WOULD SEE JESUS.

BY L. Z.

Long ago, while Jesus was still working  
among his people on earth, teaching the  
plan of salvation, certain Greeks came to  
Philip, one of our Lord's disciples, and  
made the request with which this article is  
headed.

We are told they had heard of Jesus,  
and now they manifest just enough inter-  
est to go and inquire for Him, so they  
may learn more of him and become better  
acquainted with him, of whom they have,  
no doubt, already a very exalted opinion.

"We would see Jesus." Notice their  
earnestness. And well might they be in  
earnest, for if they do not find Jesus now  
perhaps they may never again have the  
opportunity to come near him. Neither  
are they satisfied with asking their friends,  
or even Philip about this Jesus; they  
have come to see for themselves, who this  
Jesus is. And we have reason to believe  
that they were kindly received, for Jesus  
never turns any away who earnestly seek  
him.

Do not these Greeks teach us a good  
lesson? When we need counsel of any one  
regarding so important a matter as the  
salvation of a soul,—instead of asking our  
friends for advice, why not come at once  
to Jesus, the Fountain Head of all true wis-  
dom, and ask Him to direct and help us?

No sooner did Philip find what they  
were seeking, than he, with another disci-  
ple went to tell Jesus. Notice their will-  
ingness to help even these Greeks. Oh,  
that we were more eager to tell Jesus  
about souls who are seeking for light.

We can not but believe that the world  
is more eager to see Jesus than we as  
Christians suppose them to be.

For some reason we are inclined to think  
the world cold and indifferent as to their  
soul's welfare, and careless of all that per-  
tains to the Christian life; but when we  
learn their souls' real yearning, the secret  
desire of their life, we hear that same ea-  
ger, yearning cry, "We would see Jesus!"  
Not religious sects, or long theologi-  
cal discourses, or spiritless prayers, or  
denominational strife, but "Jesus," the  
living personal Savior, He of whom the  
Bible tells us, whose very life was to do  
good, to seek and save the lost, to raise  
the fallen and help them along the way of  
truth and righteousness. Oh ye Chris-  
tians, the hungry sin-sick world is call-  
ing, pleading for this Savior!

Do our every day lives represent this  
Jesus so well that the world could see  
Him lived and shown to others through  
us?

Such is to be the Christian life: We  
must be Christ like or we are not Chris-  
tians.

The Christian is commissioned to rep-  
resent this Savior.

And you, my brother, and sister, have  
a part of this commission to fulfill. "Go

ye and teach all nations." How shall this  
eager call ever be answered if we do not  
go to work and tell them of Him who  
came to redeem them?

Must these souls, who where just as  
dearly bought as yours or mine, go on in  
their downward course and be lost, be-  
cause you, brother,—sister, or I did not  
heed their pleading cry?

We sometimes say it is an awful thing to  
die, but it is a far more awful thing to live  
amid all these responsibilities, especially if  
we live in such a careless way.

Not long ago we heard of an uncon-  
verted young lady, lamenting the fact  
that so many professing Christians seemed  
to consider Christianity such a light mat-  
ter. Said she, "If I professed what they  
do I would be afraid to live as they live."  
Her heart seemed to be yearning to see  
Jesus and she looked in vain for His pro-  
fessed messengers to show by their lives  
the way she should live. "WE WOULD  
SEE JESUS." Does this call come from  
our dear friends and associates only?  
Ah no; we hear the call everywhere.  
From the ignorant poor of our great cities  
comes the same cry. They may be poor,  
and filthy and wicked, but such are the  
very ones Jesus came to save; and whose  
fault is it if they are neglected? Surely not  
the Savior's, for he has bidden those who  
know Him go and lead others to Him.  
Will He excuse us from this duty if we  
plead that we had such pleasant homes,  
kind friends and good churches that we  
were loth to go away?

Is it not to be feared that the many rich  
blessings He has given us only serve to  
make us careless in the work He has  
given us? Oh let us be faithful in leading  
the poor, hungry, starving world to Jesus.  
Let every Christian remember that it is  
his especial work, to so live that at any  
and all times the world can see in him re-  
flected the light and life of Jesus. "Go  
work to-day in my vineyard."

"We would see Jesus!"—Hark the cry resound-  
eth

From ev'ry people, ev'ry clime and tongue;  
Love hath waxed cold—iniquity aboundeth  
And the wide, weary world inquires, "How  
long."

For the Herald of Truth.  
THE GREAT CONFLICT.

"I have fought a good fight."—  
2 Tim. 4: 6.

"Life is a conflict,  
In which the stoutest heart may fail  
And the strongest lance may quiver."

The Christian life is a conflict which requires all our time, all our abilities, and all our strength. As long as we do not employ all these to the glory of God we are not fully consecrated to his service, and are not glorifying God as we ought, and do not love God as our Savior teaches us that we should love him; that is with all our hearts, with all our minds, with all our souls and with all our strength.

The conflict which we want to write about, and in which every Christian must engage, is the great conflict for salvation. I hear some one say: "Why, salvation is free! God gives it willingly; we need only come and accept it without money and without price." This is true; but why are there so many that do not take it? Simply because our poor human nature is so perverted by sin that we love darkness rather than light, and desire and cherish the things that work our destruction, while we hate and despise the things that bring us life and blessedness, and herein consists the conflict, namely, to overcome within us that which loves the evil and despises the good.

The enemies with which we have to contend are many, and they are strong, deceitful and wily. They compass us about on every side like an army; they meet us at every step; they tax our vigilance and our endurance to such an extent that we need continually to look up for aid and encouragement to Him from whom all our help cometh. We are continually led to the realization of the fact that without Jesus the great Captain of our salvation we can do nothing.

This conflict must therefore be entered upon in the name of Jesus. His Holy Spirit must ever guide, direct and encourage us; we must continually look to him as the Author and Finisher of our faith.

In this conflict we have enemies *within* and *without*, and the Savior says, "A man's enemies are they of his own household." The language here indicates that the worst enemies a man has are those of his own household; that is, those in his own heart, usually spoken of as the inclinations to sin which continually manifest themselves in our carnal nature.

The Savior teaches us that "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man." Matt. 15: 19.

"In our flesh," according to Paul, there dwelleth no good thing, and while we do good evil is present with us; "the

flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary one to the other, so that ye cannot do the things ye would." Gal. 5: 17.

This power of evil within ourselves, these desires in the human heart, these inclinations of the carnal mind, encouraged and strengthened by the enemy of souls, who goeth about as a roaring lion, seeking whom he may devour, cause many a soul to falter very often in the great fight of faith, in the conflict, in which the soul is the grand trophy of victory.

One of the most desperate enemies, standing at the head of the long list of those occupying the heart of man, is pride. He holds his victim chained and bound, and will not let him stoop to receive the meek and lowly Jesus. He is a man of too humble origin; only the carpenter's son; only the despised Nazarene; only a poor man who had not where to lay his head; who was executed as a criminal and numbered with the transgressors, and whom not many high, or noted, or very respectable, or rich, or great men of the world follow. Pride tells you it is altogether beneath the dignity of people of caste, who mean to be something in the world, to identify themselves with a society of men and women who are not allowed by the instruction of their Master to "think more highly of themselves than they ought," who are not to look to high things but to condescend to men of low estate; who are to esteem others better than themselves and in honor preferring one another; who e adorning shall not be in putting on of gold and costly apparel, but who shall appear in "modest apparel," and walk humbly and meekly, and lead quiet, peaceable lives in the fear of the Lord.

And then this vile monster tells our hearts that it is a very undignified thing to come to Jesus as a little child, counting ourselves as nothing; no strength, no wisdom, no merits at all to offer, no good works to bring and cast away our position, or our feelings, inclinations, desires, ambitions, our pet theories, our idle conversation, our impure thoughts, sinful, unprofitable company and books, and just conform ourselves altogether to the will of Jesus, and follow in his footsteps, and giving up all to him, without reserving a part of the price, for ourselves—ah! what a sacrifice—such humiliation—such a giving up of all we had and hoped for in our sinful, worldly life, and be a child, a little helpless child. This seems harder even to many than the giving up of life itself. Oh, how can I do all this? Jesus will help you. He says, "Ask, and it shall be given you." In the weak, yes, in his own consecrated little children, he is strong, yes, a mighty power that will help you through every difficulty.

The giving up of old associations, old habits, and taking up new ones, causes

great anxiety and often hinders the work of the Spirit a long time. The man who has been accustomed to sit in the village store and tell and hear filthy and unprofitable conversation; he who has been accustomed to patronize the saloon and the bar room, and engage in vain, idle and unprofitable conversation, finds a task of no small magnitude when he is to turn away from them, forsake them and give himself up to a full and entire consecration to the will of God, be humble, meek, poor in spirit, esteeming others better than himself, willing to bear all things for the blessedness of the life of Christ. And this state of mind can be attained to only when we are willing to break away from every sinful purpose and desire, from every form of sinful indulgence, and make a full surrender of ourselves unto God, and thus armed with prayer and watchfulness, with a pure purpose, a pure heart, and an eye single to the glory of God, press forward toward the mark of the high calling of God in Christ Jesus. Then the world may call, our own inclinations and passions may prompt, the devil may seek to devour and betray, we shall be able to overcome all and to stand. May God grant us grace to fight and conquer every sin and in all purity of mind and soul, may we be faithful even unto death.

J. F. FUNK.

For the Herald of Truth.  
THE SECOND-GRACE THEORY  
OF SANCTIFICATION.

BY A CHRISTIAN PILGRIM.

The second-grace, or Wesleyan doctrine of sanctification, while it seems to be a satisfying portion to some, has perplexed not a few honest Christian hearts since its introduction into the Christian world. It is of comparatively modern origin, so far as we are able to judge from history, John Wesley having been the principal originator thereof in the eighteenth century. Now the writer has great respect for John Wesley and does not doubt for a moment that he was honest and sincere in his belief, but the question is, Does this doctrine correspond with the teachings of the blessed Bible? The writer has had ample opportunity to observe, to consider and to compare with the Bible, both the theory and the practice of this doctrine, and whilst I admit that it has many pleasing and admirable features (none of which, however, can be excluded from true Christianity), I am constrained to say that, upon the whole, it has rather been detrimental to the cause of Christianity than otherwise, since it cannot be denied that many an honest soul has been confused and perplexed thereby. Notwithstanding all this, if, after due investigation, we find that it

compares favorably and agrees with the word of God, we should unhesitatingly accept and receive it; if otherwise, we should beware, lest we allow ourselves to be led into an extreme. In reading this article let not the dear reader imagine that God in no sense requires sanctification, of his children, even though they have been sanctified and cleansed at conversion or regeneration. To present to the dear reader a rational and Bible view of this doctrine, is the object of this article, to which end may God give grace and wisdom. Let none, however, misconstrue these statements and imagine that they are any encouragement to lukewarmness or indifference.

In the first place they tell us that when the poor penitent comes to the foot of the cross for pardon, and for the creation within him of a new heart (according to divine promise), he receives simply forgiveness of his actual transgressions. Although the penitent seeks the new or spiritual birth and the regeneration that according to divine promise is to be obtained through faith in the atoning blood of Christ, they tell us that he obtains simply forgiveness and retains his sinful heart, or in other words, his inbred or inherited sin. The converts are told that unless they go forward and seek a second application of the blood of Christ for their cleansing from "inbred sin," they cannot retain their fellowship and communion with God. Furthermore they tell us that God cannot cleanse from actual transgressions, and that no sinner ever prays for that, that he simply prays for forgiveness and receives that only, retaining his old carnal nature. Now the writer finds no fault with a second blessing, nor with an indefinite number of blessings (God's store-house is full), but it is the claim that regeneration or the new birth does not render the recipient holy, but leaves the same old corrupt heart, "lull of inbred sin," that he candidly disagrees with. Let us see whether their theory corresponds with the teachings of the Bible.

We are all agreed that, through the transgression of Adam all his posterity became sinners—they died. "Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned, . . . even so by the righteousness of one the free gift came upon all men unto justification of life." It was by the single act of disobedience that death passed upon all men; and is it not reasonable to suppose that, according to the above passage of Scripture, by the single act of faith in Him who was to bruise the serpent's head, they are restored to life—the same life that Adam enjoyed prior to his fall? According to the second-grace theory, however, we are not restored to the original life by the first act of faith, since there must be a second work for the

removal of "inbred sin;" and by what authority can we claim everlasting life before we are placed back to where Adam was? Is there a middle ground? Nay, verily, but when we have everlasting life we are restored to the same life that Adam enjoyed in Paradise.

What, then, are the scriptural terms by which we who are dead in sin, both by virtue of what we have inherited from Adam and our consequent actual transgressions, may be restored to life again? Ah, the Scriptures are so plain, that we need not err. One simple text has already been quoted, but many more are upon record. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life." The "eternal life" here referred to is the life which by transgression Adam lost to himself and his posterity; and if by the first act of faith in Christ we are not restored to this "eternal life"—to Paradise—but a second and distinct act is necessary thereto, then the above Scripture passage, with those that follow, imply a twofold work of grace. Whether it is reasonable to suppose that they do, I will leave to the candid and honest judgment of the reader.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "He that believeth on the Son, hath everlasting life; and he that believeth not the Son, shall not see life." "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." "If the Son therefore shall make you free, ye shall be free indeed." It is perhaps superfluous to quote any more Scripture passages on this subject, but for those who will take the time to look them up I will yet refer to the following passages in the Gospel of St. John: 5: 24, 25; 6: 65, 37, 40, 47, 51, 54-58; 8: 36; 10: 9, 27-29; 11: 25, 26.

Allow me yet to make a few quotations from the epistles. "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. 8: 2. "But ye are not in the flesh (not carnally minded, see verses 6-8), but in the Spirit; if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ he is none of his." Rom. 8: 9. "Therefore if any man be in Christ, he is a new creature; old things are passed away, behold all things are become new." 2 Cor. 5: 17. Does not the expression "all things" also include new heart? This, however, cannot be the case while it is yet filled with "inbred sin;" otherwise we must conclude that we are not "in Christ" until we have made a second experience. "They that are Christ's have crucified the flesh with the affections and lusts."

Gal. 5: 24. Now this crucifixion of the flesh, or of the "old man," according to the second-grace theory, is the second blessing, or sanctification; and if this theory is the correct one, then we are not Christ's until we have made a second experience.

That every child of God is in a gospel sense holy is proven by the following passages of Scripture: "If the first fruit be holy, the lump is also holy; and if the root be holy, so are the branches." Rom. 11: 16. "Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy; which temple ye are." 1 Cor. 3: 16, 17. The absurd remark was recently made in public by a minister that the devil is yet in the heart of a Christian who has not made the second experience, which, however, does not at all accord with the above passages.

Now let us consider whether or no the new birth, or regeneration, includes a cleansing. I assert that it does, from the fact that the Bible says so, and at the same time I admit that, as the child of God receives new light, he may discover things about him from which he should cleanse himself, by the grace of God, as we purpose to show further on. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3: 5. The word "water" here refers to the "living water," with its cleansing and purifying properties. Christ said to the Pharisees, "Cleanse first that which is within," meaning that they should repent of their sins and be converted. In referring to the conversion of the Gentiles at the house of Cornelius, Peter says, "And God which knoweth the hearts bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." Some, however, claim that this was a second experience which they received at that time and hence refers to their sanctification. I would refer such to Acts 11: 14. In enumerating certain classes of sinners and declaring that such shall not inherit the kingdom of God, the apostle Paul takes occasion to refer the Corinthian brethren to their conversion in the following words: "And such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of our God." (Let the reader here also bear in mind that the advocates of the second-grace theory unanimously agree that the Corinthians are an example of unsanctified Christians.) "According to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost." Titus 3: 5. In speaking of Christ in Heb. 1: 3 the apostle says, "When he had by himself purged our sins, sat down on the



for the Herald of Truth.

THE COMMUNION OF THE  
LORD'S SUPPER: ITS USES  
AND ABUSES.

right hand of the majesty on high." "If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God." Heb. 9:13, 14. Have we any reason to believe that the expression, "purge your conscience from dead works," refers to a second experience? Is not the apostle here teaching the "first principles of the doctrine of Christ"? This is quite plain and evident. The apostle Peter, in speaking of the principal Christian graces, yet adds, "He that lacketh these things is blind and cannot see afar off, and hath forgotten that he was purged from his old sins." In Rev. 1:5, 6 we read, "Unto him that loved us and washed us from our sins in his own blood, . . . to him be glory and dominion forever and ever."

Have we any right or any justifiable reason to make exceptions to the word "sins" in the above quotations? In the light of divine truth I can see nothing that would justify us in making the bold assertion that it refers simply to actual transgression; and neither can they claim that it does without conflicting with their oft repeated assertion that we cannot be cleansed from our actual transgressions—that they are simply pardoned. I prefer to take the word of God, and candidly and honestly believe that the above quotations refer to the cleansing from all our sins, both actual and original, at regeneration. Does not the very word regeneration seem to imply it? Can we comprehend of the regeneration of vile, ungodly sinners without the cleansing of the heart? God even proposes to give them new hearts, and I am slow to believe that there will be any sin left within them. What says the candid reader?

If the second grace theory is the true theory of the plan of salvation, why is it that the thousands upon thousands of holy Christian martyrs for century upon century seem to have known nothing of it? They certainly enjoyed a high degree of spirituality, otherwise they could not so grandly have borne up under their hot persecutions. We know that at least some of them were saved, for John saw them under the altar of God. Ah, dear reader, it is safe to trust in the promises of God. The promise is that we shall be saved through faith in the virtue of Christ's shed blood, and let us see well to it that this promise be fulfilled in our hearts. Having this assurance, and the witness of the Spirit of God, let us adorn our profession with a godly walk and a chaste conversation, to which end may God give grace, is the earnest prayer of the writer.

In writing on this sacrament, our mind centers on one of the most profound vows contained in holy writ: We find no rite enjoined upon the Christian church that expresses such fellowship, or agreement as the communion or Lord's Supper. When we consider its solemnity, and its spiritual signification, not only one believing having fellowship with another but Christ and believers in that action, having mutual communion one with another, would clearly indicate the Divine idea, that light has no fellowship with darkness. It is a sacred sign, of our spiritual fellowship with Christ, of which none should partake but those who are in covenant with God 1 John 1:3. And of all the privileges which Christ has so dearly purchased, for mankind upon the cross, Paul in his letter to the Corinthian brethren is emphatic in denouncing the apostasy, in not discerning the Lord's body, not only profaning the design of God, but eating and drinking damnation unto themselves. 1 Cor. 10:20, and 11:27. "The cup of blessing which we bless," (1 Cor. 10:16) is a joint participation in the blood of Christ. Likewise "the bread which we break." This would seem part of the act of consecrating it, for this was represented the crucifixion of our Lord's body. 1 Cor. 11:24. Therefore it is also a sign that our minds should be carried back to that memorable event, the dying Son of God. "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death, till he come," 1 Cor. 11:26. This includes the garden scene, the scourging, the mockery, and his final crucifixion, at once the most painful and ignominious of executions. All this the Savior underwent to redeem fallen man.

To simply partake of these sacred emblems independently of all its spiritual designs is doing violence to the will of God. Our Savior says, often in His gospel that he who would be His disciple must take up the cross and follow Him, Mat. 16:24. He must submit readily whatsoever afflictions God lays upon him, even to death itself. Christ's death on the cross has not only merited reconciliation with God, but is also made effectual to mortify and subdue the lusts of the flesh. Gal. 2:20. The communion of the Lord's Supper represents every thing to the Christian. It is the seal of our living union with, and a means of our partaking of Christ as our Redeemer. "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." . . . This is that bread which came down from heaven: not as your fathers did eat manna and are dead: he that eateth of this bread shall live forever." Jno 6:53-58.

Now, this sacred supper, instituted by our Lord on that memorable night, of His last personal ministrations before His crucifixion, is not without serious abuse. That the Lord's Supper is a full meal, we deny. And that a full meal or a sumptuous feast must be eaten in connection with the communion of the bread and wine, called "Lord's Supper" we also deny. "But," says one, "Matt. 26:26 Mark 14:22, is evidence that they ate a full meal, prior to the communion of the bread and wine. Well to the law and to the testimony: We have three positive witnesses that the meal here alluded to was the Jesus' Passover, for it is so recorded in positive language, Matt. 26:17, 19; Mark 14:12, 16; Luke 22:8, 11, 13, 15. Now, to declare that they did not eat the passover when we have the records of three evangelists that they did, is a daring discount of the word of God. And upon the other hand those who would make it appear that our Lord and His apostles ate and observed the Jewish passover and immediately followed with a similar sumptuous repast, and lastly instituted the bread and wine, in so short a time as evidently transpired in that upper room in Jerusalem, would insinuate that our Lord and Redeemer was a glutton: Which charge none but a Pharisee would have the audacity to present. Luke 7:34. Such testimony as these three eye witnesses before mentioned, should convince any unbiased mind.

But we will notice further some of the most prominent arguments offered in contradiction. John 18:28; 19:14, is said to show that the passover lamb was yet to be killed, after Jesus was scourged to be crucified. But compare John 18:28 with Mark 14:12.

Now, I do not believe that the Word of God contradicts, and unless we have harmony we can not identify any thing. But Luke 22:1, comes to our rescue and says, "The feast of unleavened bread," properly the 15th day of the first month or the day following the killing of the lamb, Lev. 23:5, 6, this is also called passover. Hence John has reference to the feast of unleavened bread, and not to the killing of the lamb. The word passover, then, is applied to either the feast on the 14th when the lamb was killed and eaten, or to the feast of unleavened bread commencing the next day, fifteenth. We must determine by the context, otherwise we can not have harmony. The passover lamb was sacrificed about 6 P. M. or properly speaking in the beginning of the fourteenth day and the true Lamb our Lord was sacrificed towards the close of the same day. Here we again have beautiful harmony, Jesus fulfilled the old law, and immediately instituted the new. That this was the fourteenth day John testifies John 19:31. He says they took the bodies down, because it was preparation day. Why was it a preparation day? John now explains

himself more clearly and says. Because the next day was the a sabbath day and that sabbath day was a high day. Here we can plainly see that John has not the sacrificing of the lamb in view when he says it was the preparation of the passover, Verse 14. Mark 14:12, says it had been killed and eaten. It was customary, after the paschal lamb was eaten, to buy the things that were needful for the feast of unleavened bread which began the next day or the fifteenth of the same month.

Mark 15:42 also speaks of this preparation, that is, the day before the sabbath. So far the apostles again agree. Now, this was a special sabbath spoken of and might fall on any day in the week. It was to be observed on the fifteenth day of the first month as a special sacred and holy day. Lev. 23:6, 7; Num. 28:17, 18. This shows us plainly that our Lord ate the Jewish passover, and that part of the memorial in redeeming the Israelites was fulfilled by Him, while it had a typical reference to a greater redemption to be effected upon God's spiritual people, the broken body and shed blood of Jesus Christ, and the bread and wine are the only true emblems of the great sacrificial Lamb which was sacrificed once for all. This memorial likewise expresses a typical reference of the marriage of the Lamb, when he shall come to receive his own. Rev. 19. The apostles say very little about the passover ceremony. They are more impressed with the communion of the Lord's Supper. Old things are rapidly passing away: behold all things become new. Jesus told them in plain words what the bread and wine represent, and he also told them, "This do in remembrance of me." But we cannot find any traces of this modern beef soup meal to be observed by any of Christ's followers. It seems hard even in this late day to become absolved from the bondage of the law. The Corinthian church was celebrating a similar feast when Paul so sharply rebuked them. 1 Cor. 11. Paul told them they were not eating the Lord's Supper, verse 20. The reason is very plain in the verses which follow. "For in eating every one taketh before other his own supper; one is hungry and another is drunken." Does this have reference that the Lord's Supper is a full meal? Paul is astonished at their club feasts, and says, "What! have ye not houses to eat and to drink in?" He had reasons to be surprised, for he found great errors here. In the tenth chapter of first Corinthians Paul defines the Lord's Supper and says it is the communion of the body and blood of Christ. Now, then, it becomes plain to us why he says, "Ye cannot eat the Lord's Supper" (Margin). Among the Corinthians were heresies, divisions and sumptuous feasts. Such cannot have communion or fellowship with God, neither with one

another. This is not discerning the Lord's body.

The Lord's Supper is not intended for a coming together to please the palate or satisfy the material appetite by feasting. Paul is emphatic regarding this, and gives us the strict formula of the Lord's Supper in the following language: "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread, and when he had given thanks he brake it, and said, Take, eat, this is my body which is broken for you; this do in remembrance of me. After the same manner also he took the cup when he had supped, saying, This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. For as oft as ye eat this bread and drink this cup, ye do show forth the Lord's death till he come." 1 Cor. 11:24, 25, 26. It was needful in their circumstances, after he told them that they were not eating the Lord's Supper, to give them a minute description of what the Lord's Supper consisted, which he did in the language just quoted. And he delivered the same unto them which he also received, and I ask any one to show that he delivered anything else to represent the Lord's Supper but the bread and the cup.

And in conclusion, to be better understood that the Lord's Supper is not a feast or a full meal, he says in the 34th verse, "If any man hunger, let him eat at home." Anything short of what Paul in this language calls the Lord's Supper, or any tradition annexed, should be rejected at once. See Rev. 22:19. "For as oft as ye eat this bread and drink this cup ye do shew the Lord's death till he come," 1 Cor. 11:26. This language also suggests its frequency and should be observed more frequently than it usually is. See Lev. 24:5, 8. And since Paul tells us that these sacred emblems are the Lord's Supper, the Lord's day is also the proper day to observe this ordinance. For it was so understood and practiced in the primitive church. "And upon the first day of the week the disciples came together to break bread." Acts 20:7. This language compared with 1 Cor. 10:16, 2 and other similar allusions plainly indicates that the Christian observance of the day afterward distinctly called the "Lord's day" was already a fixed practice of the churches. But it is astonishing how some people can be content to feast on tradition and the letter of Scripture. The whole Christian religion in many minds is summed up only in the church ordinances. God forbid that I should say one word against any of them; they are good in their place, but we may observe them all and yet not be Christians, of which past and present experiences sadly testify. The footprints of Jesus are deeper. We must live the life of

God in the flesh. Let us compare our life with Eph. 4:22-24. To many professors of religion this is a sealed verity. We need more prayer, more getting rid of self, more genuine brotherhood, and a larger, fuller baptism of the Holy Spirit. Even so come Lord Jesus.

JACOB H. HERSHEY.

Olathe, Kans.

For the Herald of Truth.

## OBEDIENCE.

Essay read before Young People's meeting, Sunday evening, Dec. 4th, at Bethel, Cass Co., Mo., by EMMA SHEPP.

To understand how to practice Obedience let us first study the meaning of the word—

Webster says: obedience means compliance with a command, prohibition, or known law of duty prescribed. From this definition we infer that in order to be successful in life, or to hold the esteem and respect of those about us, we need to be obedient to every law of duty.

Subjection to the holy, wise and just law of God is the essential condition of our wellbeing here as well as the essential condition for glory hereafter.

The child that is taught to obey an earthly parent from infancy, may pass from subjection to its earthly father to subjection to its Heavenly Father.

Reverent obedience of the child to its parents, is simply the preparation in early life for reverent obedience to God in after years; The one being but the stepstone to the other.

It is stated in the 1st Epistle of John 4:20, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Then in the same spirit and with equal emphasis, it may be said:—If the child honors not the father to obey him whom he hath seen, how shall he honor and respect the Father whom he hath not seen?

In all the world, obedience is recognized as the first law of the family, as well as that of empires and kingdoms. To many a nature this seems harsh and binding, but it is the underlying principle upon which all true religion is based.

As disobedience and an undue regard for God's command prevented Moses from entering into the Promised Land, so disobedience on our part will prevent us from entering heaven. To become a successful ruler in God's house one needs to be able to rule well in his own house. Hence the Apostle enjoys obedience upon all children to their parents.

When so considered the authority of the parent is recognized by the child as a feeling of tender compassion and an affectionate interest for its welfare, and thus the child is impelled by the first instincts of

its nature to render a careful and willing obedience, to the parent's oversight and authority. When so used the authority of the parent is far from being tyranny.

There is perhaps nothing that tends more to bring a curse upon a family than the disobedience of the children, and there is not a more painful and disgusting sight to be seen anywhere, than an ungoverned child.

In conclusion I would say, let our lives be regulated to obedience and realize the issues of life as written by the poet John G. Whittier:—

"Our lives are Albums written through  
With good or ill, with false or true,  
And as the blessed Angels turn  
The pages of our years.

God grant they read the good with smiles  
And blot the bad with tears."

We now leave the subject with you—hoping that when we are called from time to eternity, we may all hear those welcome words: "Well done, thou good and faithful servant, enter thou into the joys of thy Lord." Matt. 25: 21.

#### EVERGREEN SUNDAY SCHOOLS.

An address delivered at the S. S. Conference by S. F. COFFMAN.

In this day of Christian progression, Sunday Schools are attracting the attention of Christian workers as a source of much good. A great change has taken place in the Sunday-School work in the last few years. Thorough and practical work is the object aimed at, and the ablest talent is sought to teach and instruct, so that the truth may be presented clearly and forcibly.

The writings and comments of the best authors and bible-students are found in the hands of S. S. workers, showing the interest on the part of the Christian people in S. S. work.

The study of the Bible on Sunday was begun because such study was seen to be necessary, the hallowed day having become much desecrated by idleness and the pursuit of pleasure.

This is much the case at present. Instead of using this day for resting and worshipping God and refreshing the soul by meditating on God's word, it is spent by many in idle conversation with friends, or is made a day of pleasure and feasting.

We cannot judge the spiritual condition of the people by the number of Bibles and religious books published and sold. It is, in fact, astonishing to see so much ignorance of the Bible even among people of a Christian community, and there are many who are entirely ignorant of the truths of the Bible.

Every man has two beings, the physical and spiritual. The physical nature is of the earth and the spiritual is of God. The spiritual life was given us when God

breathed into the nostrils of his first creature man, and created him a living soul. Coming from God, the soul must return to God; and being given to us it must be cared for by us. God has commanded that we should glorify Him, and it is only through the Spirit that we can glorify Him.

Anything, in order to exist, must have support. According to God's laws of nature our bodies need support and our wants are supplied by the means provided by Him.

Has God neglected that most important part of man, the soul? No. The first commandment given to man was for the welfare of the soul, and the primary object in all God's dealings with his people, although by physical means, has been to promote the godly, the spiritual life.

When this life has been awakened and the soul sees the goodness and mercy of God, in what other way is it possible to sustain it than to feed on the green pastures and to drink of the living water given for that purpose in the word of God?

The study of the Word is necessary for the Christian that the spiritual life may be sustained and increased, and for the sinner that it may awaken his dormant spiritual nature; and especially is it necessary for those in active service of the Master that they may present the truth clearly.

We have now to consider how much time shall be spent in the study of the Word of God. The majority of the Sunday-school attendants study the Bible one and one-half hours each week. Now, limit this weekly study to five or six months and there will be thirty-six hours out of the year spent in studying the Bible, or one and one-half days out of the three-hundred and sixty-five days.

When we consider that the soul of man requires food, as well as the body, we see on what a small quantity of food the soul is made to exist, and it is *merely an existence*. There is no growth, no high spiritual attainment, but sleepiness, inactivity, and disinterest, showing that the soul is weak, and the cause may be ascribed to starvation.

If it were the nature of man to go into a dormant condition in winter, then we could say the soul requires no food in the winter. Let us then supply a means of sustenance for the soul.

There may be other means than Sunday-schools to supply this necessity, but all do not make use of these means and in order to keep the community in a properly thriving condition spiritually, what better means have we than the Sunday-school? Let the Sunday-school be the agency for the spiritual supplies in winter as well as in summer, so that those who hunger and thirst for the bread and water of life may not go wanting.

Some may think they have learned enough during the summer to think of during the winter, but owing to the fal-

bility of man's mind many things learned then will escape him in the mean time.

The Apostle Peter was acquainted with this forgetfulness and wrote, "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them and be established in the present truth." 2 Pet. 1: 12 If this is the condition of older ones, what can be expected from children?

If we wish to impress truths upon their minds we must bring them continually before them, Sunday after Sunday, year after year, that they may be established in the truth.

In my own experience as a teacher, I found that the majority of the class forgets much of the lesson of the preceding Sunday; and what would be the result with an intermission of four or six months? Let Evergreen Sunday-schools keep the children's memories refreshed that they may gain knowledge, grow in the Spirit and grow strong and valiant soldiers of the cross.

According to the present arrangement of the Sunday-school lesson in courses and periods of history and topics, it is very necessary to continue the school during the whole year to derive the most benefit from them. If the school is discontinued the connection is broken and the thought is interrupted, so that the effect of the preceding lessons is lost, and the climax of the series is not reached.

It is necessary to have Evergreen Sunday-schools in the city, so that the interest in the school may be kept up. If the interest is lost the scholar is lost; and if the school closes the interest stops. If a city Sunday-school would close for the winter, other Sunday-schools would gain their scholars and would probably keep them. Evergreen Sunday-schools in the city are very successful and the attendance in the winter is as good and sometimes better than in the summer. The scholars live near to the meeting-house and have easy access to it, so that even the smallest are able to attend.

In many places in the country, the community is scattered and the attendance in the summer is small, therefore the attendance in the winter would be very small.

We can easily understand that when the weather is stormy, the roads drifted or muddy, no one would feel like taking a team out or making a long drive. Nor would it be wise to expose small children to the cold or rain and storm.

Many, also, have a large amount of feeding or necessary work to do that would not allow them to be at the school in time.

But there are many people living in the country who can and would attend a winter school, but do not because there is none. Many want Evergreen Sunday-schools, but have discontinued because the majority has decided that way.

If we *always* go according to the majority we will have a poor chance for

For the Herald of Truth.

#### FOR THE SUNDAY SCHOOL CHILDREN.

No. 22.

The most salutary blessing to a nation is the allowing of the freedom of thought to the people, and its open expression. A people with this freedom will, speedily, rise in intelligence, and acquire the knowledge to decide truthfully upon any theory presented to them; where, if thought is suppressed the people are plunged into ignorance from which there is no hope for them to arise; in this condition the many are led by a few designing persons. Often false theories, dictated by a single mind, are passed upon the people, and accepted as a guide in life, which work mischief against their welfare.

Freedom of thought, and its open expression, open a broad road to knowledge. For the first step toward knowledge is freedom of thought, followed in the next step by the interchange of thought, then comes the investigation of thought, and lastly the power to decide for the right.

Sunday-school children, while you should be thankful to your heavenly Father for the blessing of your freedom of thought, and that you live in a country where the fullest liberty is allowed, and the privileges you have to learn the truth, you must not forget to guard against false theories. As good as freedom is, there is still a bad side, for not all theories are good, and many pernicious doctrines, and false theories are scattered broadcast over the land. You are building a strong fortress of protection against these, with that which you learn in the Sunday-school, if you hold on to it.

The liberty we have, and the privileges flowing from it, are the direct blessings of the Bible. Take this for your guard in life, and you will not easily be led astray. The Bible is an educator in the broadest sense; it gives liberty, and freedom of thought, and where it is accepted by a nation as their guide, knowledge radiates from it as light does from the Sun which lights up worlds. Blessed is the nation that accepts the Bible, and blest is the person who learns and keeps its precepts.

UNCLE HENRY.

#### SUNDAY SCHOOL LESSONS.

LESSON IX.—FEBRUARY 26.

READING THE LAW.—Neh. 8: 1-12.

*Golden Text*.—Open thou mine eyes, that I may behold wondrous things out of thy law.—Ps. 119: 18.

*Time*.—Probably B. C. 444, the first day of the seventh month, about two months after the arrival of Nehemiah in Jerusalem, and a week after the completion of the walls.

*Place*.—Jerusalem. A public square near the temple.

**INTRODUCTION.**—Lesson in Brief. Notwithstanding the plots of the enemies the work of building the wall went on, and in the short space of fifty-two days it was completed, when the gates hung on their hinges and the builders rested in peace. Soon afterward a great assembly was held, not only of the dwellers within the walls, but of the whole population. They gathered in the open square near the temple to listen to the reading of God's law. Ezra, the great reformer and scribe, was present, bearing the sacred volume. Prominent men stood beside him on the platform, around which a vast multitude was assembled, listening intently, hour after hour.

**The month Tishri**, (answering to parts of September and October) included three great festivals: (1) The feast of the Trumpets, ushering in the new year and the new moon; (2) The great Day of Atonement, the tenth of the month, and (3) The Feast of Tabernacles, the Jewish thanksgiving.

**Bible Study.**—At this time began under Ezra a new era of Bible study. We must remember that at this time there was no printing and no cheap paper; that copies of the law were scarce and expensive. Even in A. D. 1272 in England it took the wages of a laboring man for 13 years to buy a Bible. Ezra renewed the study of the Bible.—*Felobel*.

#### DAILY READINGS

M. Reading the Law,	Neh. 8: 1-12.
T. O'eying the Law,	Neh. 8: 13-18.
W. The Law given,	Ex. 20: 1-17.
T. The Law confirmed,	Matt. 5: 17-20.
F. Excellence of God's Law,	Ps. 19: 7-14.
S. Law in the heart,	Deut. 10: 13-21.
S. Delight in God's Law,	Ps. 119: 1-6.

#### LESSON X.—MARCH 5.

KEEPING THE SABBATH.—Neh. 13: 15-22.

*Golden Text*.—Remember the Sabbath day, to keep it holy.—Ex. 20: 8.

*Time*.—Uncertain. Probably from 10 to 18 years after the last lesson. B. C. 434 to 426.

*Place*.—Jerusalem.

**INTRODUCTION.**—Ezra the scribe had passed away and Zadoc is his successor (13: 13).

Nehemiah continued to act as governor at Jerusalem for 12 years. What he did during these years after the dedication of the wall, is not recorded, nor are the reasons given why he returned to Shushan. It is probable that he remained away some years, or the abuses he found on his return would not have had time to develop.

Malachi, the last of the prophets, belongs to this period or immediately after. He was probably a helper of Nehemiah in his reforms.

**The Lesson in Brief.** Persian rulers, Samaritan neighbors, and Phoenician traders had prevailed over Jewish principles and the law of the Sabbath (Ex. 20: 8-11; Num. 15: 32-36) was openly defied. Husbandmen pressed their wine, loaded their beasts with the products of their fields and brought them into the city on the Sabbath. All manner of merchandise also was bought and sold. Nehemiah set himself to change the whole aspect of affairs. He charged the fault on the nobles of Judah. He closed the gates on the Sabbath and threatened to punish all who remained outside the walls.

#### DAILY READINGS

M. Keeping the Sabbath,	Neh. 13: 15-22.
T. The Sabbath appointed,	Gen. 1: 26-2: 3.
W. The Sabbath enforced,	Jer. 17: 19-27.
T. Sabbath-breaking denounced,	

Ezek. 20: 13-20.

F. How Jesus kept the S. Luke 6: 1-11.

S. Jesus worshipped on the S. Luke 4: 14-21.

S. Sabbath rest of God's people. Heb. 4: 1-11.



## HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.  
J. S. COFFMAN, ASST. EDITOR.  
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PRAYER for a certain object requires action in the same direction. Prayer and work must go hand in hand.

CHANGE OF ADDRESS.—Bro Christian Kropp, formerly Blake P. O. Ont., now Shakespeare, Perth Co., Ont.

BRO. J. F. FUNK went to Cullom, Ill. the last week in January and spent about ten days with the church at that place. He was joined there by Bro. J. S. Coffman on the 4th of February. Bro. J. S. expects to spend some time among the churches in Illinois. God bless his labors.

BRO. M. W. SHANK wrote us from Terryton, Finney Co., Kansas on the 29th of January that they have been having fine weather there up to the 28th when it snowed a little, so that the farmers could not continue sowing wheat. Our northern readers, and we too, would hardly think of sowing wheat now with the mercury looking up toward zero.

PRINTING AND PUBLISHING. — We have in our establishment all the necessary equipments for printing and bookbinding,

and invite correspondence from parties who have printing to do. We do job and pamphlet work on short order, also book printing and binding at low rates, and do our utmost to give satisfaction. Write us when you have printing to do.

BRO. DAVID MARTIN of the state of New York, in speaking of and encouraging foreign mission work says.

"I think the money could be raised if people would think so. If we gave 25 cts. on every thousand dollars valuation of our property what an immense sum could be raised every year in our church."

At the lowest calculation we should judge the sum would be about twenty five or thirty thousand dollars, enough to keep between seventy-five and a hundred missionaries in the foreign field and supplied with all the necessities for carrying on the mission work.

A LITTLE CHILD FROZEN.—A very sad story comes from Canton, Kansas. A dear little girl of six years had gone on a visit to her grandmother 1½ miles away from her home. She started homeward, but as she did not come in the evening her parents, W. H. Robinsons, thought she had remained with her grandmother. But next morning when word came that the little girl had started home, the alarmed parents at once began to search, when the poor frozen little form was found crouching in a fence corner where she had gone in vain to find shelter. Sad indeed.

A BROTHER of Lancaster Co., Pa. in renewing his subscription, sends us 75 cts. for the *Mission Fund* and 50 cts. for the *Tract Fund*, and says "This is work in the right direction, but I can't help you very much. I sometimes hear complaints that you are going too fast, but send out your tracts, 'Jesus Christ and Him crucified'." This is our object. We want to proclaim that precious Lamb of God to poor lost sinners. Who will lend a helping hand? Brother, Sister, you whom God has blessed with earthly store, if you want to do something for your blessed Master, here is a way open for you. \$1.00 will send out from 200 to 400 messengers and if but one of them will be the means of leading some soul into the life of God, great will be your reward. "He which converteth the sinner from the error of his way shall save a soul from death and hide a multitude of sins." James 5: 20. B.

IS IT RIGHT?—A Brother asks us; Is it proper for a private member of the church to speak to a young minister in love and tell him that in preaching he should preach Christ and the gospel, and that he should not talk much about himself, or his own works or accomplishments, or his own merits and abilities; that he should preach short sermons, especially when he has no particular subject before him, and is not able to hold the attention of his audience, and that when he takes a text he should hold to his text, and when he has said what he knows about it he should stop, and not repeat the same thing over and over?

Yes, it is not only right for a lay member to say all these things to his minister, but it is his duty to do so, and kindly in the spirit of love to help him on that he may make himself continually more useful and profitable to the church.

Don't be afraid brethren and sisters, to talk to your ministers even of the manner of their preaching and how they may avoid these unpleasant and disagreeable habits into which some have unfortunately fallen. Let every young minister guard himself against all unpleasant habits. Hold to the Word of God; speak from your text; make your talk short and to the point, and when you are done, and have nothing more to say, then sit down and quit. Don't tell your congregation that you will take your seat; just sit down without saying anything.

## TRACT FUND.

Contributions received during the month of January.

From E. S. H. (Ohio), \$5.00; E. H. (Mo.), 87 cents; N. S. Hoover and wife (Div.), \$1.33; C. Albrecht, \$1.00; C. Smay, \$2.00; Barbara Gehman, 25 cents; Susan Brennenman, 25 cents; Rebecca F. Huber, \$1.00; C. R. Herr (contributions), \$6.00; A friend (Lancaster Co., Pa.), 50 cents; J. B. Lindeman, \$1.00.

Gratefully acknowledged,  
G. L. BENDER, Treas.

## MISSION FUND.

Contributions received during the month of January.

From Anna Horning, \$1.00; N. S. Hoover and wife (Div.), \$2.00; Harper Co., Kansas, church, \$3.75; Caledonia church, Kent Co., Mich., \$4.00; Collection at Evangelizing Meetings, \$19.25; A friend (Canada), \$1.00; Elkhart quarterly collection, \$25.20; David Martin, \$2.00; Folk church, Somerset Co., Pa., \$7.05; Casselman church, Garrett Co., Md., \$8.75; D. E. Landis, \$1.00; J. H. M. (Lancaster Co., Pa.), \$5.00; F. A. Rose, \$1.00; Sarah Witter, 50 cents; Samuel Y. Shantz, \$5.00; A. S. Hallman, \$2.00; C. and H., \$3.00; Menno Bechtel, \$1.20; A friend (Lancaster Co., Pa.), 75 cents; J. B. Lindeman, \$1.00.

Gratefully acknowledged,  
G. L. BENDER, Treas.

## CORRESPONDENCE.

MUDDY CREEK, PA., JAN. 25, 1893.—On the 28th of November, 1892, Bro. John K. Brubaker, of Rohrerstown, Lancaster Co., Pa., paid us a visit, and preached in the Bowmansville meeting house. We are very glad to have visits of this kind. May his labors in the name of the Lord be richly fruitful. Cor.

SALEM, ORE, JAN. 25, 1893.—Dear brethren: I have now been in Oregon about three months and like it well. Work is rather scarce in these parts, and I have but recently been able to get to steady work. I am now on a dairy farm and get \$20 per month.

Although Oregon is quite a fine country with a salubrious climate, I would like it much better if there were more of our people here. There are but a few families of our faith here, and they are much scattered about. Pray for me.

LEVI WELTY

MINISTERS ORDAINED.—On Saturday Nov. 26, 1892, we met at the Clinton meeting-house, Elkhart Co., Ind., where votes were cast for a minister. Three brethren received votes. On the 27th we again met at the same place, where the lot was cast, the lot falling on Bro. John Garber, Bro. J. F. Funk officiating.

Dec. 3 we met at the Shore meeting-house, LaGrange Co., Ind., where votes were cast for a minister. Seven brethren received votes. On the 4th we again met at the same place when Bro. Yost C. Miller was chosen by lot, Bro. Peter Y. Lehman officiating. May the Lord bless the dear brethren and use them as instruments in his hands by which many souls may be turned from darkness unto the great and marvelous light, is the prayer of a  
CO LABORER.

FROM LAGRANGE CO., IND.—The brethren J. S. Hartzler of Haw Patch, Ind., and D. D. Miller have been laboring earnestly for our Master in our vicinity. They held several meetings at the Forks meeting-house, the first one on the 20th of January. God, who is ever ready to hear and answer the prayers of his children, owned the work, and the direct result of the work was that eight dear friends who had been serving Satan forsook their old master for the service of the Captain of their salvation, Christ Jesus. The Psalmist truly says, "The redemption of the soul is precious." God be praised for his goodness and mercy and for his power to save those who come unto him.

Bro. Paul P. Hershberger, of Schickley, Nebr., was also recently in our midst. He preached in the Forks meeting-house Jan. 27 and 31, and on Feb. 1

in the Shore Mennonite meeting house. God bless his labors here and elsewhere to the encouragement of the believers and the salvation of many souls.

D. J. MILLER.

MILTON GROVE, LANCASTER CO., PA., JAN. 12, 1893.—There is at present much sickness in this community, measles, whooping-cough and other maladies, prevailing among the children, so that the schools in many places are almost deserted. Among the older people there is likewise considerable sickness, and during the past year many have been called away by death. Bro. George Hoffer, of Rapho, died suddenly. He went out to the barn in the evening to do the feeding, and sank down dead in the entry. His age was 63 years, 9 months and 9 days. His funeral on the 5th at Hernly's meeting-house was largely attended. He leaves his sorrowing widow, three sons and two daughters. He was for many years chorister in the Mennonite church at this place.

About the same hour Bro. John Floyd, of Conoy Twp., passed away. He went out in the evening to do some feeding, and also sank down dead. His funeral was held on the 5th at Good's meeting-house. His age was about 68 years. His wife preceded him.

On the 6th the aged widow of Isaac Kauffman was buried at Kauffman's meeting-house. She was for many years a dear sister in the congregation here. On the 4th our esteemed neighbor, sister Missemmer, was buried at Milton Grove. She was 66 years and 4 months old. Her death was also sudden. Her surviving family consists of one son and two daughters.

To-day, Jan. 12, one of Jacob Brand's infant twin children was buried at Risser's.

On the 10th a bishop was ordained in Lebanon Co. to take the place of our deceased brother, Bish. Isaac Gingrich. Bro. David Westenberg was ordained in the presence of four bishops, nine ministers and many members. Cor.

FROM TISKILWA, BUREAU CO., ILL.—"Be kindly affectioned one to another with brotherly love; in honor preferring one another," said our beloved Paul in his epistle to the Romans (12: 10). This we were permitted to experience at the close of the past year, in this that the Lord blessed us with visits from ministering brethren. In November Dea. N. Stuckey, of Flanagan, came to us on a visit. He addressed the Sunday school at North Prairie, and at Tiskilwa he was present at the usual services, where he admonished us faithfully. Following this visit, Bro. D. Z. Yoder, of Ohio came here and held several very instructive meetings. In December the brethren,

Bish. J. P. Smucker, of Nappanee, Ind., and Bish. D. J. Johns, of Goshen, Ind., came here, remaining in this vicinity over a week. They held a number of meetings around here, and preached the word with power. They were joined by Bish. John Smith of Metamora, Pre. D. Orendorf of Flanagan, and another ministering brother from Kansas, by the name of Nafzinger. With all these dear brethren here we had truly seasons of refreshing, and not only were we refreshed in our souls, but sinners were moved to forsake the world and sin and come to Christ. So far sixteen young people have made the wise choice. Another person who had been back for some time, was moved to renew the solemn covenant with God and the church, and by God's help to live more faithfully than before.

Thus did God permit us to close the last year; may His blessings be upon us during the year before us, that we may live righteously before him and seek to serve him faithfully.

JOSEPH BUERCKY.

FROM ROCKINGHAM CO., VA.—During the month of December, 1892, we had quite a season of spiritual refreshing. Bro. D. F. Driver, from Missouri, preached frequently for us. His sermons were able and full of fervor, exciting an interest in the congregation that will not soon be forgotten. The appeal to the unconverted was pressing and full of love. Some have since made up their minds to join in with us, and it is to be hoped that more will come. The dear brother preached in the Lower district first, that is, in Bish. Shank's district; then he went to the Upper, Bish. A. T. Heatwole's district; then he came in the Middle, Bish. Coffman's district, and finished his labors in our church Dec. 10. He then went down the Valley and filled one appointment at Brennenman's meeting-house, thence to Winchester, where some appointments were made for him, after which his purpose was to return to his home.

Along with our enjoyments we also have our sorrows. Early on Sunday morning the 18th of December, Sister Magdalena, wife of Bro. Peter Blosser, was called away by death. It was very unexpected to the family though she had been afflicted for a number of years. In the evening she retired apparently as well as usual; in the morning at 6 o'clock she died, and was buried the next day at Weaver's church. As this has already been noticed in the HERALD, I simply refer to it adding that her daughter, Sister Metzler, from Mahoning Co., Ohio, came yet in time to visit her mother. She was not present on the morning of her death, but had been with her before. While her heart is filled with sorrow she at the same time has the comfort that she

was permitted to visit her once more in life and be present at the funeral and burial. She has since had cares and anxieties; two of her children that she has along with her have been afflicted with that much dreaded disease, diphtheria, but at this writing I understand they are better. This family has been sorely afflicted this winter. After the death of the mother, all those at home were taken with the above mentioned disease. Bro. Blosser himself was sick though not with diphtheria. Two sisters that accompanied Sister Metzler from Ohio were also much indisposed.

Last week three little children that were afflicted with diphtheria were buried at Weaver's church. These were the children of Perry Heatwole, Snively Martin, and Amos Shank. These are sore trials for young parents, when their little children are taken from them in so short a time, but they have the comfort to know that they are with Jesus. We know that we are liable to die at any time, hence the importance for us always to be ready must be apparent to all, especially if we want to meet our loved ones in eternity and be happy forever. This we all can obtain if we lay hold on the kind offers of grace that God extends toward us. May our minds be impressed with these solemn truths, is my prayer.

EMANUEL SUTER.

#### SUNDAY SCHOOL ITEMS.

MUDDY CREEK PA., JAN. 30, 1893.—We organized a Sunday-school in the Bowmanville meeting-house on the 29th with Bro. Lewis G. Good for Superintendent, Bro. Jacob M. Weber, Assistant, Bro. Martin B. Good, Secretary, and Bro. Augustus Z. Horning, Treasurer. We expect with God's help to open the school in the beginning of April. This is the first Sunday-school organized here. May we all duly consider the importance of the Sunday-school work.

COR.

FROM ROCKINGHAM CO., VA., AND VICINITY OF WEAVER'S CHURCH.—I thought some news from here might be of some interest to the many readers of the HERALD. Our Sunday-school was closed on the 1st of October. We had an interesting school during the summer, but I think we close our school too soon. The children are all much delighted with the school; they are eager for the time when it is to be re-opened in the spring. They should be interested in the word of God as much as possible, and this is the time to mould their little minds for good; those early impressions made on their minds will be lasting and will be remembered when they become men and women. I notice there are some "evergreen"

Sunday-schools. Where that can be done successfully it certainly is good, as it keeps the work alive all the time. Those who become interested by perpetual work will become the more intensified.

At the closing of the school last fall I suggested that our Superintendents for 1893 be chosen as soon as practicable, so that during the winter they could formulate plans, solicit teachers, and make every possible arrangement for the successful working of the school. This being approved, two brethren, C. H. Brunk and Eli Brunk, his brother, were elected to fill that important place. It is now expected that these brethren carry forward the work. I will yet say that they need the prayers and help of the entire congregation. All should respond with love and energy.

COR.

#### A FUNERAL SERMON

By JOHN F. FUNK.

"For we know that, if our earthly house this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."—2 Cor. 5:1.

We have met to-day under circumstances that are sad, circumstances that bring tears to our eyes and sorrow to our hearts. A faithful companion, a kind and loving mother, a dear and cherished friend and neighbor has passed away from this world to return no more forever; yet while we have reason to mourn we have reason also to rejoice. The word of God which can never fail us reveals to us a life more glorious, and a home more joyous, than all this world can give, "for we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

We live in a world of changes. Here there is nothing permanent, nothing enduring. The very best things we have, the most substantial things that may be produced by human wisdom and human power, will not and cannot remain the same for any length of time. The most permanent and substantial building, even though it be made of stone, or iron or steel, cannot be secured against the ravages of time; it will immediately begin to decay and in time must perish.

Even we ourselves, though created in the image of God, the noblest and best of all God's works, so fearfully and wonderfully made, are but the creatures of a day—one brief, little day. "For what is your life? It is even a vapor that appeareth for a little time and then vanisheth away." "All flesh is grass, and all the glory of man as the flower of grass; the grass withereth and the flower thereof fadeth away."

The child is born into the world, and as soon as it beholds the light of day it begins to change. The helpless infant soon becomes a vigorous child; the vigorous child develops into blooming youth; blooming youth grows into manhood, and manhood develops until he reaches the highest point, the mountain top, and the sun stands over him at high noon. Then the shadows turn the other way and he begins the gentle descent on the decline of life and goes on down, down, until he drops into the grave, and the place that once knew him shall know him no more forever.

Thus man dieth and wasteth away. Thus, according to the decree of God, man returns to the dust of the earth from whence he was taken. Thus this earthly house, this tabernacle of clay must be dissolved, broken down, to be rebuilt in the morning of the resurrection, when all that are in their graves shall hear the voice of the Son of God and shall come forth, when this corruption shall put on incorruption, and this mortal shall put on immortality, and death shall be swallowed up in victory.

"Swift to its close ebbs out life's little day; Its joys grow dim, its pleasures pass away; Change and decay in all around I see,—O, thou who changest not, abide with me!"

The question with the apostle here is, not whether this body shall die, or whether this earthly house shall be dissolved, but he speaks of the time when it shall be dissolved. He also says, "It is appointed unto man once to die." And again he says we have no abiding city here; but we seek one to come. Peter writes, in the words which we have already quoted (1 Pet. 1:24): "All flesh is grass," etc. But if we must go down to the grave, and our lives in this world must come to an end, we have the assurance that there is a building of God, a house not made with hands, eternal in the heavens. Let us look at this house made without hands. What is it?

1. *It is a place that shall endure forever.* The earth and all material things shall pass away, but this building of God, this house not made with hands, will abide. The material heavens, that is the firmament, the sky, and clouds with all their host, shall pass away; but these are not the building of God not made with hands to which the apostle refers in the words of the text. They belong to the material part of this world, of which the apostle Peter says: "They shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Pet. 3:10.

2. *It is a building of God.* Not made with human hands, not designed by man's wisdom, but a building whose "builder and maker is God." It is the place where God dwells and reigns; it is the place

where Jesus is; where the angels are, where the saints shall dwell in the fullness of eternal joy forever.

3. *It is a place prepared for God's people.* Jesus says: "In my Father's house are many mansions; if it were not so I would have told you; I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am ye may be also."

4. *It is a place of rest.* "For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place again, if they shall enter into my rest. For if Jesus had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God." Heb. 4:3-9.

5. *It is a secure place.* On earth there is no safety and no security. But in heaven our treasures are perfectly safe. Lay not up for yourselves treasures on earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.

6. *It is a place of great glory.* The Psalmist declares, Ps. 73:24. Thou shalt guide me with thy counsel, and afterward receive me to glory. In 2 Cor. 4:17, Paul speaks of these light afflictions, which work in us a far more exceeding and eternal weight of glory; of the new Jerusalem descending out of heaven from God, it is said: "Having the glory of God; and her light was like unto a stone most precious, even like a jasper stone most precious; the city had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof."

7. *It is a blessed place.* Those who are so happy as to be received into heaven will be supremely happy. There we shall be like Jesus. John says (1 John 3:2): "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is."

There shall be no more sin, no more curse, no more sickness, suffering or death; but in the presence of God there shall be fullness of joy and at his right hand pleasures forevermore. There the righteous shall shine forth as the sun, and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things have passed away.

#### A SUNDAY IN CHICAGO.

The following is an extract from a private letter from Bro. W. P. Coffman to friends here. It contains so many interesting things to show what a day in Chicago has for an observer and one interested in Christian work, that we take permission to publish a part of his letter.

"When I arrived at Chicago Bro. Wm. Page and Bro. Menno Miller were at the depot and prevailed on me to remain in the city over Sunday and accompany them to some of the missions, and a mission Sunday-school. I attended two lectures on Genesis at the Moody Institute, also the class in music. Both were highly interesting. In the afternoon (Saturday) Bro. Miller and I called upon our brother, Dr. Ebersole. In the evening I went to Mr. Johnson's with Bro. Page, and then to Peter Bilhorn's mission on Jefferson and Madison Sts. Bilhorn, you know, is a singing evangelist and was formerly a drunken black smith. He is now working right here among his old associates, and talks to them in a very confidential way. The testimonies given by some of the fellows there who have been converted, if it were not for the earnestness with which they are given, would sound almost ludicrous, and they are a little amusing anyhow. Some of them wear a look of supreme happiness, while others have a look of grim determination.

Sunday morning we went to hear Dr. Lawrence preach. He was, however, not in the pulpit, and Dr. Goodwin filled his place. In the afternoon I went to a mission S. School conducted by the Mission Band of Moody's church. It is held in Aurora Turner Hall, in the business-meeting room of the Anarchists, the same room, no doubt, where the "Haymarket riot" was planned. The room is full of pictures of Spies, Parsons, Fielding, Engel, Schwab, and others, that of Spies being draped. Here the most unruly set of children I ever saw assembled for Sunday school. Some were fighting, some talking, some yelling, some singing; others throwing up their hats and catching them. Everything was in the wildest confusion. They gave them candy to induce them to come again, and if one is missed he makes it known with a yell such as "I didn't git no candy!" etc.

"After that we went to the large Bible class in Moody's church. The class averages over 300 at the least calculation. Then to J. A. Sprunger's training school for nurses and deaconesses. In the evening we all attended Salvation Army meeting."

Our brother, in giving us the course of a day's doings in the great city, unconsciously gives us a faint idea of religious life and workings among the poorer classes, and the great opportunities for doing good. Jesus came not to save the right-

eous, but the unrighteous, and the greater the unrighteousness of a city or an individual, the greater the need of a Savior, and where so many can be reached, the more promising the place is for Christian workers. Take the case of our young friend Bilhorn for instance. He has done and is doing a great work for and among his former companions. He still associates with them, and as Paul did, he becomes, "all things to all men" that he may do them good. He comes down to them, no longer to be a partaker of their sins and follies, but to tell them in their own language the unspeakable love of Jesus for just such as they. The writer remembers seeing this strong young man standing before a crowd of sinners, and with all the fervency, earnestness and gratitude of one saved from the deepest, vilest sins, and with tears trickling down his cheeks, portraying to his hearers the simple story of the cross in language every word of which went home to the heart. By his wonderful gift of song too, instead of entertaining his companions with some drink song, he now sways them with his—

"I will sing the wondrous story  
Of the Christ who died for me;  
How He left His Throne in glory  
For the cross on Calvary."

Then there are those Mission Sunday-schools. The contrast between children brought up under Christian influences and those who have not is here brought out very vividly. All that is mean, brutal, selfish, *sinful*, *godless* in the human being is depicted in the looks and actions of the children assembled there. It is not like attending one of those quiet, orderly Sunday schools one often meets among our people and others in country and town where every child is familiar with the principles of Christianity and is trained and admonished to observe them. For this reason different means must be employed in these mission schools in order to get the children together and keep them there. And there are thousands upon thousands of evidences to show that the work done there is not in vain, though even the saving of but one soul would, in God's estimation, be worth all the efforts of the many mission workers.

There are thousands who, on account of the want of Christian workers or the indifference or ignorance of those who profess to be in the work, are not reached by the gospel. There is a field of labor open for every Christian in the world. There is a field open for us that we, as a church, have explored but very little and in consequence know but little of. But our limited knowledge of it does not reduce the need of workers in that field nor does it alleviate the needs of those who know not God nor the way of life, neither do our prayers for the advancement of God's Zion and that God would feed the hungry, cloth the naked, visit the sick, and give the poor the gospel (see James 2)

perform the work. God wants ACTION on our part as well as faith (see James 2 again). Such work is only done as we, God's children—and the means whereby he accomplishes such work in the world—allow ourselves to be used by him for such purposes. K.

#### CONVERSION OF A BRAHMIN AT KARAD, INDIA.

H. J. Bruce of Satara, India, a missionary of the American Board, relates in the *New York Independent* the story of a recent conversion of a Brahmin to Christianity. We have been recently asked what we consider to constitute persecution without the infliction of bodily injury, and the case of this young man brings out our ideas of it so pointedly that we will illustrate it by the missionary's own words.

"The city of Karad; one of our out-stations thirty two miles south of Satara, has been the scene of considerable excitement during the last few weeks. The occasion of this was the conversion of a young Brahmin. Karad was occupied as an out-station about eight years ago, but this is the first conversion we have had there. It is a strong Brahminical place, and our proud Brahmin friends felt quite at their ease concerning us and our work, being assured that it was *impossible* for a Brahmin to be converted to Christianity. Hence this conversion was to them a sudden surprise, which touched their pride and stirred the depths of their indignation.

Govindraw, the convert, has been listening attentively to the truth for some months. Nicodemus like, he would come to our preacher's house by night to read and study the Word of God. Well knowing the persecutions he would have to endure if he openly professed Christ, he feared to take that step. He was employed in a municipal toll house, and his first thought was to resign his position and leave the place before his baptism. As this would leave him, temporarily at least, *dependent* upon the mission for support, we strongly urged him not to resign his position, but come out and boldly receive baptism, leaving the consequences with God. He finally decided to do this, and taking a few days' leave of absence he came to Satara, was examined by the church, and publicly professed his faith in Christ by receiving baptism. His stay at Satara, where he met many Christian friends, was a help to him, and he returned to Karad stronger for the trials that were before him.

It was not long before the storm burst upon him. At first the Municipal Committee would not allow him to return to his work, but proposed to dismiss him summarily. I sent a message to the committee that, unless he was restored to his work, I should take the case to the Col-

lector immediately; that I did not think that the Government of India would consider that one of its servants becoming a Christian was sufficient cause for his summary dismissal. He was then allowed to return to his work, and for some days he had no more trouble in that direction. But insults were heaped upon him, and abusive language applied to him which cannot be repeated. Our preacher, too, was treated with great indignity. Once he was stoned, and the disturbance was so great that for a time he had to suspend his street preaching.

Govindraw was approached many times by those who tried to persuade him to renounce Christianity and return to Hinduism. Offers were freely made to provide all the costs of the "ceremony of purification," and he was urged to bring some charges against the Christians as an excuse for leaving them. But he replied that he had done nothing wrong, and had no need of their "purification."

One more attempt to remove Govindraw from his work was made by the Municipal Committee, with a refinement of cruelty and ingenuity which is peculiar to Hindus. The toll house at which he was employed was at one of the principle entrances to the city, and he and one companion were responsible for collecting tolls from passing carts, both day and night. The committee determined to remove his companion and make Govindraw himself responsible for the whole work, except during an interval of two hours daily, at irregular times, when he would be relieved by another toll-collector, who would come for that purpose. Thus he was required to be on duty for twenty-two hours daily—a task which no human being could long endure—while hundreds of people were watching him to bring him up for dismissal on the first failure! On hearing of this I wrote to the Assistant Collector in charge of the Karad District, who is also *ex officio* President of the Karad Municipality; and in due time orders were received by the committee to restore Govindraw to the same position which he occupied before his conversion. The committee tried to evade this order by transferring Govindraw to another toll-house on the opposite side of the city—an arrangement which would be most inconvenient for him. But a second mandate was received which the committee hastened to obey, by giving Govindraw his former position and privileges. We now wait to see what will be the next move of the enemies of Christianity.

The above incident shows that it is still a costly matter for a high-caste man to publicly profess Christ and receive baptism. It also furnishes a striking commentary on the fitness (?) of the native population generally for the much-boasted "Local Self-government!"

#### ITEMS.

PHILLIPS BROOKS, the well known Boston preacher, passed away week before last.

A TERRIBLE boiler explosion occurred two weeks ago, at the water works in Nappanee, Ind., by which two men were instantly killed and another badly injured.

THERE has been an unusual scarcity of soft coal in some parts of the country since January, and many manufacturing plants had trouble in furnishing motive power, heat and light.

LONG continued rains in the South of Australia have brought about a condition of things such as has not been experienced there before by white men. Whole towns are submerged and threatened with demolition, the water in many instances reaching the second floor of buildings. The loss of property has been enormous.

THREE men that figured prominently in the national and political and educational affairs of this country, passed away in the first month of the New Year, ex-Secretary of the State, J. G. Blaine, ex-President Rutherford B. Hayes and General Benjamin F. Butler. Judge L. Q. C. Lamar, one of the ablest men on legal matters in the country and a man universally esteemed in the South, also passed away in January.

WORD comes from Honolulu of a revolution among the Hawaiians, and that they have set their queen Liliuokalani (who visited this country a few years ago) aside and now desire annexation with the United States. Owing to a bill passed there Jan. 12 favoring the Louisiana Lottery, it would perhaps be just as well for that country to come within the pale of the U. S. government.

#### WHISKEY, NOT THE TAX.

French papers a few weeks ago published a sensational report to the effect that an old lady, for long years a resident of Metz, in Lorraine, had committed suicide because the increase of the German income tax had reduced her to the alternative of death or slow starvation. Investigations have, however, developed the fact that during the three years preceding her rash act the alleged martyr spent fifty marks a month for liquor, while her taxes for the same period amounted to only fourteen marks. As the traveler Gerard said of the beast of prey ridden highlands of Algeria, "The natives pay ten francs to the lion for one franc to the government tax collectors." WAYSIDE GLEANINGS.

#### Married.

KAUFFMAN—BAUMGARDNER.—On the 22d of January 1893, at the residence of the bride's parents, in Clinton Twp., Elkhart Co., Ind., by P. Y. Lehman, David Kauffman and Lydia Baumgardner.

TROYER—HOSTETTLER.—On the 13th of November 1892, at the residence of the bride's parents, in Lagrange Co., Ind., by P. Y. Lehman, John Troyer to Sophia Hostettler.

CULLY—KENDIG.—On the 15th of January 1893, at Kinzer's, Lancaster Co., Pa., by Bish. Isaac Eby, Bro. Oscar D. Cully of Martick Twp., to sister Hettie A. Kendig, of Lancaster City.

HARTZLER—HOOLEY.—On the 29th of December 1892, in Millin Co., Pa., by A. D. Zook, Jonathan Hartzler, of Menno Twp., and Emma, daughter of David K. Hooley, of Union Twp.

ZOOK—KAUFFMAN.—On the 20th of December 1892, in Millin Co., Pa., by Christian K. Peachey, M. P. Zook and M. B. Kauffman.

#### DIED.

MISHLER.—On the 31st of December 1892, near Shipshewana, Ind., Mary Ellen, daughter of Isaac and — Mishler, aged 9 months and 28 days. Funeral on New Year's day. Services by A. S. Cripe, assisted by J. J. Troyer.

"Dearest Ellen, thou hast left us,  
Here thy loss we deeply feel,  
But 'twas God that hath bereft us,  
He can all our sorrows heal."

WEIRICH.—On the 26th of December 1892, near Pashan, Ind., Berty Hensler, son of Sarah Weirich, aged 7 months and 17 days. Funeral on the 28th. Services by A. S. Cripe, assisted by H. A. Miller.

"Dear mother, don't think of me as in the tomb,  
For I shall not fear its dark shadows and gloom,  
And I shall not fear though the river be wide,  
For Jesus will carry me over the tide.

You'll know where to find me, dear mother,  
In heaven,  
Though every fond tie you have cherished be  
Riven,  
You'll follow me home to the land of the blest,  
Where sighs are not heard and the weary ones  
Rest."

I'm going to live with the angels so fair,  
I'll look for you, mother, and wait for you there.  
Where tears do not flow and where death can  
Not come,  
Together we'll dwell in that beautiful home."

ZOOK.—On the 19th of December 1892, in Menno Twp., Millin Co., Pa., sister Sarah, wife of Jonathan B. Zook, aged 53 years, 2 months and 11 days.

KAUFFMAN.—On the 18th of January 1893, in Bratton Twp., Millin Co., Pa., Lizzie Alice, only daughter of John E. and Annie Kauffman, aged 1 year, 8 months and 22 days.

FISHER.—On the 23d of January 1893, near Ronks, Lancaster county, Pa., Samuel B. Fisher, aged 54 years, 10 months and 29 days. He was buried on the 26th. Funeral services by Daniel Stoltzfus and Benjamin Lantz from 2 Cor. 5:1, 2. He leaves a sorrowing widow, 11 children, 6 grandchildren and many sympathizing friends to mourn his departure, but they mourn not as those who have no hope. Deceased had been in feeble health for several years and it was his desire to depart and be with Christ. The following hymn was read at the grave (in German).

"Farewell, my dear beloved friends,  
I now must go and leave you;  
My hope and comfort at my end  
Is Jesus death and suffering.  
This is my comfort in distress,  
That he for me has tasted death,  
Whereby he has redeemed me.

My consort whom I dearly love,  
Let it not sorely grieve thee,  
While from thy side the God of love  
To the cold grave doth move me;  
I now shall be forever free  
From grief and pain that burden me  
My Jesus is my comfort.

My Jesus, too, will comfort thee,  
Thy husband's place he taketh,  
If thou on him steadfastly lean  
While here on earth thou livest.  
Soon he will also call thee home  
That we together there may roam  
In everlasting glory.

My dear beloved children all,  
May God be your protector;  
May you him truly Father call  
While I am from you taken;  
Let Jesus and his holy word  
To you a rule through life afford  
Then will my Jesus bless you.

Since God bestowed you unto me  
Unite with him as members,  
And be into his kingdom led,  
Then shall we see each other  
In glory and in happiness,  
Forever in eternal bliss,  
Through our Redeemer, Amen.

FANNIE E. BEILER.

GASCHO.—On the 20th of January 1893, near St. Agatha, Waterloo Co., Ont., infant daughter of David and Barbara Gascho, aged 1 year, 4 months and 11 days. Buried on the 22d in the Upper Street graveyard. Funeral services by M. Kennel and C. Litwiller from Mark 10:13-16.

SCHROCK.—On the 29th of Jan., 1893, near Waupecong, Miami Co., Ind., of consumption, Mary Jane (maiden name 'Shank'), wife of Jacob Schrock, aged 47 years, 2 months and 17 days. Deceased was a member of the Amish Mennonite church, and leaves a husband and 6 children to mourn her departure. Funeral services by E. A. Mast and N. Sproll.

"We miss thee from our home, dear mother,  
We miss the sunshine of thy face;  
This world can never give another,  
To fill our dearest mother's place.

W. P. C.

BIRKEY.—On the 23d of Jan. 1893, in Decatur Co., Kas., of inflammation of the bowels, Amelia, infant daughter of John C. and Leua Birkey, aged 7 months and 20 days. Services by Joseph H. Birkey and C. Shrock from Matt. 25 and Psa. 90.

GOOD.—On the 21st of January 1893, in Bowmanville, Lancaster Co., Pa., Bro. Christian Good, aged 57 years, 1 month and 9 days. Buried on the 25th in the Bowmanville graveyard in presence of a large concourse of friends and relatives. Funeral services were conducted by Benjamin Horning and Henry G. Good from Rev. 22:14. He was a faithful member of the Mennonite church.

REINBOLD.—On the 21st of January 1893, in Madison Twp., St. Joseph Co., Ind., Henry Reinbold, aged 82 years, 3 months and 11 days. Buried at the North Union meeting house on the 23d in the presence of a large congregation. Funeral services were conducted by Amos Mumaw and Henry Weldy. Text, Eccl. 8:8.

KING.—Jan. 1, 1893, near Larned, Pawnee Co., Kansas, of consumption, Ella, maiden name Hetrick, wife of D. S. King, aged 23 years, 2 months and 23 days. Funeral services by D. D. Zook from 1 Thess. 4:14, 15. Through this dispensation a husband was bereft of a companion, a babe of a mother, parents of their only child. She bore her afflictions with Christian fortitude. They need not mourn as those who have no hope. May God comfort them in their sad affliction. She was born near Elkhart, Ind., in 1869. In the twelfth year of her age she was received into the Dunkard denomination. Seven years ago she with her parents moved to Kansas. Three years ago she united in marriage to D. S. King, and one year ago she united with the Amish Mennonite church of this place, her husband being a member of that faith. She was faithful in her Christian duties and was loved and respected by all.

"Farewell, farewell, O Ella, dear,  
Now in your grave you sleep,  
Your loving form is resting there  
And o'er your grave we weep.

Dear husband, you are lonely now,  
Be sure and keep the solemn vow  
To live for Christ, that you may be  
With sister in eternity.

Then, parents, cease to mourn and weep,  
Since your beloved has gone to sleep,  
The time is short till life is o'er,  
And we may meet to part no more."

STRINGFIELD.—On the 20th of January 1893, near Perryton, Finney Co., Kansas, Betty, daughter of Christian and Catharine Stringfield, aged 33 years, 10 days. She had been afflicted with epileptic fits and prepared herself for the solemn change awaiting her for a number of years. She used to resort to a private room twice a day and read a chapter in the Bible and pray in secret to her heavenly Father. On the day of her death she went to her room as usual and when she remained longer than usual her father went in to see and found her on her knees dead with her Bible at her side. The same day she wrote a beautiful poem which was sung at her funeral. She was buried on her father's homestead on the 22d. It was the largest funeral ever seen in these parts. Funeral services by W. M. Burd and M. W. Shank.

ESCHBACH.—On the 5th of Jan. 1893, near New Bridgeville, York Co., Pa., of old age, sister Barbara Eschbach, aged 76 years and 5 months. Buried on the 8th at Staley's meeting house where a large congregation had assembled to pay the last tribute of respect to the deceased. Services by Rev. Hertzler and Theodore B. Forry. Text, Ps. 34:19.



**CHRISTOPHER.**—On the 24th of January 1893, in Harrison Twp., Elkhart Co., Ind., Cora Esti, youngest daughter of Jonas and Salome Christopher, aged 3 years, 3 months and 14 days. She came to her death by being scalded with hot water which her brother had taken from the tea kettle and placed on the floor. She fell and accidentally spilled the water over her arm, chest and limbs, from the effects of which she died, after 14 hours of suffering. She was a dearly beloved child, and her sad death caused deep and heart felt sorrow in the hearts of all. She was conscious to the last. During the night she whispered, "I am going home," and repeating she said again, "I am going home." In the morning when her brothers and sister went to school she spoke to them her last "good-bye," and in a very short time the frail spirit went home to be with Jesus. The burial took place on the 26th. Funeral services were held by John F. Funk from 2 Cor. 4:17, 18, and N. Metzler from Amos 8:1. God bless the sorrowing parents and children and keep them all for the glorious inheritance of God in heaven.

**GBELL.**—At his home near Morrison, Ill., Jan. 26th, 1893, of typhoid fever, William, son of Joseph and Margaret (Etter) Gsell, aged 22 years, 3 months and 6 days. He leaves a wife and one child, father and mother, 5 sisters and 1 brother; also an aged grandmother to mourn their loss, but we need not weep as those who have no hope. He was a member of the Mennonite church. He expressed himself as having peace with God. Shortly before his departure he requested that a chapter be read to him and prayer be offered. The remains were buried at the Mennonite meeting-house in Ustick, Sunday the 29th, where a large number of relatives and friends gathered to show their last respect to the departed one. Funeral services were conducted by Philip Nice and J. S. Shoemaker.

"Dearest husband, thou hast left us,  
Here thy loss we deeply feel;  
But 'tis God that has bereft us,  
He can all our sorrows heal."

Yet we hope to meet thee, William,  
When the day of life has fled,  
Then with joy to greet thee, William,  
Where no farewell tear is shed."

JOHN NICE.

**RUPP.**—On the 27th of January 1893, in Musselburg, Perth Co., Ont., Magdalena, wife of J. Rupp, aged 65 years, 1 month and 7 days. She lived in matrimony 38 years; was the mother of 9 children of whom one preceded her. Her sorrowing husband, 8 children and 17 grandchildren remain. Buried on the 30th, in the Pool graveyard. Funeral services by C. Litwiler, from 1 Thess. 5:1-9 and J. M. Bender from Mark 13:33-37.

**NACE.**—In Souderton, Montgomery Co., Pa., December 31st, 1892, of consumption, Sallie, maiden name Allebach, wife of William M. Nace, aged 25 years, 2 months and 28 days. Buried January 5th, 1893, at the Rockhill Mennonite meeting house. Pre. Berkeymeyer officiated at the house and A. Horning at the meeting house to a sorrowing congregation. She leaves her husband and one child.

**THOMAS.**—On the 10th of Jan. 1893, Lizzie May, daughter of Abr. L. Thomas, aged 2 years, 2 months and 6 days. Buried at Stony Brook, York Co., Pa. Text, Matt 18:3. Services by Theodore Porry.

**NACE.**—On January 9th, 1893, near Sellersville, Bucks Co., Pa., of apoplexy and old age, Philip Nace, aged 82 years, 10 months and 29 days. Buried January 14th at the Rockhill Mennonite meeting house. Pre. Berkeymeyer officiated at the house and Abel Horning at the meeting house to a large congregation. One brother now 88 years, survives him; also three sisters, one of them now in her 96th year. The brother and sisters were present.

**KIRM.**—On the 10th of January, 1893, at her home in Addison township, Somerset Co., Pa., of bright's disease of the kidneys, Amy Annie, wife of Bish. David Kirm, aged 4 years, 9 months and 21 days. Buried in Newberry cemetery on the 14th. Funeral discourse at the house by J. P. Hockings. She leaves a husband and eight children to mourn their loss. She was a member of the Lutheran church. All but two of her children were at her burial.

**ZIMMERMAN.**—On the 15th of January 1893, near Ohio, Bureau Co., Ill., of catarrh of the bladder and the results of a fractured limb, Bro. Andrew Zimmerman, aged 58 years, 1 month and 3 days. In his sufferings he was a pattern of Christian fortitude and patience. He leaves his second wife, 2 daughters, one sister and many relatives and friends to mourn their loss. His remains were laid to rest on the 17th in the Redox graveyard. Funeral services by the ministers, Stark, Spielman and Joseph Burcky.

**TYSON.**—On the 6th of Jan. 1893, near Stony Brook, Pa., of dropsy and heart disease, Bro. Isaac Tyson, aged 81 years, 5 months and 5 days. He was patient in his sufferings. He leaves two daughters to mourn their loss. Services by Jacob Hostetter and Martin Whisler. Text, 2 Kings 3:1, and 2 Cor. 5:1. Peace to his ashes.

## LIST OF BURIALS

at Gruffydale, M. H., Lancaster Co., Pa., in 1892.

Jan. 24, Christian Frankhouser, 86 years  
Feb. 5, Catharine Weaver, in her 49th year.  
Feb. 5, Infant child of Abraham Sweigart.  
Feb. 14, Lydia Sheaffer, in her 78th year.  
Feb. 15, Emma Rebecca Zook, aged 23 years.  
Feb. 21, Emma Wenger, in her 1st year.  
Feb. 23, Lydia Gool, in her 4th year.  
Feb. 29, Daughter of Harry Peters, 1st year.  
April 6, Elias Mull, in his 20th year.  
April 6, Lydia Lauch, in her 1st year.  
April 28, Daniel Wenger, in his 75th year.  
May 2, Harry Sweigart, in his first year.  
June 10, George Bender, in his 59th year.  
May —, Infant of Aaron Hoover.  
July 18, Daniel W. Groff, in his 57th year.  
Sept. 1, Minnie Martha Hufford, aged 1 year.  
Oct. —, Anna Martha Mellinger, aged 7 years.  
Dec. 11, Benjamin F. Mellinger, aged 1 year.  
DAVID H. MARTIN.

THE CHOLERA has reappeared in Hamburg and a number of fresh deaths have been reported. It is reported to be spreading also in the north of France, and grave apprehensions are entertained of a general reappearance of the plague as warm weather shall approach. Meanwhile, the subject of suitable quarantine regulations, by the national government itself, is being earnestly discussed at Washington and at the different seaports.

## Letters Received.

## WITH MONEY.

A—Anna E. Aughey, C. K. Augspurger, Magdalena Augspurger, Jacob Albrecht, Maria Augspurger.  
B—Will Baldwin, Jacob Brulaker, Jonas Buckwalter, D. H. Barnhill, John Buzzard, Eli Rechy, Menno Bechtel, Harry G. Beck, Peter Blough, Emanuel Byler, Michael Bender, G. R. Brunk, Jacob Bender, D. M. Brubaker, John Bertsch, B. S. Brubaker, D. B. Bortreger, D. D. Baumgartner, J. M. Bender, D. S. Beller, D. Bartel, B. R. Bender, Geo. K. Brunk, H. Breneman.  
C—Isiah Christopher, Levi Cressman, Martha J. Cussel.  
D—Henry Dougherty, Isaac Dneek, David Diller.  
E—Elias Eby, Samuel Eash, W. H. Eash, Levi Eberly, David B. Eshleman, Sarah Ebersole, Jacob Eberhard, J. H. Eby, Eva Ewitt, J. J. Eash, Barbara Eechbach, D. Erb.

F—B. Falsbeger, Chr. Freyberger, Andrew Good, David Graber, Amos A. Geiger, Susan Garman, J. C. Graber, Peter Gerber, Elizabeth Gehman, John Gascho, Pr. W. Graybill.

H—D. Harsberger, Amos Herr, Oscar Hersch, P. Herung, Uriah Haines, J. C. Hostetter, D. Householder, C. B. Herr, Elizabeth Hartman, I. D. Hertzler, John B. Hunsberger, John R. Hess, Jos. High, G. Hoepner, Wm. Haines, Noah Holsinger, Paul Hochman, J. S. Holsman, M. Hondrich, Jos. Harsh, Jos. Harsh.

K—Am. Kerschner, David Kirm, Jacob Kaufman, H. Kaufman, E. K. Kaufman, Rallie F. Kulp, A. Kleinsasser, S. B. Kline, A. King, D. Kurtz.  
L—Peter Lehman, Abim Lehman, P. Livingood, B. Lesher, Barbara H. Linderman, D. Leatherman, D. E. Landis, Elizabeth Longenecker, Lavina Lapp, A. M. Lehman, John Lauer, Emma A. Lapp, John E. Landis, Kate Lehman, Isaac Lapp.

M—Ester K. Miller, A. Metzler, A. B. Miller, Jacob R. Miller, David Martin, Emma L. Miller, A. S. Mack, John and Chr. Moser, P. D. Misher, U. D. Miller, Fannie H. Miller, John T. Miller, Lizzie A. Martin, A. Metzler, Samuel G. Musser, Jos. Metzler, Isaac S. Miller, Jos. D. Miller, D. Y. Miller, E. K. Miller, S. A. Misher, J. B. Miller, J. B. Miller, A. E. Miller.

N—John Newcomer, Chr. Neuenchwander, Philip Nice, J. A. Nachtingall, A. C. Nice.  
O—Leona M. Over, C. E. Ortmann, Martin O. tman.  
P—W. Paul, John Pike, J. A. Peters, Philip H. Parret, R. Gerhard Rahn, D. D. Rudy, Frank A. Rose, J. J. Rediger, Hetty Ranck, C. C. Roth, Mary Reed, Chr. Rupp, Levi Renner, N. C. Roth, Abim Rosner, J. C. Schrock, Mary E. Shelly, N. B. Stuckey, J. M. Smucker, P. Stobbe, Mary N. Snyder, B. Schmitt, J. C. Stutzman, Mary Shof, Amos Snyder, N. Shepp, Abim Shellenberger, Abim I. Schultz, Jos. Stintman, John Schrock, B. Schuch, John C. Schrock, J. C. Schrock, G. Stoltz, D. Shellenberger, Polly Shellenberger, V. L. Schrock, E. C. Shantz, Jacob Stutter, Chr. Springer, Jonas Stutzman, C. S. Stuckey, Chr. Stintman, Annie Singer, Isaac Smucker, J. S. Swartzentruber, Benj. Shoemaker.

R—Abim Tyson, M. Z. Troyer, M. Troyer, W. Thellenhaus.  
S—C. Umml.  
W. Banks S. Winey, Sarah Witmer, Hiram Weber, J. M. Weber, Levi Wertz, B. Weaver, Val Wick, Susanna Winger, D. S. Wenger, S. Woodner.  
Y—Jacob Yoder, Chr. D. Yoder, E. D. Yoder, E. J. Yoder, S. D. Yoder, R. J. Yoder, E. D. Yoder, A. B. Zehr.

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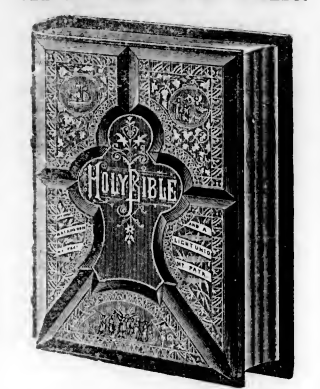
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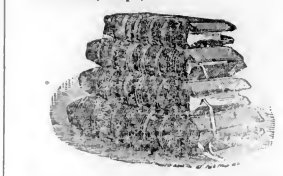
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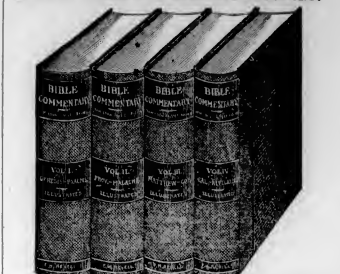
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A RELIGIOUS SEMI-MONTHLY JOURNAL.

"How beautiful are the feet of them that Preach the Gospel of Peace."

Vol. 30.—No. 5.

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Whole No. 486.

## REST.

My feet are weary and my hands are tired,  
My soul oppressed—  
And I desire—what I have long desired—  
Rest—only rest.

'Tis hard to toil when toil is almost vain,  
In barren ways;  
'Tis hard to sow and never garner grain  
In harvest days.

The burden of my days is hard to bear,  
But God knows best  
And I have prayed, but vain has been my prayer  
For rest—sweet rest.

'Tis hard to plant in spring and never reap  
The autumn yield;  
'Tis hard to till and when 'tis tilled to reap  
O'er fruitless field.

And so I cry a weak and human cry,  
So heart oppressed;  
And so I sigh a weak and human sigh  
For rest—for rest.

And I am restless still; 'twill soon be o'er  
For down the west  
Life's sun is setting, and I see the shore  
Where I shall rest.

For the Herald of Truth.

THE SECOND-GRACE THEORY  
OF SANCTIFICATION. No. 11.

By A CHRISTIAN PILGRIM.

The advocates of the second-grace theory very evidently hold extreme views with regard to inbred sin. The writer may not be able and neither will he attempt to give a satisfactory definition of the term, but it is quite clear and should upon due consideration be evident to every unbiased mind, that what it is held to be by the advocates of this doctrine, is incorrect and altogether unreasonable.

The qualities and faculties in the human being which by them are placed under one general head and termed inbred sin, are in reality gifts from our Creator. They claim that every sin that is committed has its fountain head in inbred sin, which is all removed by the second blessing. Let us see whether this claim will bear investigation. For instance, the source from which anger or self-will emanates is an essential quality in the nature of every well balanced human being and especially of a true Christian. The object

of its creation has been to impart vim, stability and firmness to our character. The source from which gluttony emanates is appetite, but yet who can deny that appetite is a gift from our Creator. Then there are the passions, in their various forms essential elements in every human being, which lead men into the grossest of sins. It is only when the true design of their creation is misapplied that we commit sin or at least fall into error. In addition to the above mentioned faculties, and many more which might be mentioned, the Lord has given us the faculty of reasoning, as a rudder, to guide all the other faculties into their proper channel. The sinner is unable, on account of a natural tendency within him to do evil and evil continually, to use this rudder effectually, but to every child of His the Lord proposes to give grace for every day and trial.

There can be no question that the human appetites and passions are the source of a large per cent. of sins that are committed in the world. Shall we then take the advice of those who advocate the doctrine under consideration and ask God to remove this cause that there may be no effect? Upon due consideration must not all admit that they are in reality gifts from God? and that their use and not their abuse was the design of their creation? Is it reasonable to suppose that God has designed their removal? Nay, so long as we are human beings they will, to a greater or less degree, continue to be faculties of our nature, otherwise we would cease to be human. If these qualities in man are inbred sin, then the entire animal creation is under the same curse.

If all these human qualities in man were removed, either by the first or second blessing, then would the Savior and the apostles have had no occasion to exhort us to watching and prayer. Where would be the conflict with the world, the flesh and the devil, in case all our appetites, passions, etc., were removed and put to death? The enemy of our souls would have nothing upon which to work and we could not be tempted.

No class of Christians claim to be beyond the reach of temptations; but those who claim to have had the source of all

sin removed and put to death by the second blessing tell us they have no more temptations from within, but that they are all from without; and at the same time they tell us that they are more severe than they were prior to their second blessing. This does not seem to agree with the experience of Paul when he says, "Without were fightings, within were fears." The inspired apostle James is good authority, and let us have his definition of temptation: "Every man is tempted when he is drawn away of his own lust and enticed."—Jas. 1:14. If the second-grace theory is correct, then according to the above definition, those who enjoy this second-grace cannot be tempted, since, according to their own testimony, they have no "lust" to draw them away. Surely this must be a mistaken idea; and yet with what persistence is it not urged upon the people.

Says one, in case these human qualities are retained, then wherein are we renewed at our own regeneration? As was shown in article No. 1, we are cleansed from our sins of any and every description, we realize that we have been adopted into the family of God; we formerly felt to flee away from God, but we can now look up and say, Abba, Fa her; we could formerly see no beauties, no delights in God's service, but we now delight to engage in his solemn worship and service, in short, all things became new, but yet at the same time we retained our humanity, of which the devil takes advantage and tries to mislead us, yea seeks to devour us, but Christ, who is stronger than the "strong man armed," proposes to fight our battles for us. He will not suffer us to be tempted above that we are able to bear, if we confidently trust him.

Every Christian has his weak points, which may be termed human weaknesses; and from what they are taught by the advocates of the second-grace theory, some of them are led to believe that the Lord proposes to cleanse them from these. Of course they are honest, and ready and willing to accept all that they believe is in store for them, and they seek and I doubt not in many instances really find a blessing, which they accept as a cleansing from the source of their special temptations, whatever they may have been,

termed by their teachers, inbred sin. All goes well for a season. but they soon discover that they were not cleansed from their humanity, and the devil again takes advantage of their weak points and tempts them as before. Now here is where thousands of honest souls become bewildered. They were led to believe with all the heart in this exalted experience, but they cannot bring their own experience up to its standard. They are too honest to profess it, and so they grope along until finally they scarcely know whether they are Christians or not. The writer knows whereof he asserts.

There are persons who have their special failings. For instance, here is a man who is naturally quick-tempered. Now such a man, in order to remain calm and sweet under all circumstances, must of necessity be specially watchful and prayerful, even though he may profess to have had the source of anger plucked up by the roots and destroyed. If such really were the case, why may I ask is he obliged to be specially watchful on that one point, his human weakness? The only reasonable conclusion is this: God has not designed to remove our human weaknesses, but as before intimated he has given us reasoning faculties, in addition to which he proposes to give us a full measure of his grace, that we may be enabled to keep our human qualities properly balanced and thus walk before him circumspectly.

"Holiness teachers," in referring to these human qualities and designating them as inbred sin, say, "Remove the cause and there will be effect," and yet at the same time they speak of the bitter conflicts they have to endure, even though the "cause" of all sin is removed and put to death. Do these statements harmonize? Let us have the testimony of Paul upon this subject: "I keep under my body and bring it into subjection, lest that by any means when I have preached to others I myself should be a castaway."—1 Cor. 9:27. Now if these human qualities had been removed in the case of Paul he could not have said consistently, "I keep under my body."

If, as they tell us, God has designed to "remove the cause," then such inspired writings as the following would have been entirely superfluous: "We should not lust after evil things." "As ye have yielded your members servants to uncleanness and to iniquity unto iniquity, even so now yield your members servants to righteousness unto holiness."—Rom. 6:19. "Let us not be desirous of vain glory, provoking one another, envying one another."—Gal. 5:26. "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's

sake hath forgiven you"—Eph. 4:31, 32. "But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth."—Col. 3:8. "Let every one that nameth the name of Christ depart from iniquity."—2 Tim. 2:19. "Abstain from fleshly lusts, which war against the soul;"—1 Pet. 2:11. Many more quotations might be made, but let these suffice to prove to us that the Lord has not designed to remove from us the "cause" of sin, and that in order to prevent an "effect" it is necessary that we be on our guard—watch and pray—and take heed to the teachings of God's Word, otherwise the devil, who is ever upon the alert, will take advantage of our weak points, and through them lead us astray.

When we thus take exceptions to their doctrine, they tell us that we limit the power of God. We all know that the power of God is unlimited, but is that any reason why we should advocate a doctrine that goes beyond what God has actually designed and revealed to us in his Word? We know that God is able to feed us with manna to-day, just the same as he did the children of Israel in the wilderness, but is it limiting his power when we declare that "it is not his design to do so?"

Another inconsistency might yet be noticed here before closing. They teach (or at least many of them do) that sanctification cannot be retained without a public profession thereof. They urge that it be professed at every opportunity. Would it not be more consistent with the meek, unassuming Spirit of Christ to strive to prove our holiness by living holy lives? and then to leave with God the degree of our holiness or sanctification, inasmuch as his Word assures us that he will withhold no good thing from us?

In the next article we will briefly consider some of the principal texts made use of in support of the second-grace theory.

For the Herald of Truth.

"WHAT HARM IS THERE IN IT?"

We occasionally hear from brethren in the scattered churches in the West and elsewhere asking the Herald's readers to give or write against dancing and its evils. While reading in "Zions Watchman" the item under the title, "What harm is there in it?" I was impressed to send the article to the Herald's readers, hoping that God's blessing may go with the same. It is from the pen of H. E. Wilton and is as follows.

"The question, 'What harm is there in it?' is often asked by those who indulge in dancing when they are spoken to on the subject. My reply would be, 'It is one of the greatest evils of the present

day, and the ruin of thousands can be traced to directly to the ball room. It is a curse to the great majority of those who make a practice of attending such places. Such assertions as these are rather strong you will say. Nevertheless they are true.

Some time ago, the writer was much surprised in reading an address which had been delivered from the public platform, by a New York minister, on the subject of dancing indulged in under proper restrictions, such as good company, good hours etc., should be encouraged, and that he, as a minister, would advise it. Such advice as this I consider wrong, and the minister who could utter such words, is not doing his duty towards his Master, but on the other hand, is working in direct opposition to the will of God.

Anything that the blessing of our Divine Master cannot be asked on, before entering into it, is a sin, and whoever heard of a dance, private or public, being opened or closed by prayer? I will venture to say none. Wherein then does the good of such pleasure lie?

I have a son or a daughter. I fill a small glass with beautiful wine and hand it to him or her and say, 'The contents of this glass are fine; drink, it will not injure you, and as I, your father would advise you to do so, but don't let me ever find you in a hotel or grog shop.' What think you would be the result? Do you think the advice and example would be good?

The same rule can be used in connection with the private dance. A single glass of wine would not injure my child if it ended there. The private dance would not so much injure my child, if it ended there, but unfortunately, it does not. Your daughter attends a little 'harmless' affair called a private dance. She enjoys it very much and will go again shortly. After a time she ventures so far as to attend a very fashionable public dance, and right there is where the evil shows itself. The private dance is a forerunner to the public dance, and for many a poor girl the public dance is the wide road to ruin, disgrace and a pauper's grave.

It is not in the low grog shops that our young men first begin to sip their wine, but in the so called respectable hotels. There step by step they sink to the level of the loafer. Yes, the gilded saloon and the first-class hotels are the drunkard manufactories. So it is with the dancing. First the private dance, then step by step the public ball-room is entered, and then, oh, so often the sad end, often very quickly. I have before me at this moment of writing, two written examples, furnished me by good, reliable authority, of the complete ruin and blasted lives of two married couples, all caused by the public ball-room, and which started by the private dance. It is needless to put these examples in print, in fact the true case is too

black for innocent eyes to read. Parted forever, two loving couples, four loving hearts, two of which are in their graves, the others living in poverty and disgrace, all caused by the public dance. And worse still, in the one case, a bright little babe was also a *victim of its father's sins*, thus causing not only the death and disgrace of his once beautiful wife and babe, but his own death at an early age as well.

This is only one example of thousands. It is needless to write more. If you are a victim of either the private or public ball-room, do not take this advice only, but look at the thousands of wretched victims who present a living proof, and who are at present living in disgrace and misery through the cause of the public ball-room; then ask yourself the question, "What harm is there in it."

JAS. H. MCGOWEN.

Napfancee, Ind.

For the Herald of Truth.

### MY NEIGHBOR AND I.

In the Herald of Feb. 1, I noticed an article written over the signature, "S" in which the writer gives an extract of a letter received from Bro. Weaver of Arizona, telling about the religion of the different nationalities represented in this part of the country. As for the Chinaman, and his religion I can say nothing, as they are only in the cities.

But as for his statement about the Mexicans, I can corroborate it, as we are here in a settlement of the latter People and I can see some of their abominations. There are a few who can converse in the English language, and one of them has frequently been in company with me, at work, and I frequently conversed with him on religious subjects.

I find they rely entirely upon what the priest tells them. This man said that King David disagreed with the Pope, and withdrew from the church, and that was the commencement of Protestantism! It is hard to convince such people of the error of their ways, as they are averse to reading anything which has not the sanction of the Priest, and he will not allow anything which might give them light. Oh, if I could converse with them all, I might with God's help sow seed on some ground which might spring up and bear fruit to the glory of God and the salvation of souls, but I cannot speak their language.

I am glad that the brotherhood are aware of the great need of more laborers in the field, and especially do I feel to rejoice in the zeal of that young brother who is undertaking to learn the Spanish language as stated in the Herald, that he may bring the Bread of Life to the famishing ones.

When I read the letters from different places, and see encouraging news of the

church's prosperity in many places I rejoice greatly. And when I think that I cannot tell about a church here, then it seems I can bring nothing but leaves. Yet, if we bring only the widow's mite we have the promise of a blessing.

Brother, let us improve our talents, for I must believe there is not one, but who has one talent at least. Let us not think, "I cannot do much, therefore I will not do anything." Oh, let us try and do something for our dear Master who has done so much for us.

To our many friends and to the whole Church I would state that our health has been very good of late. So with the best of wishes, I remain

Yours in Christ our Lord,  
D. W. KILMER.

### MUSIC IN SUNDAY SCHOOL.

An address delivered at the Clinton Sunday school Conference by A. B. KOLB.

In all kinds of work we should aim at achieving the best results. Singing being a part of Sunday school Work, we must endeavor to obtain the highest possible benefit from it for the school. The subject presents itself to my mind in three main thoughts.

1. The object of Singing in Sunday School.
2. What to sing.
3. How to sing.

From some study and observation of the matter I have come to the conclusion that the true and original object of singing in religious exercises in general, is lost sight of by the majority of those even who sing. We may have come to look upon and to take singing as a matter of course, that we do not think what a remarkable function, what a wonderful power, it holds within itself. Many a hymn is sung in church and Sunday school merely to fill up time, or because it comes next in the order of exercises. Often, too, but little or no thought is taken as to what is appropriate for that especial part of the exercises. The result of all these ways of doing is that no benefit is obtained from the hymn sung, and valuable time is mispent. The Bible itself is of little value to us if we merely repeat the words of a verse without paying any attention to the thought or the meaning contained therein.

The gift of song is one of God's grandest and most beautiful gifts to man.

The power and influence of music, all humanity is willing to admit. Its power to fix in the memory the sentiment, with which it may be connected, and to foster the same in the heart, has been understood in all ages of the world. God has certainly given us this gift for some great purpose. All the world seems filled with music; some of it is gay and full of joy;

some of it is grave, majestic, powerful, thrilling, and much of it is sweet. In the varied voices of nature, innumerable melodies have ever arisen in hymns of gratitude to the Divine Architect. Music awakens the memory, touches the heart, imbues the soul with religious feeling, and in congregated assemblies it produces such harmony of sentiment that the souls of all may pulsate in unison.

The object of God in giving this gift is therefore obvious. First and foremost it is designed for His praise, both individually in melody, and unitedly in chorus. All nature praises God in music. To David all the forces of nature and all the created beings formed one grand chorus whose one work was to praise God. How often we fail to notice this! and how often we forget God's goodness!

Singing promotes unity and harmony of mind. The blending of voices in holy songs strengthens the ties that bind us together in Christian fellowship. It brings us all into one spirit, to one thought, on a common plane, because we all participate in it, and if sung in the right spirit, it brings us all into closer communion with God, and opens the heart for the reception of God's word and the directing influence of His Holy Spirit.

This object is entirely too much overlooked, and in consequence one of the grandest and best things God has given us lies waste. All the talents which God has given us are designed for use, for his glory, and if we fail to develop and use them as they have been designed God's cause will suffer somewhere. Though we praise God by a holy, consecrated life and devotion and to His service, the gift of song serves to give an expression of our relation to our Maker. The object of singing in Sunday Schools, then, is that young and old, parents and children, teachers and pupils, may unite in singing praises to God; that they may by thus blending their voices in song become bound and knit together in sentiment, in love and sympathy, that they may have an interest for one another and by having heart and mind fixed on one thought, one object, be prepared to teach and to learn the blessed truths pertaining to the welfare here, and our joy and happiness hereafter. Nothing contributes more largely to the interest in the Sunday School work than delightful, soul inspiring Sunday School songs.

Knowing now the object of song, we are naturally brought to the consideration of the second part of the subject, so that by knowing what to sing we may best fulfill the object. This opens up almost the entire field of sacred song. Different parts of the Sunday School exercises call for different themes, unless we pay no more attention to the theme than did one who at the opening of an evening service not long ago gave out the closing hymn, "Savior, breathe an evening blessing, Ere



repose our spirits seal etc." Whether this caused it or not cannot be told, but for some reason the services were uninspiring that evening.

Then again, what will be suitable for the older ones in school may not be so much appreciated, because not simple enough for the younger ones. Also the varied subjects of the lessons require as many different themes to be brought out in song.

I will say right here that the books that we are at present using in our Amish and Mennonite Sunday Schools are not as suitable as they might be because they do not meet with the requirements of the school. Gospel Hymns, and Hymns, and Tunes contain excellent songs, but what song is there, with possibly one or two exceptions in each book, that the little ones can really appreciate and call their own? But on the other hand a large part of the hymns in the books that are published especially for Sunday School work are worthless, because their standard is too low, their theme not in accordance with Scripture, and their music either too difficult or else very deficient in quality. Of late years however, there has been a marked improvement, and we may hope to get something that will suit our needs.

To sing to our own benefit as well as that of others our hearts must be in what we sing. But how can we sing thus if the theme is such that this cannot be the case? Children, and even older people, are greatly influenced by what they sing. An example of this is shown in the Rheuben House Reform school near Hamburg, Germany. This is a place where boys of the most vicious and depraved natures and habits are taken. Formerly they were sent there for punishment, now for correction and moral and spiritual improvement. Formerly but little was accomplished with them in the latter direction, until Superintendent Weichern was placed in charge. He fully believed in the power of song accompanied by earnest prayer, admonition and plain instruction from the Bible, and at once began to put his belief into practice, coupled with useful labor instead of solitary confinement. The songs and hymns used are especially adapted to the needs of the surroundings, and it has often occurred that the singing of an appropriate hymn has awakened the first-born sacred feeling in obdurate and brutified hearts, and the influence has at times been so active and powerful as to break down the singing from the deep emotion of the repentant and softened hearts of the singers. Large numbers of those boys became useful men. "Active occupation, singing and Christian love," says Wichern, "are the means by which so much good is accomplished at this well known Reform school." The singing there is done with a definite purpose in view, and if it were more so in

our church and Sunday school work much more good would be accomplished.

Many a child's last hour of life has been sweetened, and the valley of dark shadows lighted up by the beautiful gospel truth and precious promises contained in some simple song learned at Sunday school. How often we hear of them that the last words they said were to repeat some verse or try to sing some such hymn. And is this the case with children only? Older people are influenced in the same manner. How careful we should be then to select the best hymns for use in our Sunday school work.

Never will I forget that dear little hymn learned in my early childhood in our own Sunday School in Canada. It was a comfort to my child-mind then, and it is in all its simple, but direct power and meaning, a comfort to me still. It is the hymn, "Gott beschuetz dich, darum fien dich, mein Herz: fir ist gnaedig, und er fuehrt dich himmelwaerts. Gott will's rachen, dass die Sachen recht geh'n; Glaub' nur feste, dass das Beste wird geschehn. Himmelwonne, Seelenwonne, hilf mir Deinen Willen zu eruelien fuer und fuer."

Such hymns never grow old, and the simple childlike trust we learn from them in early life, strengthens our faith and comforts us in the trial in later years.

The opening hymn should be a cheerful song of praise; so that the minds of all may be led to think of the great goodness and mercy of God, from whom we receive every good and perfect gift, and whose presence we need in all our work.

As to what to sing further on in the exercises of the school, it is well to have another hymn or two after the opening song, the latter of which should be on the subject of prayer. After the rehearsal of the lesson a hymn should be selected bearing more or less on the subject contained in the lesson studied. In thus selecting hymns in accord with the work, the school will naturally receive more benefit from both the lesson and the singing, because the truth of the lesson may, by the singing, be impressed upon the minds of the school, the song thus becoming a sort of clincher to the gospel nail that has been driven home in the lesson. This will also aid in attaching more importance to the words of the hymn sung. But then the words should be simple and direct, so that the little ones can understand as well as the older ones, and here is where Gospel Hymns, as well as Hymns and Tunes is weak and deficient. I have seriously questioned whether we should not urge our choristers and Sunday school workers to unite their efforts in composing a book suitable for use in our Sunday school work.

At the close of the school, the Doxology, the Gloria Patri, or the Benediction Chant or some suitable closing hymn should be sung.

As to what the music for the Sunday schools should be, opinions vary from

one extreme to another. Some one would rather ignore slow or Church music altogether, because it is so lifeless, they think. "Give us something lively, something that awakens the mind," they say. While I delight in cheerful, enlivening music, I cannot admit that because a piece of music is fast it is enlivening to me, or because it is slow it is dead and uninspiring. Some persons have an idea that noise and speed means power and life, but it is a serious mistake, and I shall speak of it again later on. Choral or Psalm tunes like Boyleston, Dundee, Old Hundred and a dozen others are clothed in the grandest and most majestic forms music ever assumes. "Sun of my soul," is thrilling, grand and soul inspiring when properly sung and supported by a full harmony. The movement is grand, powerful, majestic and yet sweet and restful. The reason these tunes are not better liked is because they are not properly sung. The highest efforts of the best composers have been spent upon choral music. This kind of music, supported by good harmony, is again gaining favor every year, and it is destined to annihilate the obnoxious choir singing that has been in vogue in some popular churches. While the hymns and the tunes I have just mentioned are very good in their place and may be even profitably used in Sunday Schools, yet there are hymns which children appreciate more than these because they appeal more directly to the child mind and to the Sunday School work in particular. Children like to be remembered in song as well as in story, in the sermon, or in any address to a mixed congregation; hence, for their benefit let us see that we select for use in our schools at least a good share of songs that they understand and appreciate. If more attention were paid to this one fact, we would not hear the complaint from different quarters that the children and young people leave our Sunday schools and go to others. They go where they "count one" in the school. Let us give our young people the best we can get for them in spiritual things, and we will not only keep them with us, but gain others. Let us welcome them in song as well as by personal invitation, and they will remain with us and stand up for us and with us in our Sunday School work. Good Sunday school hymns, properly learned, will follow us all through life and will become a multitude of blessings to us. I like to sing a song that effects me one way or another, otherwise it does me no good. The songs that we sing, then, should be such as may effect us just as much in their way as speaking does. When gray hairs crown the brow, and the debility of old age steals upon the once strong man or woman, how are they affected by hearing one of their childhood songs! It brings them back from the brink of the grave to their child

hood of bygone years, and leads them once more over the pathway of life over which they wandered so long ago. In closing the second part of my subject let me appeal more to you to select your songs with the care and discretion befitting the importance of your work, so that you may derive a benefit from the singing of them. Select with a purpose, and you at once give singing its proper place, and God will bless the singing, just as well as he does the speaking, or any other part of the work in Sunday School. (Conclusion follows.)

#### For the Herald of Truth. OUR SCATTERED MEMBERS.

Of late there has been much said concerning our members who have not the advantages of church-home. Ministers have visited them to encourage them and assist them in spreading the Gospel. They have the prayers of a united brotherhood, and the interest in their behalf is growing daily. Still, many of them are neglected, and a greater effort is needed to counteract the influence by which they are surrounded.

Those who have never given the subject any thought, have little idea what influences these members have to work against. People are apt to imbibe the spirit of their surroundings. If their surroundings are all of a worldly character they are apt to become worldly-minded. Young people especially, whose minds are tender, and upon whom an impression is easily made, being full of life and vigor, and who do not recognize their dependence as more feeble-bodied persons do, are generally carried away by the alluring pleasures of a fashionable life, unless they are early and continually impressed with a true sense of their highest duty. It is not enough simply to lay before them the bare facts. They must be "brought up in the nurture and admonition of the Lord." The more worldly the surroundings, the greater should be the effort to follow the precept. Hence, this question should continue to receive our most prayerful consideration until all will have been done that can be done to reduce our old membership into a solid mass of working Christians, and have our children instructed in the true principles of the Gospel.

But there is one phase of this question that is generally overlooked. Allusions have already been made to the temptations which surround those members who are without a church home. The question at once arises, as to whether it would not be best for them to sell out where they are, and move to a place where they can have this advantage. Of course, they must first have a buyer before they can sell, but wouldn't it be well for them to take the first opportunity to

do so, even though it would take a little sacrifice of worldly interests? By making this change, they would become active helpers in the church, while their children would receive the much-needed instruction. It is true that some have moved into communities where our faith was unknown, and succeeded in building up prosperous churches; but where one has been thus successful, dozens of families have been lost sight of, their children carried off into popular churches, because the influence which surrounded them were all of a worldly character. If a few have succeeded in spite of unfavorable circumstances, what could they have accomplished under more favorable circumstances?

If we would accomplish the greatest amount of good, we must get ourselves into a shape in which our work will be most effective. Our church is weak in finances, in number, in effective workers. Our membership should be so situated that travelling ministers would spend as little time and money in visiting them all as possible. If fifty members reside in five different communities, it will take five times as much time to visit them as it would if they were all located in one community. If all the members in the United States would reside in communities of 25 and upwards, the money that is now spent in support of the church would not only more amply provide for the spiritual welfare of all our members; but would leave a large percentage to be used in missionary or evangelizing work, in charity work, in the distribution of tracts, free Heralds, etc. Add to this the fact that we could be of greater help to one another,—not only among ourselves, but among our children and among our neighbors,—and we have some reasons why this subject should receive some attention.

The thoughts herein contained are not intended to discourage any one. On the other hand, I believe that the work now carried on among our scattered members should be pursued with redoubled vigor. But recognizing the bountiful harvest and scarcity of laborers, we should all seek the place where we can do the greatest possible amount of good. D. KAUFFMAN.

#### SPIRITUALITY.

This word is derived from the word spirit, which signifies the immaterial life principle; that which has been breathed into man by the Creator. In reference to man it refers to the highest element in human nature; most nearly akin to the divine; the seat of Personality, Conscience, Intelligence, Will, Sensibility. The word is used in reference to God, as indicating his immateriality; the essence of his nature; the pure personal energy of his being. God is spirit, completely

raised above every limitation of time or sense, and above all need of and dependence upon, matter in any form. Man is both spirit and matter; There is in him a higher and lower element, a spiritual life and an animal life. The spirit is the seat of his highest powers, and of the higher tendencies. The body is the seat and instrument of carnality or animality. This distinction is indicated in the Scriptures by the "flesh" and "Spirit" placed in antithesis, and our moral character is determined by the predominance of the one or the other in our nature. The two are antagonistic forces. The one is the power of sin in us, the other the power of holiness. In our unregenerated state, the whole man is under the power of sin; "The carnal mind" reigns. In regeneration the divine life principle which makes for righteousness is implanted in us, by the Holy Spirit and at once finds its strongest ally in the highest element of our being. These two forces are directly antagonistic to each other. "The flesh lusteth against the Spirit, and the Spirit against the flesh, for these are contrary the one to the other." (Gal. 5:17.)

"The mind of the flesh is death; but the mind of the Spirit is life and peace." (Rom. 8:6.)

Now the life of the spiritual Christian consists of giving constantly increasing predominance to "the mind of the spirit" as set over against "the mind of the flesh." It is to be attentive to conscience, the right exercises of the will, inward communion with God, and the cultivation of all the higher faculties instead of to the indulgence of passion, the gratification of appetite or the pampering of the body by wealth, ease, or sensuous pleasures. It is to "walk in the spirit," so that we "fulfill not the lust of the flesh." It is to be heavenly minded as contrasted with worldliness. It is to seek the things that are above, to set our affections on things above and not on the things that are upon the earth.

It is to seek first the kingdom of God and his righteousness, in short, to give full play to all the noblest tendencies of a sanctified nature, and to seek and accomplish the eradication of carnality. It is to be controlled by heavenly aspirations, and to be free from worldliness, free from attachments to the things of time and sense.

This is spirituality, the rarest of all virtues in this materialistic age. The common conception of religion is external, formal. The popular type of religion is nineteenth sentimentalism and the other tenth ceremonial. There is much earthly dross, much mixture of worldliness, and little or no antagonism to carnal lusts, in the current popular religious life. Men want a religion that does not interfere with their carnal pleasure, commercial plans or social vices. Spiritual religion is obnoxious to their notions of life. It is

good for children, and for those who are dying, but for men in business life, or women in the social "swim," the New Testament idea of religion is absolutely intolerable. A spiritual religion is death to carnality, theatre-going, the social glass, fashionable dress, frivolous conversation, dishonest business transactions, mere formal worship, scant Sunday decency, these are incompatible with Spirituality. "The mind of the spirit" elevates the tastes, transforms the desires, changes the preferences of the soul, and corrects our conceptions of life.

The spiritual man sees the vanity of earthly things. He looks upon them as a passing show. He feels the importance and sees the enrapturing glory of heavenly things. To him there is more attraction in God than in all the lodestones of time. Drawn by the magnet of the sky, he passes with eager feet up the highway of holiness, seeking "the city not made with hands eternal in the heavens."

Oh, for more spiritual Christians! Oh, for more spirituality in all our churches! But to have this, the people must be *soundly converted, borne of the Spirit*. They must be earnest seekers after holiness of life and they will be if they are converted. We must have spiritual preaching. The pulpit must be on fire with heavenly themes, rather than amuse itself with the question of the day.

It must unfold hidden mysteries of truth and the deep things of God, which are food for spiritual congregations. In short, both pulpit and pew must have spiritual discernment. We must have spiritual preaching in our pulpits, spiritual worship in our churches, and spiritual living in our members. *Selected by Bluffton, Ohio.* Bro. WM. HILTY.

For the Herald of Truth.

#### NON-CONFORMITY.

"And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."—Rom. 12:2.

Here Paul exhorts the Roman brethren, and says, "be not conformed to this world," to its sinful pleasures, customs, and habits. "But be ye transformed by the renewing of your mind." Changed, not in the outward appearance and conduct merely, but regenerated in the spirit and temper of your minds. This text is sometimes looked at too much in extremes, one way or the other, namely formality in dress for one. We are commanded to be separate from the world. But while we are commanded not to conform to the world in our apparel, let us remember that, "God is a Spirit, and they that worship him must worship him in spirit and in truth."—John 4:24. And

then again, we sometimes hear this expression: If the heart is right, it does not matter so much about our apparel. But let us remember that, if the heart is right it does not desire the gay, and gaudy fashion, and pleasures of this world. For the things that we once loved we now hate, and that which we once hated we now love. But while we put so much stress upon dress, let us remember that there are MANY ways wherein we may be, [and perhaps too often do] conform to this world. We can conform to this world, in our conversations, thoughts and actions as well. Dear brethren and sisters, let us not engage in foolish jesting and unbecoming conversation. But "let our conversation be as it becometh the gospel of Christ."—Phil. 1:27. Especially to us younger brethren and sisters would I say, when we associate together, or perhaps with the world or both as the opportunity may be, let our conversation and conduct be such that it may be more profitable and edifying to both saint and sinner. In this way we may be the means of enlightening some unconverted soul. Let our influence be such that the world and those around us, can see that we have been with Jesus and learned of him.

Cullom, Ill.

LIZZIE SNYDER.

For the Herald of Truth.

#### TRYING TO LIVE PURE.

More than thirty years ago, there were in the city of Chicago four young people, all Sunday-school teachers, and meeting together one evening the conversation turned upon temptations and how to resist them, and how difficult it seemed to keep oneself from doing or saying something that was wrong. An agreement was entered into that until they met again each should especially try to keep inviolate the 9th commandment: "Thou shalt not bear false witness against thy neighbor." We all tried carefully, and after a number of days when we met again, I think there was one of the four who had spent one day, so that she could conscientiously confess, that she had, according to her judgment not transgressed in this particular direction. But God's thoughts and ways are not our thoughts and ways, and he has eyes like a flame of fire, and will certainly judge the inner thoughts of our hearts, so that we may readily see how impossible it is for us to be justified in the sight of God, by our own efforts, and we also learn from this that we have no righteousness of our own, and that we must have Jesus for our righteousness, and that he is the propitiation for our sins and not for ours only, but for the sins of the whole world.

J. F. FUNK.

For the Herald of Truth.

#### THOUGHTS OF LONG AGO

We are all in this world like soldiers in a great battle field, surrounded by a vast army of deadly foes, who are all the time trying to lead us into paths of sin, and thus bring us to destruction. Those of us who have tried to keep our hearts, our lips and our hands pure from every sinful stain, have learned how hard it is to live such a life as Jesus wants us to live. The flesh lusteth against the Spirit continually and the Spirit against the flesh, so that we readily understand what the apostle means when he says that these are against each other. The scriptures teach us that the eye should be single in order that the whole body may be full of light. The hands should be clean in order that we may be acceptable to God. Our conversation must be in heaven or heavenly pure; the feet must not walk in forbidden paths; the whole man with all his talents and abilities must be consecrated to God in a pure and holy life; body, soul and spirit must be preserved blameless to the coming of the Lord. The world must be denied; the flesh must be crucified; our carnal desires must be overcome, our passions be made subject to the Spirit; the devil we must withstand so that he will flee from us, and when we do all this we will truly need to put on the whole armor of God that we may be able to stand in the evil day of temptation, and withstand every allurements of the world.

J. F. FUNK.

For the Herald of Truth.

#### EXPLANATION.

To avoid misunderstanding I will give a brief sketch of our Bible Reading. The meeting is intended to learn the Word of God. We commenced this meeting Sunday evening Nov. 27, by singing No. 333. (Hymns and Tunes.) A few more hymns were sung, then followed the opening remarks. I wish God's blessing upon our meeting, so you see that our meeting is good or else I would be wishing God's blessing upon something not good, which would be wrong. This meeting house is built over 31 years, and many came here to worship during these many years and passed away without a Bible Reading. Hence one (or more) of the following is true, namely, that we are either departing from the order of the church, or that we are weaker and require more light, or that more work and light is required at present, or that our people may have more zeal to work. But let this be as it may, we cannot open this meeting as though we did not. The church and the world, look for more, and better fruits than they saw hitherto. Let us try so to live that not only the church, but the world also, may see that we are learning of Jesus.

Then the Philippians I was read, after reading followed prayer. Then we took up our subject "Alms and Prayer," from Matt. 6. Peace and union prevailed all through the meeting and all went home satisfied, and I believe God was glorified. We agreed to meet again in two weeks.

NOAH METZLER.

South West, Ind.

#### "WINE IS A MOCKER."

"Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise" (Proverbs xx, 1). "They that strive for the mastery are temperate in all things." Prize fighters understand it. "The fruit of the spirit is temperance" (Galatians v, 23). "Woe unto them that rise up early in the morning that they may follow strong drink" (Isaiah v, 2). "Be not drunk with wine, wherein is excess, but be filled with the Spirit" (Eph. v, 18). "Who hath woe? Who hath sorrow? Who hath contentions? Who hath babblings? Who hath wounds without cause? Who hath redness of the eyes? They that tarry long at the wine. They that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright. At the last, it biteth like a serpent and stingeth like an adder" (Proverbs xxiii, 29, 32). Here we rest our argument. God says abstain. That should be sufficient. Strong drink never injures the man that refuses to taste it. It is when welcomed within that the peril comes.

For the Herald of Truth.

#### FOR THE SUNDAY SCHOOL CHILDREN.

(No. 23.)

Literature is the most effective source of knowledge we have; yet, as good as it is, and like all good things, it is greatly employed in leading down the dark and sinful way. But let no one condemn literature as a source to good and useful knowledge on account of the bad use made of it, for every avenue to knowledge directs to the two phases of life—the good and the evil. Every Sunday school child should know that knowledge, which does not lift us up in life, and make us better, is no real knowledge. It may be called education for education runs both courses in life—up and down. Any person who gives it but a minute consideration, can see the folly of reading something that tends to lead us away from the good we have learned, or in the least will hinder us in our upward course. Lit-

erature is a grand avenue to knowledge, but to gain the only real good, we must become fully competent to decide what literature to use.

Children particularly should guard against harmful literature. A person who becomes habituated to a particular line of literature, will find his pleasure in reading that sort, and all others will become secondary: for if we create a centre for our pleasures to that our minds constantly revert, our habits will be formed accordingly. If a person gives himself up to reading novels, and sensational and trifling stories, that person will be unfitted for the duties of life devolving upon him or her, for industry to them will lose all charms, and even social life will be stripped of its pleasure. There can be no gain in pursuing a course of study that can give no solid and uplifting results. Let me here warn my readers against creating a pleasure for any light and useless literature, particularly if of a corrupt nature, for it will divert you from a good life, and plunge you into bad habits, or into a state of inaction from which you can hardly ar use yourselves after mid-life. And besides this you have no time to spare from your short lives, to waste upon useless and mischievous literature.

To reap the greatest good from literature you should select books and periodicals that give good and useful information, and read them with attention, they should be understood and their precepts carried into practice. If you carry out the above, you will build up a useful education that will carry you safely through life, and upon which you can draw as your needs demand. In all your selections of good books remember the Bible as the foremost one. No book was ever written that contains so great a variety of instructive and sublime teachings as the Bible. It teaches us how to live and how to die. No education, however lofty, is complete without a fair knowledge of the Bible. Uncle HENRY.

#### SUNDAY SCHOOL LESSONS.

LESSON XI.—MARCH 12.

ESTHER BEFORE THE KING.—Esther 4: 10-17; 5: 1-3.

Golden Text.—Judge righteously, and plead the cause of the needy.—Prov. 31: 9.

Time.—About B. C. 475.

Place.—Shushan (Susa), the winter capital of the Persian Empire, the principal residence of Xerxes, situated about 200 miles nearly east from Babylon.

INTRODUCTION.—Xerxes, the Persian emperor, is called in Scripture A-ha-s-u-e-r-us. He is the despot who invaded Greece with five millions of men, and returned in defeat with scarce so many thousand. He was fond of pleasure, was selfish and unprincipled, and lacked capacity for government.

Esther. A Jewish maiden of the tribe of Benjamin, who, being left an orphan, was adopted by her cousin Mordecai. Esther means "a star." Her Jewish name was Hadassah, "the myrtle." She was beautiful in appearance and lovely in character. She was chosen out of a multitude of girls to be one of the king's wives.

Mordecai. A descendant of Kish, the father of Saul, of the tribe of Benjamin. He was connected with the king's court, and became prime minister after the fall of Haman.

Lesson in Brief. Sixteen years before the reforms of Ezra and the labors of Nehemiah, came the deliverance of the Jews by the intercession of Queen Esther. Haman, the prime minister, became angry with Mordecai, the Jew, and by false representations obtained from the king an order for a wholesale massacre of the Jews on a certain day. Mordecai attracted the attention of Esther by his demonstration of grief in front of the palace, and sent to her the news of the edict. She made intercession with the king in behalf of her people, though at the imminent peril of her own life.

#### DAILY READINGS

M. Esther before the king. Esther 4: 10-5: 3.  
T. The decree of death. Esther 3: 8-15.  
W. Sorrow in the palace. Esther 4: 1-9.  
Th. Esther's appeal to the king. Esther 7.  
F. The Jews saved. Esther 8: 1-10.  
S. Pride brings destruction. Prov. 16: 5-19.  
S. Praise for deliverance. Ps. 57: 1-11.

#### LESSON XII.—MARCH 19

TIMELY ADMONITIONS.—Prov. 23: 15-23

Golden Text.—And be not drunk with wine, wherein is excess; but be filled with the Spirit.—Eph. 5: 18.

Time.—These words were probably written about B. C. 1000.

Place.—Solomon probably did the large part if not all his writing in Jerusalem.

Solomon. The sacred writer tells us that Solomon wrote three thousand proverbs and one thousand and five songs. All subjects then within the reach of human research were treated by him, "from the cedar that is in Lebanon to the hyssop that springeth out of the wall." He was the inheritor of a great empire and wealth, and also of an unrivaled mental grasp. His father, and, without doubt, his mother, also, were persons of uncommon intellectual power. He showed his wisdom, doubtless, not only by his original proverbs, but by his wise selection from the traditional wisdom of the "ancients."—*Harlow*. We must remember, too, his prayer for wisdom. He was beyond a doubt, enjoying in his writings an answer to that special prayer.

The Book of Proverbs is a compilation from different sources, as well as a selection from the sayings of Solomon. One considerable section of the book consists of Proverbs that were arranged and written out under King Hezekiah.

#### DAILY READINGS.

M. Timely admonition. Prov. 23: 15-23.  
T. The two ways. Ps. 1.  
W. Seeking help. Ps. 141.  
Th. Consent not to sinners. Prov. 1: 10-19.  
F. Partake not with sinners. Eph. 5: 6-18.  
S. Keep good company. Ps. 119: 57-64.  
S. Woe of the drunkard. Isa. 5: 11-18.



## HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.  
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**SUNDAY-SCHOOL LESSON HELPS.**—Our Lesson Helps for Second Quarter are being printed and will be ready for delivery shortly. On the inside of the back cover will be found a record blank for the teacher to mark the attendance of his class during the Quarter. We make this change at the request of a number of teachers who desired to keep a record of their classes aside from the Secretary's record. We hope the change will meet the universal approval of our teachers and S. S. workers. We will send you a sample copy of Lesson Helps for Second Quarter free upon application.

**OUR READERS,** we hope, will bear with us for the late appearance of the last number of the HERALD. An unusual amount of work and our inability to get compositors made the paper two days late.

THERE are at present four applicants for baptism in the Olive congregation, Elkhart Co., Ind. Bro. S. Yoder, of Elkhart, has charge of this church.

BRO. J. F. FUNK left Friday Feb. 24, for a visit to the church in Kent county, Mich.

THE BRETHREN Joseph Miller and J. Weaver, the latter of the Shore Church, LaGrange Co., Ind., recently visited the churches in Adams and Allen counties, Ind. The churches they visited are small and should be visited oftener by our ministering brethren.

TO KANSAS—Last week a number of Amish Mennonite brethren and sisters and their families, about thirty we were told, from Elkhart and Lagrange counties passed through here on a private car en route for Kansas where they will take up their future residence.

SISTER ANNIE K. SCHAAF, who was employed in our Publishing House for nearly a year was called home by a telegram announcing the death of a nephew. She left for Berlin, Ont., on the 17th, where she expects to remain. We are sorry to lose her from our Sunday-school and church circle.

THE BRETHREN J. S. Hartzler, of Haw Patch, Ind. and Jno. Blosser, of New Stark, Ohio, who had been laboring at the first named place, stopped at Elkhart February on their way to Bristol, Ind., where they expect to remain about a week visiting the members and others and laboring for the cause of Christ.

THE BRETHREN D. J. Johns, of Goshen, Ind. and I. A. Wambold, of Berlin, Ontario, who had been on an Evangelizing tour to Kent Co., Mich. returned to Elkhart on the 17th of February. At Bowne, where a number of meetings were held, there are thirteen applicants for baptism, and the membership seems much revived.

BRO. ISAAC PETERS acknowledges the following receipts:—From J. H. Mellinger, Richland, Pa. for the new M. H. in Jefferson Co., Neb., \$1.00. From Jno. K. Hess, Lititz, Pa. for the same, \$10.00. For the new M. H. at Inman, McPherson Co., Kansas: From Peter Miller, S. Dakota, \$5.00. From J. M. Smucker, Smithville, Ohio, \$5.00. From Jno. Voth, Henderson, Neb., \$1.00.

Contributions for either of these places may be sent to Bro. Isaac Peters, Henderson, Neb. These congregations are small and financial help from outside to build their houses of worship will be very acceptable.

BRO. WM. B. PAGE of Chicago spent Sunday Feb. 19th with his parents and the church here. His description of a new mission Sunday-school in which he is engaged was very interesting to our Sunday-school which he addressed in the morning. The brethren Joseph Miller of the Forks church Lagrange Co., Ind. and I. A. Wambold of Berlin, Ont. conducted our Sunday morning services at Elkhart. Bro. Wambold spoke in English and Bro. Miller in German. In the evening Bro. Miller preached again in the English.

**MUSIC IN SUNDAY-SCHOOL.**—The concluding essay on subjects discussed at our late S. S. Conference makes its appearance in this number under the above heading and will be concluded in the next issue. All lovers of music and S. S. workers in general can well afford to spend some time in meditating on and studying the truths and arguments presented in this essay.

The time may be here when a united effort on the part of the choristers and singing school teachers of our congregations to furnish our S. S. with more appropriate music and hymns will be kindly received and much appreciated. Everyone admits that all our S. S. should use the same music if possible. That such a thing may be, it is necessary for our choristers and those interested in music to acquaint themselves with each others' methods of teaching and the kind of music used. Anyone desiring more information on this question, or anyone who wishes to give a suggestion or add a word of encouragement will receive a prompt reply on addressing Bro. A. B. Kolb. By gaining more information from all parts of the musical field we are better able to determine what our S. S. and churches need. S.

**OUR INFLUENCE.**—A little child was questioning its mother the other day whether it were right to go to a certain place where she had seen her Sunday-school teacher. The mother, though not

a Christian, had to confess that she believed it was wrong. To what conclusion has that child mind come concerning her teacher? How much influence is that teacher likely to have over her for good? Or if the child is talkative and tells her class-mates, how much influence for good will the teacher have with the whole class? The incident but shows again that example is a greater teacher than precept, and that a wrong example may destroy all the effects of good precept. It is but natural for the child-mind under such circumstances to lose confidence in its teacher. With this confidence gone the teacher's work for good is likely to be completed unless he himself shows by confession and a better example that he has made a mistake and is trying to do better. It is the inconsistency of so many professing Christians that keeps the ranks of infidelity continually filling. Sunday-school teachers, do you realize the responsibility of your position? Do you realize that you as much as any one in the world are watched, and that your example, if it be bad only in one respect, may do more mischief than your admonitions and precepts do good? "Think on these things."

**WHAT NEXT?**—"According to a report of Bishop Walden to the General Missionary committee of the M. E. church the Methodists propose to appropriate one thousand dollars, with the idea of beginning at Lebanon, in this State, the work of converting the Pennsylvania Germans from the Lutheran, the Reformed, the Dunkard or Mennonite church, to the Methodist church. The wisdom of this kind of missionary work is not apparent."—*Philadelphia (Pa.) Inquirer*.

Did the Inquirer get its information from someone who tried to play a joke on the publishers of that paper, or are the Methodists really thinking of undertaking such a thing? If it is so, what say you brethren and sisters in Pennsylvania about the plan? We do not claim perfection as a church, nor do we think the Brethren church does, and if the Methodist missionaries can make the Mennonites or Dunkards better, God bless them. But we do not fear much for the result. If the principles of the Mennonite church can be shown to be contrary

to God's word then we suppose those missionaries will make a good many converts among our people, but if not, then perhaps converts will be made among the missionaries. After penning these few thoughts we have however come back to the first impression that the whole affair is concocted by one who thought to play a "joke" upon the publishers of the Inquirer, the Methodist church and the denominations that are to be "converted."

**STERN MEASURES.**—An exchange informs us of an incident which shows the measures which a priest of the Roman Catholic church took to perform his duty (?). In a town in Wisconsin where the Catholics are strongly represented, two of the three school directors elected were Catholics. Immediately following this came a change of teachers, the result of which was that all but one of the teachers were Catholics. Then the Bible that had been used in school was put out and the Catholic catechism was ordered to be taught. The one non-Catholic lady teacher was obliged to conform to this order or lose her position. Catholic and non-Catholic children were alike obliged to learn the catechism. One day by a stroke of strategy the priest managed to get the children into his church. As soon as he had them inside the priest is said to have begun his work and baptized every non-Catholic child into the Roman Catholic church.

It is a well known fact that the church of Rome is seeking to get the educational system of this country into its power so as to remodel it after the pattern, we suppose, of the systems in which the Catholic church has held sway for centuries, Italy for example, where superstition and ignorance is the rule. May God preserve us and this country from such a fate.

**SOME POPULAR MINISTERS,** in their desire to pander to the wishes of a worldly-minded church membership whose hirelings they are, frequently take occasion in their sermons to ridicule the plainness of some Christian churches, and for the firm position these churches take against things which Christ and his apostles condemned as carnal and unbecoming to a Christian. The only argument which they bring against some of the grand

truths and fundamental principles of piety and true religion is that they are "cranky notions," "old fogysms," "superannuated ideas," etc.

Why should men speak thus of the Word of God? The words of Paul, "Be ye not conformed to this world, but be ye transformed by the renewing of your mind," apply just as forcibly to the professed followers of Jesus now as they ever did, and it is just as necessary now as ever to preach on this line, since the very nature of the Christ life is separation from the world, its follies and its wickedness. "Whosoever hath not the Spirit of Christ is none of his." Reader, be not led into error by smooth tongued perverters of the Truth. Their witty, sarcastic, thrusts at the fundamental principles of the true religion of Christ may sound well to shallow minds, and ears who love ridicule rather than truth, but the religion to live in comfort and true happiness by and moreover the religion which all wish to die in is that which teaches the separation of the Christian from all that is worldly. There are different forms of religion which people think will do to live by; there is but one form that is good to die by, and that is the form which makes Christ—his example and teaching—everything and directs the sinner to Him for full salvation and a holy life.

THE FIRST SUNDAY SCHOOL was founded in Ephrata, Lancaster Co., Pa., by Ludwig Hoecker, about 40 years before Robert Raikes opened his Sunday-school in England. Hoecker was an adherent of the Seventh Day Baptists of Ephrata. This congregation lived in celibacy, had all goods in common and observed Saturday as their weekly day of rest. Their founder was Conrad Beissel, formerly a Dunkard, born in Eberbach, in the Grand Duchy of Baden, Germany. He came to America in the fall of 1720, and apprenticed himself to a weaver, Peter Becker, Elder of the Dunkard congregation in Germantown, Pa. On the 12th of November 1724 he was baptized by Peter Becker and received into the Dunkard church, but in December of the same year he severed his connection with that denomination. He founded a community of his own, discarding his baptism and was baptized again toward the close of



the year 1728 by a certain "Brother Amos," one of his followers.

In the year 1732 he and his adherents founded the village of Ephrata. The community flourished for some time. They were severely opposed by the Dunkards, notwithstanding the fact that Beissel, in common with the Dunkards and Mennonites; earnestly advocated the non-resistant principles, simplicity of attire and separation from the world.

The community owned a printing press and published a number of works, of which the "Martyrs Spiegel" of Thieleman J. van Braght is most notable. This book was translated from the Holland (Dutch) into the German language by Peter Miller, a member of the community, and was printed in 1748, being the first German edition of this work. The expenses were partly defrayed by Mennonites.

The assertion, that the first Sunday-school was founded in a popular church is erroneous. H.

#### CORRESPONDENCE.

DONEGAL, ONT., FEB. 6, 1893.—We had ordination services here on the 1st of January, on which occasion Bro. John Naffziger was ordained to the ministry, in Joseph Gerber's congregation in the vicinity of Pool. May the grace of God be upon our dear brother in his labors.

OLATHA, JOHNSON CO., KAN., JAN. 8, 1893. The church at this place has appointed a minister. Bish. Lewis Heatwole and Bro. Daniel Yoder (Min.), conducted the services on Sunday, Jan. 5th. These services will ever be remembered for their solemnity. J. H. Hershey is the worthy brother upon whom the lot fell. We feel that by earnest prayer and the grace of God we will be blessed in the future through the labors of our dear brother. We ask an interest in the prayers of the church, for in union is strength. COR.

KOKOMO, IND., FEB. 20, 1893.—We are glad and feel thankful toward our God that our young Bro. W. P. Coffman is in our midst again teaching singing classes. He has three large classes. One class at the Amish Mennonite M. H. and one class at the Zion, (Evangelical) M. H. and one class at the Dunkard M. H. at Plevana. Everybody appreciates his instruction.

Our ministering brethren, E. A. Mast and N. Spool intend to visit some of the churches in Ohio. They expect to start for Logan Co., Ohio on the 22d of Feb. They ask an interest in the prayers of the brethren. G. W. N.

OPAL, VA., FEB. 15, 1893.—We were again encouraged by the brethren Simeon and Gabriel D. Heatwole who were with us on the 6th of January and preached several very impressive sermons. May God bless the brethren for their willingness to face the cold storms and sacrifice the comforts of their firesides to come and preach unto us. We have seven members here now and hope we may soon have some more move in.

The new meeting-house here will be opened for public worship on the 13th and 14th of May. We give a cordial invitation to our brethren to be with us at that time. If any come by railroad they will be met at Bealeton Sta. on the 12th of May.

H. L. RHODES.

FROM SONNENBERG, WAYNE CO., O. On the 9th of February we were visited by our ministering brother Gilbert Bearss of Canada. He preached very earnestly from Luke 15:11-23. Bro. Michael Horst of Stark Co., Ohio, who accompanied Bro. B. here, spoke on the same text in German. This is the first time that a ministering brother from Canada visited us. May God add his blessing to our brother's work. We would be glad if other brethren would visit us.

At present 14 persons are receiving instruction prior to baptism. May these young hearts ever look to God so that the noble work in which they have engaged may grow and prosper through them.

JOHN A. SCHNECK.

CHAPPEL, DEUEL CO., NEB. FEB. 4th 1893.—On the 21st of January our dear brother, Bish. Joseph Schlegel of Milford, Seward Co., Neb. came into this community and preached a number of times to very attentive congregations. His visit and his sermons were very encouraging to the members, and to some others, who found that it is better to work for Jesus than to serve the world. One was baptized and 17 who had been baptized before were received into membership on confession of their faith.

On the 31st we had communion services. Our hearts are filled with joy and gladness that so may have become willing to join our ranks and work for our Master. We would be very glad to have our traveling ministers visit us. COR.

FROM WASHINGTON CO., MARYLAND. Saturday Jan. 28, 1893, Bro. Martin Whisler of Hanover, York Co., Pa. arrived at Edgemont, where he was met by Bro. David Shank, who took him to Stauffer's M. H. the same afternoon. He remained in that neighborhood till Feb. 1, during which time he preached 4 times in the M. H. and twice in school-houses. On Wednesday A. M. he preached at Miller's M. H. and in the evening in a school-house in that vicinity. Thursday

he visited our ministering Bro. Adam Baer in Hagerstown, who on account of infirmities of the body could not attend public worship for nearly three months, but is now able to be about again. We hope he may soon be able to attend to his ministerial duties. In the evening Bro. Whisler and the writer went to see Bro. Jacob Martin, where we remained all night.

As sister Martin has been afflicted for some time, and is now poorly, the brother was requested by the family to hold services that evening which he did. It was encouraging to the old sister and brother, and all present. Next morning, Friday, he preached at Reiff's M. H. and in the evening at a school-house near Greencastle, Pa. On Saturday and Sunday he filled three appointments at Clarkspring M. H. and on Monday he returned to Stauffer's, where he filled two more appointments, (in all fifteen). These meetings were all well attended considering the inclement weather. It was indeed a season of rejoicing for the brethren and sisters here, and we feel that the Lord was with us, and that the labors of the dear brother were blessed. Two precious souls confessed Christ, during this time, and we have reasons to believe that many more are almost persuaded. May God give them grace that they too may accept Jesus before it will be too late with them.

I. W. EBY.

FROM ROCKINGHAM CO., VA.—This forenoon I attended meeting with the Mt. Clinton congregation. We had an instructive sermon from our aged bishop, Bro. Samuel Coffman, from part of the 3d chapter of St. John. He spoke of the lesson our blessed Savior there taught an inquiring one. The discourse was plain and simple so that a child could comprehend it, yet Nicodemus, a ruler of the Jews, could not understand our Savior's words. Our brother in the beginning of his sermon remarked that some understand Nicodemus' coming to the Savior in the night to have been in the night of sin and ignorance, others understand it to have been in the natural night, and he thought it was both. He was naturally in darkness in regard to Christ's Spiritual kingdom, and he came in the night to hear words from Christ, not wanting it to be known by his fellow members of the great council, for fear they would put him out of the Synagogue, but he was impressed with the fact that he was more than an ordinary man, as he said they believed, not he alone, but his fellow members of the council. That he was "a teacher sent from God." They judged from the miracles he did. There is no doubt that this council had this matter before them and discussed it. This created a desire in this man Nicodemus to have an interview with our blessed Savior himself. This gave our

Lord an opportunity to teach one of the grandest lessons in the New Testament Scriptures.

It is not my purpose to write out our brother's sermon but only to give the leading thought on the important subject of the new birth. He dwelt mainly on verses 3 and 5, where Christ opened unto the blind Pharisee this new doctrine that seemed hard for him to understand. Our brother went on to show what the nature of this new birth was and what effect it has upon the human heart and by what power it is brought about. He showed it conclusively by the Word, so that all that heard it could not mistake.

After the sermon Bro. Coffman received two persons into the church by water baptism. This was truly a solemn meeting. We have great reasons to rejoice, especially the unconverted, that the way is still open and that God's servants are still extending the invitation, earnestly bidding all that will to come and partake of the water of life which is offered freely, without money, and without price.

On the 28th of January our aged brother, Ephriam Wenger, of near Dayton, was laid to rest in the tomb. His funeral services were conducted at the Dunkard church in the village of Dayton by the brethren Joseph F. Heatwole and Simon Heatwole. His remains were laid to rest in the Blosser grave yard where most of his immediate ancestors are sleeping their long sleep. Here sleep many of the old Mennonite brethren and sisters, some of the first Mennonite settlers of this valley, Heatwoles, Blossers, Wengers, Roadcaps, Whitmers and others.

EMANUEL SUTER.

#### SUNDAY-SCHOOL ITEMS.

FROM WEST LIBERTY, McPHERSON CO., KAN.—Our Sunday-school was re-organized for the year 1893 on New Year's day. The following officers were elected for six months: Bro. R. C. Yoder Supt.; Bro. G. R. Brunk Asst. Supt.; Sister Sylvia Miller, Sec'y.; Bro. T. J. Cooprieder, Chorister; Bro. Christ Sumy, Treas.

We hope that the brethren will succeed and hold out faithfully unto the end.

The school is prospering. We have some bad weather, but hope that it will not stop us from going to Sunday-school and church. May God bless our community. COR.

#### CONFERENCES.

##### ANNUAL.

FOR CANADA, in C. Eby's M. H., Berlin, Ontario beginning Thursday May 25th.

FOR OHIO, on the 19th of May, in the Martin M. H. at Orrville, Wayne Co.

FOR ILLINOIS on the 26th of May in the Union M. H. near Washington, Toze-well Co.

CONFERENCE NOTICE.—The annual conference of the Amish Mennonite church of Northern Indiana, will be held in the Haw Patch meeting-house, in Lagrange Co., on Thursday and Friday, June 1st and 2d 1893. Those coming over the Wabash Railroad, will please write to Pre. J. S. Hartzler, Haw Patch, Ind., and stop at this station. Those coming over the Lake Shore and Mich. Southern road will please write to Pre. Jonathan Kurtz, Ligonier and stop at that station. For all those that can it will be preferable to have them come to Haw Patch, as that station is about a mile from the place of meeting.

Those having questions to present before conference will please send them at least a week before the meeting, to Joseph D. Miller Middlebury, Elkhart, Co., Ind. All Amish and Mennonite ministers are cordially invited to meet with us.

JOSEPH D. MILLER, Sec.

##### SEMI ANNUAL

IN C. Eby's M. H. Berlin, Ont. on the 13th of April.

IN Weidman's M. H. Markham, York Co., Ont. May 5.

(The secretaries of the different conferences will confer a favor by sending us their conference notices for their respective districts. Ed.)

#### TO THE BROTHERS AND SISTERS

of Menno's Chapel congregation, New Stark, O. But more especially to "the ten" converts of Sept. 1892.

I greet you with the apostolic greeting: "Peace be unto you."

I have felt constrained for some time to address you in a gospel relationship, which will be the fulfillment of a promise I in part made to your ministering brother, John Blosser, before I left New Stark. As we enter the year 1893 I contemplate my work in the gospel field, the retrospect of 1892 comes vividly before me, I hope I am not in any way partial, but in the dear young souls of New Stark are ever in my meditations and prayers, and if this humble expression of love and spiritual concern for you is accepted as such, I shall feel amply rewarded.

The line of thought I wish to present comes from Paul's letter to the Philippians, the 3d chapter, and the 14th verse, "I press towards the mark for the prize of the high calling of God in Christ Jesus."

The sainted apostle here evidently has reference to the eastern or Olympic race, which he uses as a figure to illustrate his teaching to the young Christian church at Philippi.

Two thoughts are presented; 1. That he is contending for a prize. 2. That in so doing he presses toward a "mark." These two acts make up a Christian's life. We are in the midst of a contest, a struggle, a spiritual warfare, Christ, our Captain, promises us—if we win in the race, a prize—"A crown of Life." "An eternal weight of glory." "A mansion in His Father's house" (heaven), and as soon as you confessed and accepted Christ, you openly declared yourselves contenders for the prize and entered the race. Now, my dear young souls, I am confident that when you entered the Spiritual arena and declared to the world and to God that you were from henceforth contestants in this great struggle, that it was your full design, intention, and hope, to win in the race and receive the "prize" and if I could in any way assist you by suggestion, or admonition, O, how gladly I would do it!

In order to win, we must first of all comply with the apostle's admonition in Heb. 12:1, "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us." There must be a preparation, a complete surrender of everything worldly. Perhaps some of you still have some "weight" attached to you, that retards your progress. Many of us still have some inconsistent ideas, practices, or accomplishments of a worldly nature that we do not readily feel inclined to give up. They some times seem of very small importance and significance indeed, and this is why they are so often overlooked, and while they appear to amount to so little, yet they impede our advancement, hurt our influence, and make us more unfit for the Master's service. By a little sacrifice and self-denial we could lay these aside, and in so doing we meet the approval of God, the confidence of good Christian people, and experience the gratification for the fruits of our sacrifice, that are sure to follow. Right here I am speaking from experiences of my own that were painful indeed at first but afterward yielded the "peaceable fruits of righteousness" in abundance, and that always gratifies and makes us rejoice in spirit.

These weights are the things that weigh down our hearts, or affections, to the world, and they are peculiar to almost each individual, therefore they would be hard to define, I shall name a few that trouble young Christians frequently; Worldly pleasures and society, dress, non-conformity to the rules of gospel doctrine, lack of devotion, etc. They may seem but little weights, but with them we can not make the progress that would indicate for us a "starry crown."

Our besetting sins, are our inherited, or constitutional sins, our "thorns in the flesh," and are often the greatest hindrances we have. They can only be brought under subjection by earnest prayer and

wrestling with God, as did Paul, and the answer will invariably come; "My grace is sufficient for thee."

The next step necessary to win in the race is work, practice, exercise. The contestants in the Olympic races practiced for days and months previous to the final day of contest in order that they would be better equipped for the great occasion. They were in earnest, they worked. The Savior left an all important work in our charge, the cultivation of His vineyard, and in this each has his work assigned, none are excused, for inability, or place of labor, if you cannot prune, or cultivate, you can pull weeds without much education in grape culture. God has endowed us with powers, physical, intellectual and spiritual, all to be used in His service and to His glory. To be diligently engaged in work is one of the safe ways to overcome temptations. We can not do two things at once. No man can serve "God and mammon" at the same time, and if we are unemployed, "Satan finds some mischief still for idle hands to do." I am indeed glad for the work you all are doing in your Young Peoples' Meetings and Sunday-school. By my own communications and the correspondence many of you are conducting with the young members here, I have been able to observe your condition and work rather closely, and I rejoice in spirit for your earnestness and devotion. I pray God's blessing on your work, only do not fail to "press toward the mark."

The second part of my subject I shall treat very briefly as my letter is getting lengthy. "I press toward the mark." The figure here is the white line on which the runners were obliged to keep. If they went beyond the mark they were not crowned, even though they reached the goal first.

Just so in our spiritual contest, "And if a man also strive for masteries, yet is he not crowned, except he strive lawfully," I Tim. 2:5. We have our bounds, our sphere wherein to labor, if we remain within its limits and faithfully serve our Master, we shall receive the crown. On the other hand, if we go beyond these, we may make a greater show of our work in the world, gain more applause of men, and perhaps work with more satisfaction to ourselves, yet in the end we may miss the reward.

There is no limit to the amount of work a Christian should do but there is a limit as to the kind, manner, and place of his labor. We perhaps have our special "lines" of work, and when we have found that for which Christ Jesus has "apprehended us," we should humbly, contentedly, earnestly, and faithfully perform the work He has designed for us. At this age there is a great commotion in the religious realm, presbyteries fighting over disputed points of doctrine and creed; churches quarreling and splitting over old time-worn

customs and practices, indicating that the minds of men tend toward radicalism. In all these things take the advice of a good brother to me.

"Find and cling to the Golden Mean." Our mission is too lofty, our work too sacred, our end too mighty to spend any of our time in faultfinding and vain disputings.

What the religious world needs to-day, is more fervent, consecrated service and less selfish dictation. So in all your work and your strife "for the prize of the high calling in Christ Jesus," "press toward the mark." In conclusion, stand firm in your profession and to your sacred vows, be diligent and devoted in your labors, stand by and encourage your ministers, always remember that there are other precious souls that you may rescue, and that you can teach them religion in no better way than by example, be "living epistles." Live and practice what you profess, and in all things look ever to Jesus, "He will carry you through." Take the parting admonition of Paul to Timothy, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity, I Tim. 4:12.

Yours in the like precious faith,  
D. H. BENDER, TUB, PA., Jan. 11, 1893.

P. S. I trust you have all committed the 12th chapter of Romans. D. H. B.

The above letter was sent to us for publication, by Bro. John Blosser, with the request that we publish it if suitable. To this request we gladly agree. Ed.

#### BOOKS OF THE OLD AND NEW TESTAMENT.

BY C. H. YATMAN.

Go through your Bible and mark the beginning of each book with the Key word and name, or Seed thought.

GENESIS:—*Beginnings*.—"Christ the Seed of woman."

EXODUS:—*Redemption*.—"Christ the Passover Lamb."

LEVITICUS:—*Laws*.—"Christ the High Priest and Sacrifice."

NUMBERS:—*Journeyings*.—"Christ the uplifted Serpent and smitten Rock."

DUTERONOMY:—*Teachings*.—"Safety Reached."

JOSHUA:—*Canaan*.—"Triumph."

JUDGES:—*Providences*.—"The Acts of the Old Testament."

RUTH:—*Love*.—"Ruth; the Church, Boaz; Christ."

I. SAMUEL:—"Saul and David."

II SAMUEL:—"David."

I and II KINGS:—"Solomon; Elijah, History, Elisha."

I and II CHRONICLES:—"Kings."—"History."

EZRA, NEHEMIAH:—"Return and Rebuilding."

ESTHER:—"Hidden Providence."

JOB:—"Suffering."

PSALMS:—"Experiences."

PROVERBS:—"Wisdom."

ECCLESIASTES:—"Vanity."

SONG OF SOLOMON:—"The Bride."

ISAIAH:—"The Messiah."

JEREMIAH:—"Backsliders."

LAMENTATIONS:—"Tears."—"Elegy."

EZEKIEL:—"Visions."—"I am Jehovah." (71 times).

DANIEL:—"Dreams."

HOSEA:—"Salvation."

JOEL:—"Holy Spirit Promised."

AMOS:—"Thus Saith the Lord." (40 times).

OBADIAH:—"Triumph."

JONAH:—"Disobedience."

MICAH:—"Mercy."

NAHUM:—"Nineveh."

HABAKKUK:—"Trust in Adversity."

ZEPHANIAH:—"Judgments and Mercies."

HAGGAI:—"Temple Building."

ZECHARIAH:—"Restoration."

MALACHI:—"Forerunner."

MATTHEW:—"For the Jews."—"Prophecy Fulfilled."

MARK:—"Peter's Gospel."—"Immediately."

LUKE:—"Parables."—"Christ the Son of Man."

JOHN:—"Christ the Son of God."—"Believe."

ACTS:—"Gospel labor."—"Gospel of the Holy Ghost."

ROMANS:—"Doctrines."—"Judgment; Justification."

I CORINTHIANS:—"Workers."—"Love."

II CORINTHIANS:—"Our Sufficiency."

GALATIANS:—"Son-ship." (ch. 4:7.)

EPHESIANS:—"Heavenly Walk."—"In Christ."

PHILIPPIANS:—"Confidence." (ch. 1:6.)

COLOSSIANS:—"Christ in you."—"Body."

I and II THESSALONIANS:—"Christ Coming Again."—"Comfort."

I and II TIMOTHY:—"Faithful Sayings."—"Doctrine."

TITUS:—"Works."

PHILEMON:—"Brother."

HEBREWS:—"Better Things."

JAMES:—"Work."

I and II PETER:—"Precious."

I JOHN:—"We know."

II and III JOHN:—"The Truth."

JUDE:—"Ungodly."—"Apostates."

REVELATION:—"Overcomings."

Key-word to the whole Bible, "Come."

[From lessons for Christian Workers.]

WORSHIP OF THE VIRGIN MARY.

C. Chiniy, in his "Fifty Years in the Church of Rome," relates the following instructions given to a class of young children, of whom he was one, by a priest:

"Often you offend your Father by your sins; you make Him angry against you. What takes place in Heaven then? Your Father in Heaven takes his rod to punish you. He threatens to crush you down with his roaring thunder; He opens the gates of hell to cast you into it, and you would have been damned long ago had it not been for the loving mother whom you have in Heaven, who has disarmed your angry and irritated Father. When Jesus would punish you as you deserve, the good Virgin Mary hastens to Him and pacifies Him. She places herself between Him and you, and prevents Him from smiting you. She speaks in your favor, she asks for your pardon and also obtains it."

"Thus my child, when your conscience tells you that you are guilty, hasten to Mary. Throw yourself into the arms of that good mother; have recourse to her sovereign power over Jesus, and be assured that you will be saved through her."

These instructions seemed to have been absorbed by the youthful mind of our author: for in the course of his narrative, he several times speaks of his prayers being offered to the Virgin Mary; and many years afterward, in 1850, he preached a sermon in the Cathedral of Montreal on her power in Heaven when interceding for sinners. The audience were told to put an unbounded confidence in her intercession; that Jesus had never refused any favor asked by her. The sermon was admired and applauded, but that very night, when reading in the New Testament, he came to the passage in Matthew which says, that Jesus stretched forth his hand toward his disciples and said, "Behold my mother and my brethren! For whosoever shall do the will of my Father which is in Heaven, the same is my brother and sister and mother." The enlightening influence of the Lord's Spirit showed him that he had been preaching a lie to the deluded multitudes. During the whole night his mind was tossed by the struggle between the light that was dawning upon him, and the previous errors that had become almost a part of his nature. He says, "My understanding was very nearly convinced. My rebellious and proud will was not yet ready to yield."

In the hope of finding in the writings of the ancient Fathers of the Church some explanations that would dispel his doubts, he imported from France an edition of their works, which he studied with great attention.

"What," he exclaimed, was my desolation, my shame, and my surprise, to find that the holy fathers of the first six centuries had never advocated the worship of Mary; and that the many eloquent pages on the power of Mary in Heaven, and her love for sinners, found

in every page of my Theologians and other ascetic books I had read till then, were but impudent lies; additions interpolated in their works a hundred years after their death."—*The Friend*.

#### BUILDING CHURCHES AND LODGES TOGETHER.

Rev. William A. Edwards, pastor of a charge at Pine Bluff, Ark., writes from there on the 10th inst. as follows:

"I am having some trouble with the secret lodgemen. We are preparing to build a church for God, and the lodgemen are trying to do away with the church on my account. They expected to build the church and the lodge together, as they had been doing in this country, thus impeding the progress of the church. A meeting is to be held on the Friday before the second Sunday in February to consider this matter."

In the words of the *Christian Conservator*, printed in last week's issue: "The Odd-fellows and the Liberals" (lodgeloading United Brethren in Christ—what an unchristian misnomer!) "have gone into partnership and have built a joint church," at Niles, Kansas. "One of these—the Odd Fellows—strike Jesus' name from all their prayers and oblige their chaplain to 'use none other than the prescribed forms,' which shuts off Christ completely, debars them from access to God, makes it false worship, which is devil-worship. So that the Liberals have gone into partnership with demon worship, and the two have built a church to worship together. This is horrible in the sight of God and good men." To which the *Cynosure* adds: "It is to convince men and women in the Christian churches of the horrible evils that the N. C. A., with the *Cynosure*, is earnestly laboring and praying."

"I confess, to my shame," writes the godly Richard Baxter, "that I remember no one sin that my conscience doth so much accuse and judge me for as for doing so little for the salvation of men's souls and dealing no more earnestly and fervently with them for their conversion. I confess that when I am alone, and think of the case of poor ignorant, worldly, unconverted sinners, that live not to God nor set their hearts on the life to come, my conscience telleth me that I should go to as many of them as I can and tell them plainly what will become of them if they do not turn to the Lord. And though I have many excuses yet none of them do satisfy my own conscience when I consider what heaven and hell are, which will one of them be the end of every man's life. My conscience tells me that I should follow them night and day with all earnestness, and take no denial till they return to God."—*Ser. by T. D. Y.*

#### ITEMS.

The present Legislature of Indiana has enacted that it shall be unlawful to give or sell tobacco to be chewed or smoked to any person under fourteen years of age, fixing a fine of from \$10 to \$100 and imprisonment from ten to thirty days for each violation.

A LARGE barn belonging to Bro. David Burkholder of Pequea Twp., Lancaster Co., Pa. was consumed by fire on the 11th of February. All of the contents, except a few farming implements and the cows, were destroyed. The building is supposed to have ignited from matches struck by thieves in stealing pigeons. The barn was insured in the Mennonite Insurance Co. of Lancaster Co., Pa.

In his small hut, near Birdsboro, Pa., an old hermit, George Kulp, met a terrible fate one night recently. The building took fire, probably from a spark falling on the floor from an old fashioned wood stove. Owing to his advanced age and corpulence (he was 78 years old and weighed about 300 pounds) Kulp was almost helpless, and he fell a pray to the flames. Only the charred trunk and one thigh bone were found.

A CATHOLIC priest named Lentz, at Bement, Ill., has printed a prayer for free distribution among the faithful. It is a prayer for the conversion of Americans to the Roman Catholic church. As an encouragement to pray this prayer, we are told that "all who recite the prayer daily will participate in the benefits of two masses every month, and the hope is expressed that indulgence may be obtained for them. They have a great task before them."

THE Economites of Economy, Pa., of whom we recently gave a short sketch, are somewhat at variance with one another at present, and it is possible that this community will be dissolved. Duss, their president, is charged with dishonesty, neglect and mismanagement, entailing enormous losses, and the matter has been brought before the courts, part of the members of the community praying that the Harmony community be legally dissolved, and that the property be divided. Benjamin Fenchel, a member of the community is at the head of this new movement. The prospects are that the courts will receive a good share of the estate.

At a meeting of the Methodist Episcopal clergy of Chicago, in speaking of the recent atrocity committed at Paris, Texas, where for a hideous crime the negro Henry Smith was slowly tortured to death with hot irons one of the ministers justified the acts of the mob that assisted in this inhuman barbarity. Upon being re-



proved by a colored brother present this minister repeated his statement that the mob did entirely right and that Smith got what he deserved. To the credit of his fellow ministers be it said that his vehement and unchristian utterances were hushed by them with cries of shame.

"Vengeance is mine; I will repay," saith the Lord.

## Married.

WISE-KING.—On the 26th of January, 1893, at the residence of the officiating minister, Joseph Stuckey, in Danvers, McLean Co., Ill., Benjamin E. Wise to Allie B. King.

NAFFZIGER-KINSINGER.—On the 7th of February, 1893, at the residence of the bride's father, in Danvers Twp., McLean Co., Ill., by Joseph Stuckey, Albert Naffziger and Ophelia Kinsinger, both of McLean Co., Ill.

MAURER-KENNEL.—On the 9th of February, 1893, in Danvers, McLean Co., Ill., by Joseph Stuckey, Abraham H. Maurer, to Emma Kenkel.

BUCKWALTER-HUBER.—January 12, 1893, at the house of Bish. Jacob N. Brubacher, and by the same, Bro. Joseph C. Buckwalter to Sister Lizzie Huber, both of Lancaster County, Pa.

WRAVER-STONER.—February 2d, 1893, at the house of Bish. Jacob N. Brubacher, and by the same, Bro. Josiah W. Weaver of Souderton, and Sister Fianina B. Stoner of Roseville, Lancaster Co., Pa.

LONGENECKER-EBERSOLE.—On the 5th of January, 1893, near Elizabethtown, Lancaster Co., Pa., Bro. Abraham E. Longenecker and Sister Lizzie R. Ebersole were united into the holy bonds of matrimony, at the residence of the bride's parents, Bish. Martin Rutt, officiating. L. B. LANDIS.

SCHROCK-DINER.—On Feb. 12, 1893, at the residence of Noah Hartzler, by J. C. Kenagy, Bro. David Schrock, of Wayne Co., O., and Sister Susan Diener, of Hickory Co., Mo.

KING-ZOOK.—On Feb. 14, 1893, at the residence of the bride's parents, by J. C. Kenagy, Bro. Menno King and Sister Sarah E. Zook, all of Cass Co., Mo.

YODER-MILLER.—On Jan. 3, 1893, at the residence of the bride's parents, by Bish. J. C. Kenagy, Bro. Joseph K. Yoder and Sister Anna Miller, all of Cass Co., Mo.

HOSTETLER-MILLER.—On Jan. 24, 1893, at the residence of the bride's parents, by J. C. Kenagy, Bro. Abraham E. Hostetler and Sister Cassie Miller, all of Cass Co., Mo.

HOSTETLER-ZOOK.—On Jan. 29, 1893, at the residence of J. C. Kenagy, and by the same, Bro. Milton Hostetler and Ida M. Zook, all of Cass Co., Mo.

## DIED.

BRUBACHER.—January 28th, 1893, in Elizabethtown, Lancaster Co., Pa., after a long and much suffering, Bro. John H. Brubacher, aged 67 yr., 6 mo., 26d. Funeral on the 31st. Text 2 Cor. 4:16-18. Buried at Hammer Creek M. House. A large congregation assembled to sympathize with the bereft family and show their respect for the beloved brother. Bro. Brubacher was a consistent Christian.

COOK.—On the 20th of January, 1893, near Elkhart, Ind., Chester, son of Mr. and Mrs. Shynons Cook, aged one year, four months and eighteen days. Buried on the 22d. Funeral services by J. S. Coffman.

Lead me sometimes where he's sleeping,  
To our little Chester's grave,  
Where the ivy vines are creeping,  
Where the blooming flowers wave,  
Where the pine tree boughs are swinging  
In the balmy southern breeze,  
And the birds are sweetly singing.  
In their home among the trees.

Lead me sometime where he's sleeping,  
To that green and hallowed mound,  
Where the bright young stars are peeping,  
Through the trees that guard around,  
Where so oft our hearts have blended  
In the earnest heartfelt prayer,  
That in heaven, when life is ended,  
We may meet our darling there.  
Selected by the parents.

NISSLY.—February 1st, 1893, near Junction, La. Co., Pa., after great suffering, Bro. Daniel E. Nissly, aged 63 yr., 2 mo., 3 d. Funeral on the 4th. Text: Matt. 25:21. Buried in the family grave yard. A large congregation assembled to sympathize with the bereft family and to manifest respect to the memory of the beloved brother. Bro. Nissly was indeed "a living epistle, read of all men." He was a faithful brother, conscientiously striving to lead a Christian life. May the good Lord comfort his family.

CONKLIN.—January 17th, 1893, at the residence of John Furry, near Columbia, Lancaster Co., Pa., Susan Conklin, aged 69 yr., 29 d. Funeral on the 20th. Text: Heb. 9:27, 28. Buried in Silver Spring Cemetery. The deceased worked for the Forry family about 52 years.

EBERLY.—January 17th, 1893, at Durlach, Lancaster county, Pa., Bro. Elias Eberly, aged 62 yr., 6 mo. 15 d. Funeral on the 22nd. Text Rev. 22:12. Buried in the family graveyard. A large family mourn his departure. A large congregation assembled to pay the last solemn tribute of respect. Bro. Eberly was a useful man and a good counselor. May the good Lord comfort his family.

CLEMMER.—On the 9th of January, 1893, near Berlin, Waterloo Co., Ont., Bro. Abram C. Clemmer, aged 77 years 3 months and 17 days. He was buried on the 12th in Eby's graveyard. Funeral services by Bish. D. Wismer at the house, at the meeting house by Bish. E. Weber in the German language from John 5:24, 25 and Noah Stauffer in English from Rom. 6:26. Bro. Clemmer was born in Montgomery Co., Pa., Sept. 17, 1815; in 1825 he came to Canada with his parents. He united with the Mennonite church in his youth and was ever a faithful member, serving for a long time as chorister of Eby's congregation. He also took deep interest in Sunday school work, and as long as health permitted took an active part in the work. About six years ago he was affected by an epileptic stroke from the effects of which he continued to fail in health until about a year ago, when a second stroke brought on softening of the brain, since which he has failed more or less rapidly until the Lord called him up higher. His constant trust in all his affliction was in God and he waited patiently for the call that should free him from all that is mortal: He leaves a sorrowing wife, 5 sons and 3 daughters and many relatives and friends to mourn the loss of a devoted husband, a beloved father and an esteemed brother and friend.

GOODMAN.—On the 14th inst., Jennie, daughter of Jacob and Sarah Goodman, in her 17th year. She had been sick for a long time and suffered much pain while passing through this life's journey. She was always averse to the thought of dying. She was subject to very weak spells and on last Saturday she had one, and when she was over it she whispered in her sister's ear, "Oh Emma, that was a hard spell," but she said, "I do pray the good Lord that I will not choke while I have them." Shortly after that she drew her arms around her sister's neck and said, "Oh here I am; hold me tight!" She then closed her eyes and calmly fell asleep in Jesus.

SLABAUGH.—On the 14th of February, 1893, near North Grove, Miami Co., Indiana, of Lung Fever, Johnny, son of Abram and Amanda Slabaugh, aged 11 months and 5 days. Funeral services by Bish. R. A. Mast. Text 2 Sam. 12:23.

"Dearest Johnny, thou hast left us,  
Here thy loss we deeply feel;  
But 'twas God who has bereft us,  
He can all our sorrows feel."

WERREY.—On the 6th of February, 1893, near Pettisville, Fulton Co., Ohio, after a protracted illness, from dropsy, Benjamin Werrey, aged 61 yr., 2 mo., 16 d. Bro. Werrey was patient in suffering, and now he is at rest with Jesus, where he so often wished to be. Buried on the 8th. Funeral services by D. Wyse, Chr. Freyberger and Chr. Stucky, from Titus 2:11-15. He was a faithful member of the Amish Mennonite church.

BOWMAN.—On the 3d of February, 1893, in Berlin, Waterloo Co., Ont., after a protracted period of suffering, Isaac L. Bowman, aged 62 years, 8 months and 11 days. The remains were laid to rest on the 6th, in the Blair cemetery. Funeral services were conducted by D. B. Sherk. The deceased was a member of the U. B. church (Old Constitution) and also a local preacher of that body. He was a lover of education and was a successful teacher, serving also as principal of the Freeport Academy, and as Superintendent of Public Schools for Waterloo county years ago. In these capacities and that of surveyor in which business he was engaged in later years, he became widely known throughout Waterloo and other counties, and was highly esteemed as a citizen for his strict integrity, and for his kindness and geniality, but above all for his humility and firmness to Christian principles. He leaves a deeply bereaved wife and family of four sons and a large circle of warm friends to mourn his departure. He was resigned to his God and his end was peace.

LANTZ.—On the 10th of February, 1893, in Liberty Twp., Howard Co., Ind., Lydia Lantz, aged 45 yrs. 4 mo. and 24 d. Deceased was born in Wayne Co., Ohio, on the 6th of September, 1847. Funeral services were held on the 11th by Bish. E. A. Mast and D. C. Miller. Text Rev. 14:13.

SNYDER.—On Feb. 12th, 1893, near Roseland, Neb., Jessie, wife of Christian Snyder, aged 21 years and 26 days. Funeral services on the 15th by A. Young in English from Job 19:25, and A. Shiffer in German from John 6:49.

BARR.—January 27th, 1893, near Salungo, Lancaster Co., Pa., of "Cripps" Barbara Barr, infant daughter of Bro. and Sister Henry M. Barr, aged two weeks. Buried on the 28th, at Landisville M. House. Text: A few brief remarks on the brevity of life.

STAUFFER.—On the 2d of Feb. 1893, at the residence of Henry Ebersole, after a protracted illness of dropsy, Benjamin Stauffer, aged 74 years and 1 month. The deceased was born in Lancaster Co., Pa., Jan. 2, 1819, where he grew to manhood and learned the miller's trade under his father. In 1839 he was married to Catharine Buckwalter, and to this union nine children were born, five in Pennsylvania and four in Illinois. Bro. Stauffer moved with his family to Sterling, Ill., in 1852. Last fall, when realizing that he was growing old and infirm from disease, he sold out, and together with his wife made his home with his daughter, Emma (Mrs. Henry Ebersole), where he died. His widow still makes her home there. Bro. Stauffer was a life long member of the Mennonite church and was an honest, God fearing man, a good husband, father and neighbor. All his children survive him. They are Hetty, married to Benjamin Reaher at Hastings, Neb.; John, married to Ruth Burnett, and residing at South Haven, Kan.; Abram, married to Susan Martini, Henry, married to Anna Book; Barbara, married to Elias Ebersole; Frank married to Mary Sides, all of whom reside in Adams Co., Neb.; Emma already mentioned as the wife of Henry Ebersole, resides in Sterling township, Eliza unmarried; Amos married to Fanny Waldeck and living in Custer Co., Neb. Only two of the children, Abram and Emma, were able to be present at the funeral which occurred on Sunday at 10 o'clock a. m. at the Science Ridge M. H. The services were conducted by Pre. Philip Nice of Sterling.

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McCONNELL.—On the 23d of January, 1893, near Ridott, Stephenson Co., Ill., of lung trouble, Bro. Jeffrey B. McConnell, aged 65 yr., 11 mo., and 25 d. Buried on the 25th, in the Mennonite cemetery. Funeral services by Philip Nice and C. C. Snively. Text: 1 Thess. 4:13, 14. He leaves a widow and 3 children to mourn their loss, 4 children have preceded him to the spirit world. He united with the Mennonite church in the year 1864, and remained a faithful member of the church of Christ militant until he peacefully fell asleep in Jesus, and was called to join the church of Christ triumphant in the reign of glory.

FRID.—On the 27th of January, 1893, in Souderton, Montgomery Co., Pa., of the infirmities of old age, Jacob Fried, aged 81 yr., 7 mo., 10 d. Buried on the 31st in the Franconia graveyard. Funeral services by Josiah Clemmer and Abel Horning. Text: 1 Chr. 30:15.

KOPPE.—January 30, 1893, of pneumonia, near Newton, Kas., after an illness of 11 days, Jessie, daughter of Daniel and Kate Koppes, aged 1 yr., 4 mo. and 27 d. Funeral services at the Presbyterian M. House by Michael Horst and Jacob Winey from Isa. 40: 6-8, "What shall I cry?" etc. and Matt. 19:14, "Suffer little children to come unto me." The bereaved little sisters selected hymn No. 78, to be sung on the occasion, and at the grave was sung the appropriate hymn No. 65.

"Go to thy rest, fair child  
Go to thy dreamless bed," etc.

MUSSER.—On the 4th of January, 1893, in Wayne Co., Ohio, Michael, son of Christian and Sarah Musser, aged 15 years and 12 days; One of Bro. Musser's neighbor's sons came in to spend the evening with the young people of the house, and while there he took a loaded pistol out of his pocket and by careless handling, accidentally shot Michael through the heart. The funeral occurred on the 7th at the Oak Grove M. H. The services were conducted by J. K. and D. Z. Yoder from Rev. 16:15. The funeral was very largely attended by relatives and friends.

STAUFFER.—On the 2d of Feb. 1893, at the residence of Henry Ebersole, after a protracted illness of dropsy, Benjamin Stauffer, aged 74 years and 1 month. The deceased was born in Lancaster Co., Pa., Jan. 2, 1819, where he grew to manhood and learned the miller's trade under his father. In 1839 he was married to Catharine Buckwalter, and to this union nine children were born, five in Pennsylvania and four in Illinois. Bro. Stauffer moved with his family to Sterling, Ill., in 1852. Last fall, when realizing that he was growing old and infirm from disease, he sold out, and together with his wife made his home with his daughter, Emma (Mrs. Henry Ebersole), where he died. His widow still makes her home there. Bro. Stauffer was a life long member of the Mennonite church and was an honest, God fearing man, a good husband, father and neighbor. All his children survive him. They are Hetty, married to Benjamin Reaher at Hastings, Neb.; John, married to Ruth Burnett, and residing at South Haven, Kan.; Abram, married to Susan Martini, Henry, married to Anna Book; Barbara, married to Elias Ebersole; Frank married to Mary Sides, all of whom reside in Adams Co., Neb.; Emma already mentioned as the wife of Henry Ebersole, resides in Sterling township, Eliza unmarried; Amos married to Fanny Waldeck and living in Custer Co., Neb. Only two of the children, Abram and Emma, were able to be present at the funeral which occurred on Sunday at 10 o'clock a. m. at the Science Ridge M. H. The services were conducted by Pre. Philip Nice of Sterling.

"Oh, had we not some love for Christ  
How could we e're resign  
The little ones we hold so dear,  
And learn not to repine?  
But love to Christ imperfect yet,  
Enables us to rest,  
Calm in the thought that Jesus hath  
Our lambs close to his breast."

DETWEILER.—On the 31st day of January, 1893, in Souderton, Pa., of typhoid pneumonia, Catharine Detweiler, of maiden name, Benner, aged 65 yr., 9 mo., 14 d. She suffered about two weeks. Her remains were buried in Rockhill graveyard. Funeral services by Josiah Clemmer, Chr. Allebach and Abel Horning.

LEHMAN.—Jan. 11th, 1893, near Pettisville, Fulton Co., Ohio, infant child of Henry and ——— Lehman, aged 11 months, and 19 days. Buried on the 13th. Funeral services by Chr. Freyberger and D. Wyse.

BUCHER.—Near Mummaburg, Pa., Dec. 29, 1892, Anna Margaret, daughter of Jacob F. and Fannie Bucher, aged 18 days. Buried at Mummaburg, Dec. 31st. Funeral preached at the house by Bish. Daniel Shank and Martin Wisler. Text: John 11:4.

"Go to thy rest, fair child!  
Go to thy dreamless bed,  
While yet so gentle, undefiled  
With blessings on thy head.

Before thy heart had learn'd  
In waywardness to stray;  
Before thy feet had ever turn'd  
The dark and downward way;

Ere sin had sear'd the breast,  
Or sorrow woke the tear;  
Rise to thy throne of changeless rest  
In yon celestial sphere."

CRESSMAN.—On the 6th of February, 1893, in Wilmet Twp., Waterloo Co., Ont., Elizabeth Cressman, aged 74 yr., 5 mo., 7 d. Buried on the 9th in Shantz's grave yard. Funeral services by Amos Cressman from Matt. 5:6 and Tobias Bowman from Heb. 4:9. The deceased was a faithful sister in the church since her youth. She was never married.

J. B. SCHMITT.

HEATWOLE and MARTIN.—On the 10th of January, 1893, of diphtheria, after an illness of only a few days, Lena May, only daughter of Perry and Susan Heatwole, aged 4 years, 2 months and 20 days. On the 11th of January, 1893, of membranous croup, Nettie, daughter of Sively and Nancy Martin, aged 3 years, 8 months and 25 days. These two children lived about one mile apart and were cousins. They were together often and were very fond of each other, and would often say that nothing should separate them, not even death. Little Lena was the first to take sick, she said, "Lena will die and I will die too." Though she was then well, in a very short time she took sick, and after about 30 hours of severe suffering brought to reality the saying, "Lena will die and I will die too." Whether this was a revelation or a child's fancy, it was nevertheless fulfilled; they never shall be separated, they are now "safe in the arms of Jesus," where they will ever dwell together around God's throne. Two little mounds side by side, mark the last resting place of their little bodies. At Weaver's M. H. appropriate funeral services were held on the 12th and 13th, by J. Heatwole and C. Good, Rockingham Co., Va.

"Oh, had we not some love for Christ  
How could we e're resign  
The little ones we hold so dear,  
And learn not to repine?  
But love to Christ imperfect yet,  
Enables us to rest,  
Calm in the thought that Jesus hath  
Our lambs close to his breast."

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## Letters Received.

### WITH MONEY.

A.—John S. Albrecht, John U. Amstutz.  
B.—J. F. Bucher, D. Bachman, C. B. Brenneman, G. H. Bauman, D. Bender, S. Brunk, H. Brunk, David Brenneman, Mary Heideley, John Bachman, C. A. Bender, H. Bender, J. Bender, Jacob Bender, J. J. Bontrager, Valentine Birkey, Mary Ann Bleam, D. B. Brough, D. Bender, B. Brenneman, Elizabeth Butler, G. R. Brunk.  
D.—Knox G. Detweiler.  
E.—John Ehrsman, J. G. Eshleman, Moses C. Eash, Samuel C. Eash, J. R. Ebersole, J. Eshleman, W. H. Eash.  
F.—K. F. Forderwalt.  
G.—D. J. Good, Lena N. Gingrich, Frank Gardner, Geo. Grayby, Addie Grove, D. Gingrich, Philip Gingrich.  
H.—B. L. Herr, Henry Hostetler, J. B. Hissard, Simon Hess, Chr. Heckdon, J. K. Hartzler, Sarah Hunsberger, Isaac Herschberger, Barbara Houser, Moses Hostetler, John J. Heatwole, L. Hoover, Jos. Heiser, J. S. Hostetler, B. L. Hershey, Noah Hoover.  
I.—Emma B. King, D. Kanagy, Peter Keim, John Kauffman, Christ Kemp, John E. Kauffman.  
L.—S. Landes, Chr. Lehman, Jacob Lehman, Joseph Lauver, H. B. Lapp, Isaac Lapp, J. H. Lintner.  
M.—A. Miller, Aaron Martin, Anna E. Musser, A. Miller, J. Mishler, A. Mast, Jacob Miller, Jacob Mast, J. M. Miller, A. Metzler, Jacob B. Miller.  
N.—John Naffziger.  
P.—C. J. Plank, L. J. Peachy.  
R.—Jacob Roth, Henry S. Rupp, C. H. Ruvenacht, H. Rickert, John Ruvenacht.  
S.—Abram Schneck, H. Schrock, Chr. Stuckey, J. Schwartzentruber, A. P. Shenk, Samuel Shenk, Daniel Shenk, Elias J. Schmidt, Cath. Stemen, J. W. Swan, Elias Shadlinger, A. Schertz, J. L. Stoltzfus, S. Stahl, John Stahl, M. J. Stahl, Pre. John Smith, Chr. Shertz, Pre. Peter Sommer, Pre. Jos. D. Shertz, Katy and Martha Smith, John Shertz, C. H. Shertz, Chr. Shertz, Elizabeth Scholtzberger, Minnie Stauffer, B. F. Suny, B. Shocemaker, Jos. Stevick, C. S. Schertz, W. Spetzler, J. V. Schmucker.  
U.—Peter Unsicker, Glen Unsicker.  
V.—A. J. Vinkler.  
W.—J. G. Wenger, Aaron Weber, Jacob Winters, E. Weiler, D. J. Wyse, Aaron Wismer.  
Y.—Abram S. Yoder, J. M. Yoder, Henry Yunta.  
Z.—Jacob Zummer, Susan Zetser, Peter Zuercher.

### FREE HERALD.

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For the Herald of Truth.

## THE SECOND GRACE THEORY OF SANCTIFICATION.—No. III.

By A CHRISTIAN PILGRIM.

Let us now briefly consider some of the principal texts made use of in support of this theory, and see whether they justify us in taking the view so tenaciously being clung to by its advocates. This doctrine is in so close a connection with the vitals of our holy religion that nothing short of a plain and distinct, "Thus saith the Lord," should suffice us in accepting its theory as a part of the gospel plan of Salvation.

1. "Behold the Lamb of God, that taketh away the sin of the world." Jno. 1:29. The writer once heard a full-fledged second grace sermon from this text. It is taken as having reference to our cleansing from the fact that the word "sin" is made use of instead of the word "sins." Considering that there is an essential difference between the two terms, let us refer to some other texts bearing upon the same subject and see if the difference between "sin" and "sins" in this connection is an essential one. "Thou shalt call his name Jesus, for he shall save his people from their sins." Matt. 1:21. "Christ died for our sins according to the scriptures." 1 Cor. 15:3. "Who gave himself for our sins," etc. Gal. 1:4. "When he had by himself purged our sins," etc. Heb. 1:3. "So Christ was once offered to bear the sins of many." 9:28. "This Man, after he had offered one sacrifice for sins," etc. 10:12. "Who his own self bare our sins," etc. 1 Pet. 2:24. "For Christ also hath once suffered for sins," etc. 3:18. "He is the propitiation for our sins." 1 Jno. 2:2. "He was manifested to take away our sins." 3:5.

2. "Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." Jno. 15:2. "If we walk in the light as he is in the light, we have fellowship one with another and the blood of Jesus Christ his Son cleanseth us from all sin." 1 Jno. 1:7. These two texts are their principal strongholds, but to my mind they are not sufficiently clear to establish so vital a doctrine. As has been shown from the Scriptures (in the first article) we are

purged at the time of our regeneration; the above texts however seem to indicate that this is followed by a daily cleansing from the foul and contaminating influence of sin with which we are surrounded, or from the sins of error that we are all liable to commit, upon condition that we be fruit-bearing branches and "walk in the light." If then the Father promises to purge us upon those conditions, let us see well to it that we become, and continue to be, fruit bearing branches (Jno. 15:4). then let the Father purge us, at his own good pleasure, of whatever may be a hindering cause in our own progress Zionward, but let us not assert that we may be branches in the Vine and at the same time be unholy, unsanctified and full of inbred sin. "If the root be holy so are the branches," says the word of inspiration, and who are we, that we should deny it? They tell us that these texts have reference to the purging from inbred sin by the second blessing, and that it was fulfilled in the case of the apostles on the day of Pentecost; but what says the Great Teacher immediately following the words of the text? "Already ye are clean because of the word which I have spoken unto you." Jno. 15:3. Revised Version. Again, in John 13:10, 11 Christ asserts that his disciples are clean, then by what authority can we set up the claim that they were not cleansed until Pentecost?

3. "Sanctify them through thy truth, thy word is truth." "And for their sakes I sanctify myself that they also might be sanctified through the truth." Jno. 17:17, 19. We cannot take the position that this part of Christ's prayer had reference to a special act of cleansing from inbred sin, without admitting that even Christ himself had been under the curse and had to be cleansed from inbred sin, for he says, "For their sakes I sanctify myself," etc. Would it not be more reasonable and consistent to conclude that he had reference to a setting apart, which is one meaning of the word sanctification? Where is the Christian so far advanced in the spiritual life as to realize no necessity of praying to the Father for a special setting apart, a dedication and a re-dedication to his divine service? The prayer of Paul for the Thessalonians (1 Thess. 5:23), "The very God of peace sanctify you

wholly," can very reasonably be understood in the same sense. It is quite clear that Christ's prayer does not refer to cleansing, and we have just as little reason to conclude that Paul's does. I repeat it, no Christian can be so far advanced in the divine life, that he cannot consistently offer a similar prayer in his own behalf or that of his brethren. I have even heard similar petitions in the daily prayers of those who claim sanctification as a blessing.

4. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand," etc. Rom. 5:1, 2. Verse 2 in the Revised Version reads as follows: "Through whom also we have had our access by faith into this grace wherein we stand" etc. The first part of the above text, they tell us, refers to the grace of justification and the second part to the grace of sanctification. Now, if this be the correct interpretation, then the expression, "we have had our access," in the Revised Version, would indicate that both Paul and the Romans were in the enjoyment of this second grace; and then they go on and tell us that Romans 12:1 is an exhortation to these same Roman brethren to seek said grace. Again in Rom. 6:2 Paul says, "How shall we that are dead to sin live any longer therein?" Now they tell us that the expression, "dead to sin," refers to the grace of sanctification by a second experience; and yet we are told that in chapter 12, verse 1, the Romans are exhorted to seek it. They cannot consistently use all these texts in defence of their theory, and Rom. 12:1 being the most plausible in their favor, let us look into that for a moment.

5. "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service." Rom. 12:1. What is it to present our bodies a living sacrifice unto God? Let the apostle answer: "Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God as those that are alive from the dead and your members as instruments of righteousness unto God." Rom. 6:13. "As ye have yielded your

members servants to uncleanness and to iniquity unto iniquity, even so now yield your members servants to righteousness unto holiness." 6: 19 "To do good and to communicate forget not, for with such sacrifices God is well pleased." Heb. 13: 16.

6. "Be perfect" 2 Cor. 13: 11. This precept they tell us, has reference to sanctification as a second grace. It cannot have reference to sanctification as a distinct experience, from the fact that Paul twice asserts that these same Corinthian brethren are sanctified. (See 1 Cor. 1: 2; 6: 11.) But says one, does not Paul say they are carnal? True, but by what authority can we conclude that they were yet under the curse of inbred sin? They were yet "babes in Christ," and like all young converts, were yet comparatively ignorant of the practical part of their holy religion, and the consequence was, they fell into error, that is, they became contentions and strove about things nonessential to salvation. In their ignorance they walked as carnally minded men, but Paul seeks to rebuke and correct them. The apostle John gives us a few definitions of Christian perfection, as for instance: "Whoso keepeth his word, in him verily is the love of God perfected." 1 Jno. 2: 5 "If we love one another, God dwelleth in us, and his love is perfected in us." 4: 12. Again, Paul to the Corinthians: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7: 1. These definitions show clearly that it is erroneous to suppose that the precept, "Be perfect," necessarily refers to cleansing from inbred sin. The latter quotation very clearly has reference to forbidden things from which we can by the grace of God "cleanse ourselves;" and by so doing we will be walking in the light, and the holiness, which was imparted unto us by the Father when he adopted us into his family, will thus be perfected in us.

7. "Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith." 1 Thess. 3: 10. The above comments can also be applied to this text. Not content with waiting until he might see their face, the apostle goes on to remind them of some things in which they seemed to be lacking in their faith. For instance, in the 4th chapter he expressly commands them to abstain from fornication, to study to be quiet, to do their own business, to work with their own hands, to walk honestly, to love one another, etc.

8. "That he might sanctify and cleanse it (the church) with the washing of water by the word." Eph. 5: 26. The Revised Version, which is the best authority, reads as follows: "That he might sanctify it, having cleansed it by the washing of water with the word." This makes it clear that sanctification here referred to

does not mean cleansing, and that the cleansing referred to is the new or spiritual birth according to Jno. 3: 5.

9. "For this is the will of God, even your sanctification, that ye should abstain from fornication." 2 Thess. 4: 3. This is also one of their favorite texts, but it so clearly refers to self sanctification that comments are unnecessary.

10. "If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified and meet for our master's use, and prepared unto every good work." 2 Tim. 2: 21. In the verses preceding this text the apostle refers to various things in which no Christian can consistently engage. If therefore we wish to be vessels unto honor, sanctified and meet for the Master's use, we must purge ourselves; that is, we must abstain from all forbidden things and practices, as far as in our power lieth. The Lord will help us and do for us what we cannot do for ourselves.

11. "Follow peace with all men, and holiness without which no man shall see the Lord." Heb. 12: 14. This is also one of their strongest texts, but they cannot take the position that this refers to a second blessing, without excluding from heaven all who die without having made this experience, even though they may have been born into the family of God by the new or spiritual birth. While extending an invitation to Christians to come forward and seek the second blessing, a minister once exclaimed in my hearing, having reference to the above text, "Holiness or hell!" thus making practically void the first experience, or the new birth, only as it is a necessary step towards the second. By reference to verse 16 it becomes plain and evident that this passage refers to practical holiness, or holy living. The references in the Oxford Bible refer us to Eph. 5: 5, where the same sin mentioned in verse 16 is also referred to, followed by the declaration that they which do such things have no inheritance in the kingdom of Christ and of God, thus corroborating the declaration in our text. Again, the word, holiness, in the above text, is in the Revised Version rendered, sanctification, thus, with its connections, agreeing in every particular with 1 Thess. 4: 3. "This is the will of God even your sanctification, that ye should abstain from fornication."

12. "But as he which has called you is holy, so be ye also holy in all manner of conversation; because it is written, Be ye holy, for I am holy." 1 Pet. 1: 15, 16. The Revised Version, the latest authority reads, "But like as he which called you is holy, be ye yourselves also holy in all manner of living," etc. This also corresponds with Luther's translation, and very clearly refers to the practical part of our holy religion.

Now I leave the consideration of this important subject to the candid reader for

his further consideration. Much more might have been said, but I hope and pray that sufficient may have been said to at least enable the reader, by a further consideration, to arrive at a proper and reasonable conclusion upon this much disputed subject, to which end may God give grace and wisdom. "If any man lack wisdom, let him ask of God," etc.

#### THE EVIL AND DECEIT OF WORLDLINESS.

Am I therefore become your enemy, because I tell you the truth?—Gal 4: 16.

Just before Paul puts this very important question to his Galatian brethren, he reminds them how gladly they received him at first, that they looked on him as an angel of God, even as Jesus. What a change must have come over those Galatians in a very short time, for he now says to them, "O foolish Galatians, who has bewitched you, that ye should not obey the truth?" Again he says, "I marvel that ye are so soon removed from him that called you into the grace of Christ, unto another gospel, which is not another; but there be some that trouble you, and pervert the gospel of Christ." A perverted gospel perverts the truth, seeks darkness, blinds the eye so that it looks upon truth in many ways as an evil rather than good, and when Satan once gains an entrance into the heart of a man by the door of perversion, that man soon, very soon, gets into a condition to love darkness and hate the light and truth which tells him of his evil doings. Had those Galatians remained in the first love that took hold on them at Paul's gospel preaching, they would not now have looked on him as an enemy.

Dear reader, I desire to go with you into a self-examination in regard to this true gospel of Christ. Are we willing to put on the whole armor of God? Are we willing to deny the comforts of house, home, acres, friends and family, if need be, for Christ's sake and the upholding of this gospel truth and purity? Do we with the eye of faith look up for deliverance to Him who is able to save when dark clouds come over us and the billows of the deep appear to roll over us? Or do we turn to the beggarly elements of the world and follow the traditions of men and the rudiments of the world? Are we lovers of the pure gospel, or do we countenance by precept and example a perverted gospel which Paul says is not a gospel, for there is only one pure gospel. Christ says, "Ye cannot serve God and mammon." Mammon is, as I understand it, riches. Do we in fair weather give our time and devotion to the needs and requirements of the gospel, or do we use it in laying up for ourselves treasures

upon earth? Do we love our neighbor as ourselves, or do we love our earthly treasures so much more that we go away sorrowfully with them rather than share them with the needs of our neighbors? Think we there is no virtue in the command, "Give to him that asketh, and from him that would borrow turn not thou away"? Is not that "charity which beareth all things" a gospel charity? Is not that command, "Love your enemies, and do good to them that hate you," a gospel command? Is not the promise of reward to him that giveth, if it only be a cup of cold water, to a needy one, a gospel promise? The hindrances and difficulties which came into Nehemiah's way while rebuilding the Jewish temple, were many, and perhaps of as many different kinds as imagination could devise or get into shape. At one time the cry of complaint came to him from one portion of the brotherhood against the other in regard to their temporal affairs. The one was, "Our houses and land is mortgaged, and usury is eating all our substance, so that we cannot redeem our houses and land from our brethren." This greatly grieved the prophet. He looked to the Lord for counsel, then called a public assembly of the people and declared to them that this usury business must be rooted up and done away with, and the holding of mortgages of one brother against the other also. The Mosaic law did not allow a prosperous brother to use interest, usury or rigor over his unfortunate or less prosperous brother. Can there be much difference between this Mosaic law and the gospel law which Paul says is all fulfilled in one word, "Love your neighbor as yourself"? Christ says, "I came not to destroy the law, but to fulfill it." So I conclude that the law of unselfish love is more fully established in the gospel than it had been in the Mosaic law.

The Mosaic law allowed the hatred of enemies, but the gospel law requires the love of enemies also.

I am glad to learn from what I read in the HERALD OF TRUTH and other sources that there is here and there more endeavor, work and labor put forth to overcome and stay the rushing tide of self-love, self interest, the seeking after worldly gain and honor, etc. I have heard apparently earnest professors reason that the rules upon which the apostles based their financial affairs were not good because it does not appear that they were adhered to for any length of time. But could there not be another reason given why their followers so soon get away from them? Would it be good reasoning to say Christ's way of sending out his twelve disciples to do mission and gospel work was not a good one because it did not remain in existence longer than it did? Would it not be better gospel reasoning to say that worldliness has re-

moved these old landmarks, than to say they were not put at the right place at first? There is one thing to which I wish to give a widow's mite before I close; it is to the resolution passed in the Kansas and Nebraska Conference in regard to a Home for destitute and needy children, and if I understand it also for homeless and aged ones. That the Lord would stir up and bring to the front willing workers in this direction along with the other workers for good, is my earnest prayer. Some years ago I feared the means to establish a Home could not be gotten, but I am more hopeful now. If Nehemiah had not begun rebuilding the Jewish temple before he could see a full supply of means, he would likely never got started. If the disciples had not gone on mission work before they were supplied with purse and scrip, they never would have got started at all, for they never had any. But of Judas it is said he carried the purse. All we need is the gospel truth growing in us.

JOHN BUCKWALTER.

Lancaster Co., Pa.

#### MUSIC IN SUNDAY SCHOOL.

(Conclusion.)

In considering the third part of the subject, How to sing, I may speak in a manner that you will feel as though I should apologize to our Chairman for spending any more time upon the subject of song in our Sunday-schools. But after all, in whatever we do, does not the result depend largely upon *how* we do it? I ask permission to say that the same rule holds good in singing. We do not know if Paul ever studied music under Gamaliel or any other professor of his time, but certain it is that he showed a very considerable knowledge of the subject; in fact he makes song and prayer of equal efficacy, and brings both under the same rule when he says, in speaking of the application of spiritual gifts, "I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also. Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say, Amen, at giving of thanks, seeing he understandeth not what thou sayest? For thou verily givest thanks well, but the other is not edified. Paul here brings out two thoughts which we should by all means note; first, we should so sing and pray that those who hear can *understand* what we say, and secondly, that we, in singing or in speaking, use such expression that the words will have a meaning. This instruction of Paul covers all the rules of correct and effective singing, just as the golden rule, "whatsoever then ye would that men should do to you do ye even so to them," covers all

the rules of Christian politeness and charity.

We should therefore urge the children to sing the words so they can be understood by those who hear, so that both those who sing and those who do not, may be edified. By paying proper attention to the pronunciation of the words and their meaning the whole school will naturally be led to lay more importance in the words than otherwise. The *soul* must be in the music,—in the theme of what is sung. To become profitable, music must be sung as intelligently as the words can be read. Every hymn used should be such that it will be pleasant and profitable to read as well as to sing. Hence the tune should be adapted to the sentiment of the hymn. Adaptation of tunes to words should always be sought. Speech is song. We try to speak intelligently by pronouncing the words so that others can understand them and by so emphasizing our words by expression and inflection that people can understand our thoughts. The same rule holds good in song, and it is only because one may not be accustomed to pay the same attention to this in song that we do in speech that we might think it odd to advance this theory.

This of course would require considerable instruction in singing, but I believe more attention should be paid to the art of singing than is generally done. However, mere mechanical instruction and mechanical singing alone is pernicious instead of beneficial, because then the words, the real, practical, part of music is too easily lost sight of. Study the meaning, the theme of both music and words and then express the meaning of the words by the music, and the meaning of the music by the words. It is a shameful mockery of music the way some of the choirs in many a fashionable church—and some that would like to be fashionable—sing. It is said that one Sunday, after the choir at Oberlin college had sung without distinctly pronouncing the words, President Finney in his prayer alluded to the choir as follows: "O Lord, we have sung an anthem to Thy praise, as we hope. Thou knowest the words, but we do not. We do pray Thee that those who lead us may open their mouths that we know what they say, that we may join in Thy praise. May they not sing simply to be heard of men, nor mock Thee and offend Thy people or defile the house of God by displaying themselves." There are several pungent hints in his prayer which even we in our congregational singing should notice. My subject is not on choir music, but I will say in passing that the abominations of the average choir and its music, and the general baneful effects upon the spiritual life of a congregation that is pestered with it are many, and I know whereof I speak. Choir music is worship by proxy, a sort of Sunday concert in the house of God. It robs the church of the privilege God



gives us of worshipping Him with one accord and with one voice. "Let *all* the people sing," says David, and he had as much use for singing as any one that we read of.

How much more precious many a hymn becomes to us if we know what circumstances and conditions called it into existence! How much suffering and anguish of soul surround many of our most beautiful hymns. How much gratitude to God for deliverance from danger called forth others. The Doxology is the sixth verse of a hymn composed by Thomas Ken, one of the seven bishops imprisoned by James I. of England for conscience' sake. He was a man remarkable for his piety, his generous benevolence, and yet great firmness in that which he thought to be the will of his Master. "One sweetly solemn thought" was written by Phoebe Carey and expresses the feelings and spiritual impulses of that gifted Christian lady. Of this beautiful hymn we have heard so much that it may not be out of place to repeat the story of the conversion of two men. One was young, the other was old. Far away from home, in a gambling den of a certain city in China they met at a table of cards. While the game proceeded the young man unconsciously hummed this hymn,—

"One sweetly solemn thought  
Comes to me o'er and o'er  
I'm nearer home to-day, to day  
Than e'er I was before."

Strangely agitated the old man asked where he had learned that hymn. The young man at first did not know what he had been singing, but, after studying a while he recollected that it was a hymn he had learned when as a boy he had attended Sunday-school in far off America, his dear old home. Thoughts of home and Sunday school and their hallowed associations, together with the wild and unsafe course they were now pursuing and their daily nearing to the brink of eternity filled their minds now, and, throwing down his cards the old man said: "It shall be my last game; I'm going to change my life by God's help; come, young man, there is nothing but iniquity here." At last accounts both men are now engaged earnestly in the work of their Master.

Almost everybody is acquainted with the history of that beautiful hymn "Jesus, Lover of my soul," by Charles Wesley, and there is hardly a child that will not love the hymn better for knowing something of the circumstances that called it into existence in the midst of great trial and trouble; and perhaps we too, will like that dying abandoned woman in a Chicago police station, when pressed down, and in the bitterness of sorrow feeling our need of Divine help, sing the hymn with especial emphasis on that part which applies to us, "Jesus, lover of my soul, Let me to thy bosom fly" etc. That is singing it with a meaning, and it is such sing-

ing that does us good. We should attach so much importance to whatever we sing that it will mean something to us all. Never allow meaningless, absentminded, mechanical or careless singing to become a custom or habit in school. It is almost fatal to the best interests of the school and should be constantly guarded against.

The hymn, "There is a happy land" is sung to a Hindoo melody. All the world combines to furnish us music.

"Jesus, I my cross have taken," was composed by Henry F. Lyte, a man who might have figured high among the aristocracy of England. But when he heard the preaching of the Word he sought Jesus, and although his enraged father assured him that he would deprive him of title property, rank and position if he persisted in his faith, Lyte meekly but firmly declared that he would rather suffer affliction with the people of God than enjoy the pleasures of sin for a season, and to be an humble minister of God was more to him than a long title and high rank in the world. Read his hymn and you will know his feelings.

Almost everybody knows under what peculiar circumstances that noble young lady, Charlotte Elliot, in 1834, wrote that touching poem, "Just as I am without one plea."

That beautiful hymn, "Blest be the tie that binds" was written by a poor young minister, John Fawcett, in 1772.

This excellent hymn has been in general use for over a hundred years. It has been called "the best poetical expression of the sentiment of the Christian brotherhood in the English language." At the age of sixteen he heard Mr. Whitfield preach, and under that sermon he was converted. He went into the ministry of the Baptist church, and with such zeal and far reaching sympathy as gave him blessed results.

After serving a little Yorkshire church for seven years he was called to an important church in London. He preached his farewell sermon, packed his goods in wagons and was ready to go. His loving people gathered about him, and "men, women and children clung around him and his family in perfect agony of soul." Greatly affected by these expressions of sorrow, Dr. Fawcett and his wife sat down on one of the packing-cases and wept bitterly.

Finally Mrs. Fawcett exclaimed: "O John, John, I cannot bear this! I know not how to go."

"Nor I, either," said the good man; "nor will we go. Unload the wagons and put everything in place where it was before."

The decision was hailed with tears of joy, and a letter of explanation was sent to London. He then took up again his Yorkshire work, though there was every inducement, pecuniary and otherwise, for him to go to London. That same night this beautiful hymn was composed by him,

Thus might we go from one hymn to another, but I hope what has been said will suffice to show that the quality of singing and the good that we may get from the hymns we sing can be greatly augmented by becoming more intimately acquainted with the hymn and the author, so that we may take the hymn to ourselves in the same spirit in which the author gave it.

Sunday-school music should never be of a lazy, slouchy, dragging kind that we hear sung by those who attach no thought, or meaning to the music or the words they sing. That kind of singing will, and has, spoiled, the very best hymns and tunes for many people, and a proper method and place to correct this evil is by a little intelligent teaching in Sunday-school.

An example of such singing might be given in that inspiring hymn, "Awake my soul in joyful lays." To sing it as some do I believe it lulls to sleep rather than awakens the soul, in fact, I question if it ever reaches the soul at all.

It does one's heart good though, to hear these hymns sung by our old fathers and mothers who have experienced the beauty and inspiration of the theme contained in both music and words, and unconsciously manifest it in their singing.

Whatever we sing in Sunday-school, let us sing it *right*. Let us learn the tune right and then be as earnest about the words as we are in our prayers, our conversation, or as the minister is about his sermon. If it is a hymn of praise, let the singing be joyful, animated, emphatic, and clear, let the words be pronounced well and proper expression be given. If the hymn is one of prayer let it be a real prayer and sung accordingly. Let us not try to make a jig out of a psalm or chant, nor a march out of every double measure, nor a waltz out of every piece of music that may be so unfortunate as to be set in triple measure.

It is thought by many, and the idea is creeping into some branches of the Methodist church that musical instruments are necessary in the proper worship of God in church and Sunday-school. Where proper attention is paid to singing in Sunday schools, no musical instrument yet invented will be able to improve the music, at least not in my estimation. An instrument in school soon makes the singing subservient to it. The singers become dependent upon it, and the good effect of singing is to a large extent lost. Let us then study more to make our singing profitable. Let us live in our songs, and the thought conveyed to us will be far sweeter to us and more soulful and inspiring to those who hear, than the accompaniment of the finest-toned instrument known to us. I have heard vocal celebrities twitter and warble and scream their "classical" productions into the ears of enraptured and spell bound audience; I have heard

strains and harmonies from the finest instruments made, and produced by the most celebrated artists the world in our day has seen, and it was one thing mainly which made it music worth listening to and part of it even delightful, and that was, they *studied the theme, the spirit, the very meaning even of the music*, and then, having mastered that they *literally lived in it* and used all their powers of mind and soul and voice to reproduce the theme in their music. Of course theirs is after all but artificial training, hence if we can in reality and with all sincerity enter into sympathy with the hymn sung, our singing in Sunday-school and church will be naturally soulful, inspiring and edifying, because we are following out the apostle Paul's suggestion to sing with the *spirit* and with the *understanding* also. That chorister who teaches his school simply to sing mechanically, without life, makes a sad failure of his work, so far as the highest and real object of his work is concerned. He builds the body, the form, of music, but leaves the soul, the life, the *power* out of it. Therefore I say it is as necessary for the *chorister* to be a Christian, with the highest attainable object of his part of the work at heart as it is for a *teacher* to be a Christian.

I have listened to the negroes of the South as they sang their wildly melodious plantation songs in which they tell us their hopes, their joys, their fears, their sorrows, and how their singing affects the heart of the listener! Why? Simply because they put their inmost feelings, impulses and convictions of the soul into music, and then, without any attempt at being artistic or classical, they at once appeal to the senses and the heart as few stage-trained performers do. They are simply *speaking in song*. Their singing comes from the heart, and goes to the heart. They enlist and capture our sympathies, and carry us down to their "fields of de cotton and de corn," to the "little old log cabins," to the "Swanee River," and in our mind's eye we see them there "Waiting for Massa Jesus," "Movin' along toward Canaan," "Rollin' through an unfriendly world."

And I have heard the sweet lullaby of a mother as she sang he darling to sleep. Ah! who of us has *not* heard that? And what an effect it had on the young mind, or the older mind for that matter, of one who has heard the mother speak forth the inmost thoughts and feelings of the soul in the hymn sung by the cradle of her darling child! The meaning of *that* song goes deep. Who is there that in logical words can express the effects it has upon us? A kind of unfathomable speech, which leads us to the edge of the infinite and divine, and lets us for a moment gaze into that! Then why not learn from this how to make our singing in Sunday-school worth more to us? Let us obtain through the eloquence of simple words

sung with proper spirit, some of that solace which earth has borrowed from heaven. There would be no Sunday-schools, or at least very dull and uninviting ones, were it not for the sweet songs so beautiful as well as instructive in sentiment, so charming in melody, that can be now heard in Sunday-schools of the whole civilized world.

A grand theme the poet struck when he wrote,—

"See the flag of Jesus o'er the earth unfurled;  
Sunday-schools are singing *all around* the world;

Sunday-schools in China, India, and Japan,  
Training souls for glory by the Gospel plan.

Little Indian diamonds, precious island pearls,  
Learning Bible lessons, happy boys and girls,  
Africa's gold dust, scattered 'neath the feet of wrong,

Rises up in brightness from the darkness long.

Sunday-schools are singing, France, and Spain,  
and Rome;

Hear their joyous music, songs of heaven and home!

Where the martyrs suffered holy seed is spread,—

Gather up these rubies dyed in life-blood red.

Sunday-schools in Chili, reaching down the coast,

Mexico is leading, gallant little host.

Glad Brazilian children praise to God shall sing,

Far off Patagonia answers, Christ is King.

Let the cross of Jesus, bear the Bible on,  
Soon the world will echo with its victory won.

See the flag of Jesus o'er the earth unfurled,  
Sunday-schools are singing *all around* the world."

A writer recently said, "I have a strong suspicion that there is more pure religious impulse, feeling and purpose in this present day to be communicated to the young by means of good hymns than by the ablest sermons and lectures. Some one has said, "Let me write the songs of the nation, and others may make its laws." Sentiment set to music is mightier than law. Music is more powerful than the sword. Its sweet persuasions are more powerful than all the authoritative thunder of threatening force. There is more truth and grace in many a hymn than many a sermon. Truth dwelling in beauty and wedded to harmony is the divinest inspiration of the human mind, the richest fruit of a refined heart, the brightest flower of a soul garden bathed in the sunshine of grace. Since music is at least one of the employments of angels, little wonder that it is so effectual to elevate and refine our nature here. If you cannot altogether teach truth into the minds and hearts of children, *sing* it into them. Take this shining shaft and gently pry open the door which closes to every other endeavor. What you may fail to do with authoritative doctrine, you may accomplish with entrancing melody. Teach the children to sing. Give them all the joy, all the solace, all the elevation, all the subtle penetrating instruction of our sweetest and best Sunday-school hymns, and there will be no lack of inter-

est or success. Nothing is more inspiring to the brother or sister who looks now and then over our church, or in fact over the whole field of religious activity, than to behold the vast army of workers among the young, equipped, as they are, with all the most effectual agencies for the instruction and salvation of children. It is the mightiest bulwark of Christian civilization. It is the surest guarantee of the rapid growth and perpetuity of our church. By all means let our Sunday-schools be the tenderest care of the church. Make them interesting, make them successful, and be earnest about every part of the work. And an approving conscience and a Savior's smile will be the *present* solace of the Sunday-school worker, and far off generations will arise and call him blessed.

In conclusion let me say that, after all, our ideal of music will be found only when we shall have crossed to the other side of Jordan into the beautiful land of the blest, but we should do all we can with music here and *never* prostitute it to unworthy uses. By so doing we will not require the help of an organ or cornet, or violin in our Sunday-schools, for the vocal music will be so much better and more effective than any attempt at mechanical help would merely spoil it.

And when we get over to the other side, Oh, what enraptured strains we will hear then! and with what spirit and energy and earnestness those Hallelujah Choruses will be rendered there! There we will hear no discord, no mechanical singing; there we will not sing merely to fill in the time; there among the blood washed throng one will not try to drown the other's voice, nor will the words be sung in a listless, meaningless way, but with all grandeur, all majesty, all heavenly power, and harmony, and with all the sweetness of the glorified throng we will sing with the millions of the redeemed, "Blessing, and honor, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." May we all be permitted to join *that* grand celestial Sunday-school chorus and help to sing the praises of God throughout all eternity.

#### WHERE THE FEATHERS COME FROM.

God made all the birds, and he feeds them and watches over them. And if God feeds the ravens and watches the sparrows, what must he think of girls and women who have thousands of birds killed to get feathers for their hats—and some of the savages *skin the birds alive* so the plumage will be more beautiful. We hope none of our readers will wear the plumage of poor slaughtered birds to adorn their persons.—H. L. Hastings, in *Little Christian*.



For the Herald of Truth.

## A FUNERAL DISCOURSE.

Preached in Zion Evangelical Church,  
Cass Co., Mo., Saturday, February 25,  
1893, before the departure of the  
family with the remains of Bro.  
Samuel Wenger for  
Virginia.

BY L. J. HEATWOLE.

For we must needs die, and are as  
water spilt upon the ground which  
cannot be gathered up again. Neither  
doth God respect any person.—2  
Samuel 14:14.

The occasion of our meeting being  
most peculiar to-day and the attending  
circumstances especially saddening it  
would seem needless to comment on this  
scripture, more than to state that the de-  
claration here made by this wise woman  
who represents herself as being a widow  
from Tekoah, is surely comprehensive  
enough within itself for us all to under-  
stand it at a glance.

The spectacle here before us, is to us  
as a people of to-day, an open verification  
of the melancholy truth that she uttered  
to King David as he sat in royalty upon  
his throne.

We are here put in mind of that mys-  
terious process which we call death and  
which appears so necessary for opening  
up to our minds the glories that lie above  
and beyond the present stage of action.

It simply remains then that once again  
has this thing so needful been demon-  
strated and made manifest among us. Once  
again, has the sanctity of a happy home  
been invaded by the fell destroyer and  
borne off a prize, and once again we re-  
peat, are we here in God's own house to  
become eye-witnesses to the unwelcome  
and uninviting scene of one of our fellow-  
mortals lying in the cold embrace of death.

We are all here not only to learn the  
old lesson of life and death over again but  
also to sympathize deeply and sincerely  
with these mourning friends who are this  
day bereft of much that was near and  
dear to them.

We feel constrained to say that there is  
perhaps nothing found in the whole econ-  
omy of human nature that is better cal-  
culated to unite us under one common  
brotherhood than that kindly sympathy  
that we extend to each other in the hour  
of distress and bereavement. For it is  
when actuated and prompted by these  
tender impulses that we offer the helping  
hand, and allow our tears to mingle with  
those who have good cause and reason to  
weep. It is this higher quality of human  
feeling that brings us to lay aside every  
possible form of aristocracy and pride,  
and where we all come to occupy that  
same broad and comprehensive level  
where all division walls both social and  
ecclesiastical are laid low, and where each

man looks upon his fellow as being here  
only to the same six feet of sod. The  
patriarch Job when philosophizing on this  
matter says: "It is there that the wicked  
cease from troubling, and there the weary  
are at rest." Ecclesiastes the Preacher,  
also says: "One event happeneth to them  
all." "All are of the dust and all turn to  
dust again."

Then it seems most befitting and  
proper that we from time to time be  
brought face to face with this the final  
issue of life, that we occasionally be called  
together irrespective of our religious or  
social conditions and take into considera-  
tion this one common destiny that awaits  
us all.

The same summons that has hurried  
away this our young brother in the prime  
of youth and early manhood will also  
come to each of us sooner or later. In  
this particular instance we see how diffi-  
cult and utterly impossible it is for the  
puny efforts of man to stay the hand of  
death, when once he has marked his  
victim. Here we have seen how every  
possible means was employed to hold in  
check the deadly fever that seized upon  
his vitals. How that he was attended with  
the most careful nursing and watching by  
a devoted mother, two brothers and  
sisters. How that the night vigil was  
regularly kept by the many generous-  
hearted and kindly disposed neighbors  
and friends and lastly, how all the medi-  
cal skill that could be summoned was  
brought to bear upon his case—one physi-  
cian in particular attending him with a  
constancy and devotedness that is seldom  
equalled or surpassed—that if it were pos-  
sible—the hand of the death angel should  
be stayed and the impending stroke  
averted. But notwithstanding all these  
extreme measures, the stroke came, the  
summons had to be obeyed, the golden  
bowl is broken, the silver cord is loosed,  
and our brother has gone to his long  
home. Ties that were being held most  
sacred and holy, have here been unhap-  
pily severed. The future prospects, the  
hope and consolation of a widowed  
mother are here rudely blasted. In vari-  
ous ways this unlooked for visitation is  
to the family, a bereavement that is doubly  
trying and painful, two brothers and  
three sisters now live in Virginia, another  
sister resides in Ohio, thus in this great  
affliction the immediate family is widely  
separated, and even to those who now sit  
by this bier there comes with the issues of  
this day another feature of separation.  
There is here not only a separation of the  
living from the dead but also a separation  
of the living from the living.

One brother with his family remains  
here. The other in company with the  
mother and sister will with the close of  
this service follow the remains on its long  
journey to far-off Virginia, where if the  
Lord wills and the transit be safely made,

this casket bearing the body will find its  
last resting place beneath the skies of the  
beautiful Shenandoah Valley by the side  
of a father that has gone before.

It may be thought unsuited to the present  
occasion to thus play upon the heart-  
strings of these bereaved ones. But we  
for one have felt that the attending cir-  
cumstances are such as to call forth the  
profoundest expression of sympathy.

There is great comfort to know that  
this dark picture here portrayed has also  
its bright side.

We are glad to tell these people to-day  
that he was one who had cast his lot with  
the people of God, that we have before us  
the example of a young man not yet 23  
years old, who had for a number of years  
already consecrated his life to the service  
of his Master, and even while passing  
through the crucible this mother's heart  
may feel a thrill of gladness in the thought  
that her loss is his eternal gain.

All the keen disappointment that these  
two brothers may feel to-day in having all  
their plans for the future frustrated, is  
balanced off with the happy thought that  
their brother was a Christian, and that all  
the promises of God's word are in his  
favor.

This sister who yet young in years and  
perhaps unused to these rough, uneven  
places in life, though her heart be pierced  
through with sorrow over the loss of a  
dear brother and former playmate, can  
after all rejoice in the thought that he has  
gone to a land where sorrow and sickness  
and separation are unknown,—where per-  
petual youth and the sunshine of God's  
love shall brighten his pathway through-  
out all eternity. Amen.

For the Herald of Truth.  
FOR THE SUNDAY SCHOOL  
CHILDREN.

(No. 24).

While we strive to educate the mind  
we dare not neglect to look after the wel-  
fare of the body, for the mind can only do  
its best when it is administered to by a  
sound body. Health and vigor of the  
body are the uncompromising demands  
of the mind for its fullest forces. While  
we remember that the body is the dwell-  
ing place of the soul, it must also be made  
its fitting companion. It may, with truth,  
be said, education is not complete until  
we have learned to care for the body as  
well as for the mind. We know we can-  
not attain to perfection in either, for  
weaknesses of the body and depressions  
of the mind will come, notwithstanding  
the best of care, but depressions may  
often be remedied by setting some disor-  
dered organ of the body aright.

The greatest need in watching over, or  
looking after the vigor of the body is to

see that it is not broken down, or de-  
prived from its natural and life sustaining  
forces. The body may be broken down  
in many ways; by exposure, by hard us-  
age, or great strains upon the different or-  
gans, by eating or drinking poisonous  
drugs and particularly by using distilled  
liquors, which rapidly pull down the vi-  
tal forces of the body, and greatly dis-  
turb and contract the intellect, so that in  
the race for a successful life, the person  
who habitually indulges therein, is fast  
falling back. The body may also be  
broken down by undue strains upon the  
mind, such as extreme emotions, fright,  
anger, deep anxiety, and overwrought  
passions; also habituated customs in the  
employment of the mind upon one line of  
thought of a narrow scope, as is shown,  
and induced by the reading, talking and  
thinking of the person. These are the  
parasites which prey upon the vital forces  
of the body and gradually and surely de-  
stroy life's destined enjoyments which a  
sound body alone can give.

Now, children of the Sunday-school,  
while you are learning the qualifications  
for a good and useful life, don't neglect  
the duties you owe to your body. Don't  
carry anything into practice that will in-  
jure your health, for if you do, you your-  
selves must suffer the penalty, and which  
may be very heavy. Do not put sinful  
indulgences, however bright their pleas-  
ure may bloom before you, in the balance  
to weigh against health. If we are given  
a sound mind and a sound body, we have  
the basis for a happy life; it remains then  
with us to conduct our lives so we attain  
to the greatest happiness; but oh! how  
many fail to reach this to its full measure,  
and mainly miss it through their own  
misdirected acts.

This article fills the number I had  
promised to write for you Sunday-school  
children, and published in the HERALD,  
being for one year, twenty-four articles,  
and now for the present would tender you  
my affectionate farewell.

UNCLE HENRY.

## SUNDAY SCHOOL LESSONS.

LESSON XIII.—MARCH 26.

QUARTERLY REVIEW.

*Golden Text.*—Thy word is a lamp unto  
my feet, and a light unto my path.—Psalm  
119:105.

DAILY READINGS.

M. Returning from Captivity. Ez. 1.  
T. Rebuilding the Temple. Ez. 3.  
W. Encouraging the people. Hag. 1-9.  
T. The Spirit of the Lord. Zech. 4:1-10.  
F. Nehemiah's prayer. Neh. 1.  
S. Reading the Law. Neh. 8:1-12.  
S. Keeping the Sabbath. Neh. 13:15-22.

## Review of Titles, Golden Texts, Etc.

LESSON.	TITLE.	GOLDEN TEXT.
I.	R. F. C.	The Lord thy God.
II.	R. the T.	They praised the L.
III.	E. the P.	Except the Lord.
IV.	J. t. H. P.	We have a great H.
V.	T. S. of t. L.	Not by might.
VI.	D. the T.	I was glad when
VII.	N's. Pr.	Lord, be thou my
VIII.	R. the W.	We made our Pr.
IX.	R. the L.	Open thou mine E.
X.	K. the S.	Remember the S.
XI.	E. B. the K.	Judge righteously.
XII.	Timely A.	And be not drunk.

TIME.	PLACE.	PRACTICAL LESSON.
B. C. 536	Bab. Jer.	God fulfills his Word.
B. C. 536	Judea.	To praise G. for his work.
B. C. 520	Jerusalem.	God will bring glory out of sorrow.
B. C. 520	Jerusalem.	Salvation is of God only.
B. C. 520	Jerusalem.	God's spirit the source of power.
B. C. 515	Jerusalem.	All must be dedicated to God.
B. C. 445	Shushan.	God keeps his promises faithfully.
B. C. 444	Jerusalem.	God answers prayer in spite of opposition.
B. C. 444	Jerusalem.	We should search the Word of God.
B. C. 430	Jerusalem.	The Sabbath should be rightly observed.
B. C. 475	Shushan.	God will deliver his people in afflictions.
B. C. 1000	Jerusalem.	To keep from darkness and gluttony.

NOTE.—In all the classes there should be  
learned by heart, and repeated (perhaps in  
concert), the titles, Golden Texts, leading  
dates, and main facts of the quarter's lessons.  
Drill till every scholar knows these things by  
heart.

**Historical View.**—The time in the world's  
history to which these lessons belong was  
the 6th and 5th centuries before Christ, from  
B. C. 536 to B. C. 428, a period of more than  
one hundred years. At that time the Persian  
Empire was supreme in the oriental world,  
extending from the Indus to the Nile, and  
from the Red Sea to the Caspian. Judea was  
a small province of Syria, but the Jews were  
permitted to manage their own affairs without  
much interference from the Persian govern-  
ment. During this epoch Rome rebelled  
against its kings and the republic was estab-  
lished. Athens also changed her government;  
Greece became involved in the great war with  
Persia and won the victories of Marathon and  
Salamis. While the events of some of these  
lessons were transacted Athens was in its  
glory under Pericles.

**Principal Persons.** Seven persons are prom-  
inently named in connection with these les-  
sons, and each person will supply one practi-  
cal lesson. 1st. Zerubbabel, the leader, an  
example of courage, in undertaking to found  
anew the Jewish state. 2d. Haggai, the prophet,  
an example of hopefulness, in encouraging  
others at a time of discouragement. 3d. Zech-  
ariah, the seer of visions, an example of spiri-  
tual insight in the knowledge of the divine will.  
4th. Nehemiah, the nobleman, an example of

patriotism, in love and self-denial for his far-  
distant land. 5th. Ezra the scribe, an ex-  
ample of devotion to the law and the cause of  
God. 6th. Mordecai, the Jew, an example of  
faith in God, shown by his message to the  
queen. 7th. Esther, the queen, an example of  
self sacrifice for the people of God.

**Practical Thoughts.** In the Golden Text,  
"Thy word is a lamp unto my feet and a light  
unto my path," we find the theme for a review  
of the practical thoughts in these lessons.

SECOND QUARTER.—FROM APRIL 2, to JUNE  
25, 1893.

LESSON I.—APRIL 2.

THE RESURRECTION OF CHRIST.—Matt.  
28:1-10.

EASTER LESSON.

*Golden Text.*—But now is Christ risen from  
the dead, and became the first fruits of them  
that slept.—1 Cor. 15:20.

*Time.*—Probably April 9th, A. D. 30.  
*Place.*—Joseph's garden near the walls of  
Jerusalem.

*Parallel Scriptures.*—Mark 16:1-8; Luke  
24:1-12; John 20:1-18.

**INTRODUCTION.**—Jesus' death and burial. Jesus  
was crucified probably on Friday, April 7, A.  
D. 30. Joseph of Arimathea asked permission  
of Pilate to care for the body of Jesus. Nicodemus  
aided him to take it from the cross and  
lay it in a new sepulchre belonging to Joseph.  
The women who had remained near the cross  
saw where the body was laid. They went to  
their homes to prepare spices and ointments  
for the completion of the embalming of the  
body, and then rested over the Sabbath.

**Evidences of his actual death.** (1) The Roman  
centurion assured Pilate of the death of Jesus  
(Mark 15:44, 45). (2) The soldiers pierced His  
body with a spear, and from the wounds  
flowed blood and water. (3) The stone against  
the door of the sepulchre was sealed, and a  
Roman guard was placed around the tomb,  
so that no one could take away the body. (4)  
His friends had no expectation of His rising as  
He did—they expecting Him to come in another  
way. (5) The tomb was a new one, so that it  
is clear that it was Christ's body that rose, and  
not another's.

**Ten Recorded appearances of the Risen Christ.**  
—(1) To Mary Magdalene, John 20:11-17; Mark  
16:9. (2) To the women who came to the  
sepulchre, Matt. 28:9, 10. (3) To Peter, Luke  
24:34; 1 Cor. 15:5. (4) To the disciples  
on the way to Emmaus, Luke 24:13-35; Mark  
16:12, 13. (5) To ten disciples and others, Luke  
24:36-49; Mark 16:1-4. John 20:19-23. These were all on the day  
He rose from the dead. (6) To the eleven,  
Thomas being present, John 20:26-29. (7) To seven  
disciples at the sea of Galilee, John 21:1-24. (8) To the eleven on a mountain in  
Galilee, Matt. 28:1-10. Th's may be the same  
as His appearance to five hundred at once, 1  
Cor. 15:6. (9) To James, the Lord's brother, 1  
Cor. 15:7. (10) At the time of his ascension,  
Luke 24:50, 51; Acts 1:6-9. Paul intimates  
that he knew of other times that Jesus ap-  
peared after His resurrection.

DAILY READINGS.

M. The Resurrection of Christ. Matt 28:1-10.  
T. Jesus appears to Mary John 20:11-18.  
W. Jesus' walk to Emmaus Luke 24:13-35.  
Th. Jesus appears to the Ten. Luke 24:36-49.  
F. Jesus at the Sea of Galilee. John 21:1-14.  
S. Jesus in Galilee. 1 Cor. 15:1-7.  
S. Fruits of the Resurrection. 1 Cor. 15:12-22.

## HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.  
J. S. COFFMAN, } ASST. EDITORS.  
A. B. KOLB, }

March 15, 1893.

Entered at the Post Office at Elkhart, as second class mail matter.

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THE HERALD OF TRUTH is one dollar per year.

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MENTONITE PUBLISHING CO. STOCK.—Parties desiring to invest in Mennonite Publishing Company stock can still be supplied. For further information write to the Company.

THE OATH, by which the soldiers of ancient Rome just entering the service attested their allegiance to the Emperor, was called "Sacrament" or "Sacramentum." After Constantine the Great professed Christianity about the year 320 and turned the larger part of the Christian church into a State church, and he and his sons compelled the heathen to accept Christianity and be baptized, baptism began to be looked upon as a similar sign of allegiance or "Sacramentum," in this that those who were baptized or rather upon whom baptism was forced, pledged themselves to be faithful to the Roman Emperor, his religion and his kingdom, thus making a "Sacramentum" out of the baptism of Christ, an excellent heathen "Sacramentum," and to this day the baptism and the communion of the bread and wine as observed in the Roman Catholic church has continued to be such a "Sacramentum," and they are not ashamed to call it by this name.

A TRACT FUND.—One of our correspondents from a little congregation in the West, along with his order for tracts, writes as follows: "We have started the work of organizing a tract fund here, so that we shall have money to buy tracts, and some one to see after distributing them. We have not completed the organization yet." We would be pleased to learn of many of our churches organizing in this way, or at least appointing some one to see that tracts are distributed where they are needed. Send for one dollar's worth of tracts, and see whether the Society will not give you the worth of your money. *Tract Editor.*

ORDINATION.—On the 9th of March, the first ordination of church officers in the Elkhart church took place. Since the organization of the church here it has been cared for by ministers and deacons who have moved here from other parts. The death of Bro. H. B. Brenneman had left this church without a deacon. While the church at Elkhart was sufficiently supplied with ministers, yet there is such a demand around us for ministerial help that the church thought proper to ordain a minister also. Bro. M. S. Steiner, formerly of Allen Co., Ohio, was chosen for the ministry by the united voice of the church. Four brethren were appointed for deacon, from which number Bro. Daniel H. Coffman, formerly of Va., was chosen by lot.

RANDOM JOTTINGS.—Under this title a veteran editor, in speaking of the proposed emigration of about 2,000 Waldenses from Europe to America, says: "The proposed immigration of the Waldenses from the Cottian Alps to North Carolina, is an interesting announcement from every point of view. They form the earliest body of mediæval dissenters that has come intact down to our time. Like the followers of Menno Simon, the disciples of Waldo were mostly cloth makers, and it is not unlikely the Waldenses will bring their industry to their new settlement in North Carolina just as the Mennonites brought theirs to Germantown. Indeed the early Mennonites were almost certainly Waldenses, their early teachings as well as their early occupations being identical."

LESSON HELPS FOR SECOND QUARTER.—To meet the ever-increasing demand for our Lesson Helps, we have printed an unusually large edition for the Second Quarter. The improvements in our Quarterlies seem to meet with universal approval, and upon the assurance of our many friends we offer our Lesson Helps as the best and largest Quarterlies for the price published in the country. On the inside of the back cover of our new Quarterly will be found a record blank which teachers will find especially useful, as it will enable them to keep a complete record of their class with but very little trouble. We are sure that this fact need but be known to be appreciated by our Sunday-school teachers everywhere. By keeping a record of his class, such as our new Quarterly makes provision for, each teacher knows at all times the standing of each pupil in his class, and also who are absent, and this will enable him to look more carefully after the tardy, negligent or irregular pupils. These many little things taken together help very much to improve the teacher's usefulness, hence we recommend the use by every teacher, of the blanks in the Quarterly.

Send your orders in early, so that we may be able to fill them and send them to you in good time. Sample copies will be mailed free on application to any address in the United States, Canada and Mexico. Prices are as follows:

1 copy one year	20 cts.
5 or more copies one year	12 cts.
5 or more copies three months	3 cts.

IS THE ACCUSATION JUST?—In the last five or six years we have occasionally published a sermon in the HERALD from some of our ministers. The idea with us has been that if these sermons were not edifying they had better not been preached in the first place; but if they were edifying when they were preached to a few hundred persons, they would also be edifying to the thousands of readers of the HERALD. These published sermons were not intended to take the place of sermons that are regularly preached to our congregations in various places, but rather an addition to them. Beside this there are many of our readers who are isolated from the church and seldom hear a sermon from one of our ministers. Many

have been the words of satisfaction and approval that have come to us from such; and many requests have been received that we publish an occasional sermon. But some of our dear brethren have not seen the matter in this light. Complaint has been made against the HERALD because of these sermons. Expressions like the following have been made: "I never read those sermons, I have no use for them." "I used to like the HERALD very well before they began to print sermons in it." "Those preachers must think they can preach wonderfully well, and want everybody to know it, so they print their sermons in the HERALD."

Should these expressions, and the opinions of our dear brethren be ignored and entirely disregarded? By no means. We, who have had our sermons published, and those who have read and enjoyed them should well consider our hearts, and deeply investigate our motives to see whether there was the least feeling of self or pride within us with regard to those sermons. It is not impossible that something may have been contained in the sermons themselves that was cause for arousing the suspicion of very conscientious and careful brethren. We are quite sure that we have heard sermons preached that were not entirely clear of self and self-importance. The same may crop out in a printed sermon.

But could the feeling of unworthiness, and the sense of imperfection and worthlessness on the part of the author of at least some of those sermons be fully understood, the mantle of charity would certainly hide deeply some of the suspicion that has manifested itself.

The reports from the churches, the news items and the work of the Sunday-schools, which have been so deeply interesting to many of our readers, have also been, we are sorry to say, an offence to some who are dear indeed to us. "I have," said one dear brother, "read the HERALD for many years with deep interest, but it has of later years become a perfect blow-horn, and I do not enjoy reading it as formerly." Such remarks as these we cannot afford to pass by lightly. The editors should consider whether they are not at fault in this matter. Fallible creatures we are, and blunders grave do we make. Our prayer should ever be, when we learn of such

opinions on the part of our dear brethren, that God would give us wisdom and grace to send out such truths in the HERALD as are edifying to the readers and tend to build up the church on that holy Scripture doctrine for which our forefathers died, and which we now profess to love.

The church news, etc., has from the time the HERALD was first published, found a place in the paper as far as obtainable, and the editors have always believed it was the right thing to give it a place in its columns. Years ago the church did not do as much work as at present, and not so many of our congregations read the HERALD as now, consequently there was not so much church news, etc., to report. These may be some reasons why we may appear to some as boasting of what the church is doing. But may God deliver us from boasting! We have more reason that our cheeks should be mantled with the blush of shame when we consider how little has been done, and how little is now being done, in comparison to our wealth and talent and other capacities as a church. May our dear brethren who do not approve of all that appears in the HERALD, pray for us that God may give us grace and wisdom to send out such matter in our church paper as shall be edifying to the whole body of true believers. C.

## CORRESPONDENCE.

FROM MAHONING CO., O.—Our hearts are filled with gratitude toward God for the rich blessings he has granted to his people in answer to their prayers in connection with their humble efforts to win souls to Christ. During a special effort in the fore part of the winter, a number of souls came out on the Lord's side; and on Feb. 20th Bro. C. B. Brenneman, of Elida, O., arrived here and labored with us one week, during which time he held a number of interesting meetings. We feel the Lord has been with us and blessed our efforts, since still others' hearts have been melted to penitence. There are here at present twenty-two souls who have resolved to renounce the kingdom of Satan and cast their lot with God's people, and we know there are still others under deep convictions. May our united prayers ascend unto the throne of grace in their behalf, that they may also yet become willing to yield to the wooings of the Holy Spirit, and by accepting Christ, create joy, not only on earth among the saints, but also in heaven among the angels. M.

FROM LOGAN AND CHAMPAIGNE COUNTIES, OHIO.—Showers of blessing received during the winter just drawing to a close.

In the latter half of December Bish. John F. Funk, from Elkhart, Ind., and Bish. John M. Shenk, from Elida, Ohio, were here for a few days pointing sinners to the Lamb of God that taketh away the sins of the world.

On the eve of their departure came Pre. Jos. H. Byler and Dea Enoch Zook, from Mifflin Co., Pa. Although Bro. Byler was sorely afflicted with a sore eye while here, yet their very earnest labors were highly appreciated by the brotherhood. We are sometimes made to wonder why now, but the poet comes to the rescue and says, "Meekly wait and murmur not."

Feb. 22 Bish. E. Mast and Pre. N. Sproll, from Howard Co., Ind., came here; they labored very earnestly in the several districts here, by preaching the Word in its purity and visiting the sick. Pre. Andrew Shenk, from Allen Co., Ohio, came here Feb. 25 and kindly assisted in the good work for several days. The result of these united efforts thus far is, ten dear young souls who have said by their actions, we will serve the Lord. We trust there are still others who will say, "We will go with you to our Father's house and receive salvation at his hands. How very thankful we should be that God still owns and blesses the efforts of his servants in behalf of the unconverted."

And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. COR.

For the Herald of Truth.

## MYSTERY.

TO SIMON HETRICH.

MY BELOVED FELLOW PILGRIM:—You refer to a letter that was recently published in the HERALD OF TRUTH. I have not the slightest recollection to whom I wrote it, or its caption or subject. How it found its way into those columns I cannot say. No matter, only so that someone was refreshed and edified by it. My mission is the pen. Being an invalid since 1853 and being intellectually and spiritually inclined, my physical infirmities and seclusion were God's opportunity for training me to a silent ministry for the edification of others. In this way I have occupied, prolonged and elevated my life. Out of our impossibilities and disadvantages and helplessness, issue the grandest evolutions of character and peace and usefulness.—1 Cor. 1:23, 29.

You want comfort. Who does not? It is a universal want, has a common source, and a common character. What you need in Kansas, I need in Pennsylv-

vanity. Human nature is the same in all latitudes and longitudes; and when God Himself became man, he touched every human element and met every human want. To administer comfort is God's supreme function. The Parable comes last in the Divine Dispensations, so that all possible provision may be made for His perfect administration. God became Incarnate, and in 'the Man Christ Jesus' dwells after the fullness of the Godhead bodily. And out of the infinite divine-human resources the Holy Spirit draws all His means of converting sinners and of perfecting and comforting saints—I Tim. 3:16. Col. 2:9. John 14:16, 17, and 16:13, 14. Surely we are authorized to accept 2 Tim. 3:17 and Heb. 13:21, in all their literal and manifold implications. To sense this seems utter fanaticism. But "we walk by faith and not by sight." Diverging our gaze from an all-wise and Omnipotent Helper, we are ready to say with the afflicted, bereaved Patriarch, "All these things are against me,"—Gen. 42:36. But looking steadfastly unto Jesus, seeing and knowing nothing but Him, our song of unbelief is changed into Rom. 8:28 and Philpp. 4:13. "Behold, GOD IS MY SALVATION; I will trust, and not be afraid: for the LORD JEHOVAH IS MY STRENGTH and my song,"—Isa. 12:2. "Strong in the LORD, and in the power of His might," Eph. 6:10. Read a hundred times multiplied by a hundred, Col. 1:11. Every word pulsates with Divinity. In Christ GOD was PRESENT.—John 14:10, 11. In the Comforter Christ is present.—John 14:18. "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me,"—Rev. 3:20. John had no doubt of this fellowship. 1 John 1:3. The same blessed communion is ours. The prayer of John 17:21, 23, is for every soul that ever did or ever will believe on the God-man Redeemer. See verse 20.

That you need comfort is patent enough. Providence seems to have cut into your very marrow, and laid a live coal on every nerve. Like Job, you have lost all your children and your heart seems withered under the scorching devastating fury of death. John 11:25, 26, is for you. Take that utterance of mystery fresh from the lips of Jesus. Ask no questions as to the *why* and the *how*. Join in with the upper-realm anthem recorded in Rev. 19:6. Faith is full of confidence and joy where reason and sense are dumb and blind. When self says "never," Christ interposes His startling, authoritative "if." John 13:8. The "heaviness," and the "manifest temptations," and the "greatly rejoice," go hard in hand. 1 Pet. 1:6. No solution possible to the finite mind in this stage of probation. God knows. His omniscience and love and omnipotence are our security. He asks perfect trust and perfect

consecration. His veracity is pledged for the rest. Live and preach only for Him. No matter when or where you minister, let Christ be your text and theme. He is Alpha and Omega. He is in every line of Holy Scripture, and the Holy Spirit is the Interpreter. Grieve Him not by interrogations as to the goodness and wisdom of God's dealings with you. If you are sorely disciplined by the results of your own ignorance and errors, count this also into the mystery of Providence. We are shallow and short sighted and marvelously selfish. God must use our mistakes to cure our self-seeking and unbelief. Therefore we should "not think it strange" if "fiery trials" spring up in us and around us to mould us for the "far more exceeding and eternal weight of glory." 1 Pet. 1:7, and 4:12, 13, and 2 Cor. 3:17. There is a grand optimism in John 13:7. Oh, to "walk even as HE also walked." 1 John 2:6. "Hereunto were you called," to "follow His steps." 1 Pet. 2:21. To live in the altitude of 2 Cor. 12:8, 10, is "the high calling" of us all. The secret is in Heb. 12:2.

Thanks for the stamps you enclosed. They are God-sends. I use thousands, and look to God for every stamp I need. I am writing for Jesus, "I magnify mine office." So long as "I hear a voice from Heaven saying unto me, write," I feel at liberty to rest on Phil. 4:19, for all the facilities of my mission. See Rev. 14:13. Go to work afresh, beloved, and let nothing seem too insignificant in which to glorify God. Every thought, every breath, every word, every step, every act, all from, in and for Jesus. 1 Cor. 10:31, Col. 3:17. C. H. BALSBAUGH.  
Union Deposit, Pa.

For the Herald of Truth.  
RESPECT OF PERSON.

"My brethren, have not the faith of Our Lord Jesus Christ the Lord of Glory with 'respect of persons.'"—Jas. 2:1.

What an insight the apostle must have had of the future, and of what would come to pass, Moses saw into the future from Egypt, (Heb. 11:23, 29.) They had more light than many of our professing Christians have in our day. Why? Because they were in close communion and fellowship with God and found grace in His sight; for the secret of the Lord is with them that love and fear Him.

It has come to that of which the Apostle James wrote, i.e. having "respect of persons." It is true some are more nearly perfect, and have more grace and are more earnest and sincere in that one most needful thing, namely to serve God and to try to lead others to the Savior. I do not think the apostle meant that we could

not love them more than the cold professors and lukewarm Christians; but I have noticed so often in our day that a rich member of a church carries more respect and his word goes further than that of his poorer brother, although, the poor one may have more grace and wisdom of God, and it is often quite forgotten what the apostle wrote, "Hearken my brethren, hath not God chosen the poor of this world rich in faith?" But ye have despised the poor. If Paul found it needful in his days to write about these things (although he wrote it also for all coming generations) it is also written and needful of us, and we will do well to study God's Word, and ask God to let His light shine in what we read. Let us pray for wisdom and understanding, and grace to obey and follow its teachings.

I have noticed that there is too much of this respecting of persons in our evangelical churches to day, and are not like the first church, "of one heart and one mind," and the bond of love does not bind the members so closely as it did in the days of the apostles.

If a question comes up between brethren and members of the same church, the poor are often compelled to take the back seat and take all the blame. Is this right? Ah! it shows that the churches are growing into the condition in which Christ found the people when he came upon earth. More pains are taken to building grand church edifices and have highly educated, classical "smart" preachers. I wonder what Jesus would say of a great many of the fine churches and their occupants? I notice too that the finer the buildings and the smarter the preachers, the more careless and lukewarm the people are. Oh, this outside adorning and forgetting the heart, is what was the trouble among the most religious class of people (the Scribes and Pharisees,) when Jesus came here among men.

While I was staying in Chicago I heard a minister say, "It seems to me in our day there is more joy or rejoicing over one rich man that joins the church than over ninety and nine sinners that are repenting, and are being converted." Why is it so? Because there is so much of this "respect of persons." The rich member, is a paying member, for the popular churches are very expensive, while the poor one is or may not be able to give much, and is only a praying member. But I think we find in the Bible that all humanity must go the same way. There is only one way to heaven for the rich and the poor, and that is to be converted to God. "Except ye repent ye shall all likewise perish."

All of us have a work to do, "something for each of us now to do." It is said to all, "Grow in grace and in the knowledge of our Lord and Savior Jesus Christ." The rich have more, to give an account of on that day than the poor;

for we must one day give account for everything we have and are. If used in the right way, the rich can do a great deal of good with their money, which the poor can not. Let us remember that it is more blessed to give than receive. But Jesus said himself, "The poor ye have with you always," and, "God loveth a cheerful giver." To the poor Paul writes 1 Tim. 6:6, 8, "Godliness with contentment is great gain," and, "having food and raiment let us be therewith content."

The Christian men in business or all who think of going into business the tract by H. F. Sayles would be good for us all. Let us all remember that 'of a truth God is no respecter of persons.'—Acts 10:34. E. K. B.

BUSINESS—ITS TEMPTATIONS  
AND ITS DANGERS.

Robert Burdette has given some advice to boys that may well be taken by business men of to day. He says, "Get away from the crowd a little, stand to one side and let the world run by while you get acquainted with yourself, and see what kind of a fellow you are. Ask yourself if you are really the manner of man people say you are. Find out if you are honest, if you tell the square perfect truth in business, if your life is as good and upright at 11 o'clock at night, as it is at noon."

We hear a good deal to day about hustlers and rushers in business life, men who are making money, building up large trade, and gaining fortunes. Among these there are a good many Christian men. Will it not be wise for them to "step aside" as Burdette has said, and have a private interview with themselves, and see if they are running their business on Christian principles, and according to "the book?"

I. God's warning. It seems as if God, knowing the love that men would beget for money, has given them warning again and again. "But they that will be rich, fall into temptation and snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition" 1 Tim. 6:9. "For the love of money is the root of all evil; which while some coveted after, they have erred from the faith and have pierced themselves through with many sorrows." 1 Tim. 6:10.

It is said by some that a Christian man can not carry on business and make money. We believe this to be false; but there are Christian business men that believe they are justified in adopting many of the worldly methods which are very questionable, if not positively dishonest, and when expostulated with, say, "Oh, 'business is business,' and it must be overlooked. It is one of the 'tricks of the trade.' How much dishonesty passes under this head!

We say "passes." It is winked at, but it will ultimately bring its punishment.

There is a story told that in olden times when church bells were not so common as now, a monk of St. Gaul, France, made a bell with such a sweet and solemn tone that it charmed every listener. The Emperor Charlemagne sent to the monk a quantity of silver, with which to make a second bell, thinking that the finer metal would make a bell with still sweeter tone.

When the monk saw the silver he began to wish that he might keep some for himself; and thinking that no one would know the difference, he made the bell of inferior metal and tried to pass it for silver; but when hanging the bell, he met with an accident and was killed. His fraud was discovered, and the people thought he had been justly punished. How much cheating of just this character is practiced to day in business. And just as sure as the bell maker came to a sudden end, so will men be punished by God, who sees the fraud, though man may not see it. "For it is written, *vengeance is mine, I will repay*, saith the Lord." Rom. 12:19. "Be sure your sin will find you out." Num. 32:23.

What was Naboth's vineyard worth to Ahab? (Read 1 Kings 21:1-19.) What was the treasure for which Naaman was deceived, and about which Gehazi the servant of Elisha lied, worth to him? (Read 2 Kings 5:9-27.) What was the profit of the thirty pieces of silver to Judas? (Read Matt. 27:1-5.) What did Ananias and Sapphira gain by the utterance of a falsehood to Peter? (Read Acts 5:1-10.) And what fruit have a multitude of others had in treasures wrongfully acquired?

They have had sorrow, remorse, self accusation, and sometimes an awful death. "He that loveth silver shall not be satisfied with silver; nor he that loveth abundance, with increase." Eccl. 5:10.

How true it is, that those who live only to make money, and strive to get rich, are not satisfied when they have gotten riches. "Abderaham III., the Moorish ruler of Cordova, in the ninth century, was one of the most accomplished monarchs of his time, and a man of great wealth. Three miles from Cordova he built a grand palace and gardens, their construction occupying twenty-five years, and costing fifteen millions of dollars, at a time when labor was very cheap.

And yet when he had exhausted all of his resources for pleasure, there was found in his closet after his death, a document which read as follows:

"I have reigned about fifty years. Riches and honor, power and pleasure, have waited on my call. In this situation I have diligently numbered the days of pure and genuine happiness which have fallen to my lot. They amount to fourteen.

II. God's question. There is a question God has put to every man who is thinking more of making money, than anything else in this world. It comes to him as many a financial question. "For what shall it profit a man if he gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" Mark 8:36, 37. This is, with what can a man buy back his soul, after having lost it in his effort to gain the whole world.

There are a great many young men who think that making money constitutes true success, but this is a mistake. Some men who have accumulated great fortunes, have admitted this. Some years ago one of our New York merchants lay dying. He had begun life as a boot black, and had risen in business circles until at the close of his death he was worth eight million dollars; but on his death bed as he took a retrospective view of his life, he exclaimed, "My life has been a failure." Why did he think his life had been a failure? he had made a fortune? yes, but he had neglected his soul, and as he came face to face with death, he realized that to live meant something more to man than making money. "And he said unto them, Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." Luke 12:15.

We like to see a man earnest in business, and faithful in opportunities and capital. We believe that God desires man to be enthusiastic, but let it be along the right line, and as if God was the employer and we the employees.

Let us be as enthusiastic in Christian work as in business, and carry the two together. F. Von Schlumbach tells of once visiting a friend where he met a man of this stamp. He says, "I went into a place in St. Louis too see a friend. While there a commercial traveler came in and said, 'I want to sell you some goods.' 'Get out,' said the proprietor. 'I don't want to see your samples.' 'But you must,' said the man. 'I won't get out,' and he began to unpack. The man became interested and so did I. He showed him a fine lot of goods, and sold the man seven hundred dollars worth. Well, thought I, that fellow is smart. When he had sold the bill, he said to the merchant, 'Now I have one more thing I wish to show you; the best thing I've got; and he began to go deeper into his cases and I began to wonder what he could mean; better than gold, diamonds and pearls? and I got up closer, and the merchant did too.

The "drummer," took out a little case and opened it and there was a *Bagster Bible*, and as he turned the leaves, said, 'This is the pearl of great price. This is better than all earthly possession. It is God's word. Sir, are you a Christian?' This man had enthusiasm, both in business and in Christian life.



III. *God's desire* in regard to man's life and labor. "*Lay not up for yourself treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also.*" Matt. 6:19-21.

If God has given you power to acquire wealth, recognize the fact that the power is given you by Him. "But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth." Deut. 8:18.

Then after recognizing this fact use your power, not simply to see how much you can make for your own aggrandizement, but for *His honor and glory*. And guard against allowing your heart to be set on them. "If riches increase set not your heart upon them." Psal. 62:10.

Why? Notice why. "He that trusteth in his riches shall fall." Prov. 11:28. "For riches certainly make themselves wings; they fly away as an eagle toward heaven." Prov. 23:5.

Gain all you can *honestly*, but do not cheat; or steal, thinking to gain the more by so doing; you will fail in the saving of your soul, and in the laying up of treasure in heaven.

Some time ago a man rose in a meeting to speak. The subject of the evening was, "What must I do to be saved." The man was noted for his crookedness in business. As he arose he repeated the words in a slow and solemn tone, "What must I do to be saved," and then stopped, whereupon a voice in clear and distinct tones, replied, "Go and pay John Williams for that yoke of oxen."

While we are saved *alone* by faith in Christ, *before God*, it is true that *before the world*, we are saved by our *works*, and a man's *profession* becomes a "dead letter" in the eyes of the world, if by his *life he fails to show his faith*.

A great many, before they can be saved, or guide others to the Savior, must go and pay some man the money they honestly owe. And there is nothing that will go farther to prove that a man is in earnest than such an act.

Two infidels lived together for several years as neighbors in New England. At last one of them heard the Gospel and became a Christian. Soon after the converted man went to the house of his infidel neighbor, and said, "I have come to talk to you; I have been converted."

"Yes so I have heard," said the skeptic; "I thought you a more sensible man."

"Well," said the Christian, "I have a duty to do to you, and I want you to hear me."

"I have four sheep in my flock that belong to you. They came into my fold six years ago. They had your mark on them, but I changed it and put mine on them.

You tried to find them, but failed. They are in my field with their increase, and now I have come to settle the matter. I have lain awake nights over my sin, and I want to get rid of my burden. I am at your option, I will do what you say. I have a good farm and money on interest, and you can have all you ask, or if it is a few years in states-prison, I will suffer that, only say the word." The infidel was amazed. He began to tremble, and said, "If you have the sheep, keep them, if you will only go away; a man that will come to me as you have, must have something that I do not understand. Keep the sheep."

"No," said the Christian, "I must settle this matter and pay for them. What shall it be?" "Well," said the infidel, if you must pay for them, give me what they were worth when they got into your field, and six per cent interest, and let me alone." The Christian counted out the amount including the interest, then doubled it then laid down as much more beside it and went his way, leaving a load on the neighbors' heart, almost as heavy as that which he himself had borne. The effect was wonderful, and the infidel was brought to believe in the power of the gospel. "A good name is rather to be chosen than great riches, and loving favour than silver and gold. The rich and the poor meet together; the Lord is the maker of them all." Prov. 22:1-2.

H. F. SAYLES.

For the Herald of Truth.

#### AN ADMONITION.

Without God's assisting grace we can do nothing that is pleasing in His sight, hence, friend, it behooves us to be careful that we do not crucify the Son of God afresh and put Him to open shame.

We all want Jesus when we leave this world. If we live for Him here He has promised to go with us through the valley and shadow of death.

My unconverted friend, where are you going? Is Jesus with you? There is still a promise for you on one condition, You can come to Jesus. He is pleading for you. The promise is that if you come to Jesus He will not cast you out. The enjoyments of sin are all vain. Think of eternity and your past life. If death should meet you where would you stand? Come to Jesus before it is too late. He will take away your sins and the fear of death. O praise the Lord for it, when Jesus makes us free we are free indeed.

Let us who are young in the service of the Master, stand firmly and boldly for Him wherever we are. The Bible plainly teaches us that we cannot serve two masters. We can love but one; the other one we hate. Let us stand for the right and Jesus will help us. Remember your weak sister at the throne of grace.

Smithville, Ohio. JEMIMA HOOLEY.

#### TRACT FUND.

Contributions received during the month of February:

A sister, (Pa.), \$1.00; Chapel church, Hancock Co., Ohio, \$7.57; Young People's Meeting, Elkhart, \$8.15; E. A. Brunk, 30 cents; Allensville, (Pa.), \$1.00; Joel B. Bower, \$1.00; J. G. Eshleman, 50 cents; E. H. 10 cents.

Gratefully acknowledged  
G. L. BENDER, Treas.

#### MISSION FUND.

Contributions received during the month of February:

Stonerville church, Fayette Co., Pa., \$18.00; A sister, (Pa.), \$3.00; Emma Zook, \$2.00; Samuel Shearer, \$5.00; Daniel Shuck, \$1.00; John J. Licht, \$1.00; Isaac L. Lehman, \$7.00; Isaac King, 50 cents; Noah Gerber, \$1.00; A sister, 30 cents.

Gratefully acknowledged,  
G. L. BENDER, Treas.

#### ITEMS.

THE TOTAL LOSS from floods in South Australia as was recently reported in the *HEARLD*, is now estimated at fully \$15,000,000.

DURING the night of the 21st of February eleven inches of snow fell in Eastern Penna. The wind accompanying the snowfall caused a general blockade of roads and railways.

THE FIGHT for Sunday opening of the World's Fair appears to have nearly ended, and the gates, in conformance with the edict of Congress, will remain closed. Greed was the main factor in advocating an open Sunday.

A BILL has passed the Alabama House which prohibits the sale or giving away, or otherwise of disposing of cigarettes, cigarette tobacco, or cigarette paper in that State, subject to a fine and imprisonment. The bill also prohibits the smoking of a cigarette in any public place.

THE SUNDAY-SCHOOL of Bethany Church, Philadelphia, has a total membership, including scholars, teachers and officers of 3,071. There are 100 classes, and the average attendance for the past year was 2,257 aside from visitors. Of these were an average of 288, making the total 2,555.

In view of the fact that on Feb. 13th the Governor-General of Canada issued an order revoking the discriminating tolls on food products through the Welland Canal for the season of 1893, President Harrison, on February 22d, issued a proclamation revoking the tolls of twenty cents per ton levied on Canadian vessels and cargoes in the Sault Ste. Marie Canal.

THE CATHOLIC legate Satolli has received the Papal document establishing a permanent Apostolic delegation in the United States. It is announced that as soon as the spring opens the papal delegate will start on an extended tour through the United States. He will visit the bishops and their dioceses, in order to become more familiar with the Church in this country.

ALEXANDER R. WEBB, formerly United States Consul at Manila, and a native of this country, has returned from the East a convert to the faith of Islam, and he proposes, with others, to preach and write the doctrines of Mahomet in New York, in order to tear down the prejudices which exist here in regard to that religion. A weekly newspaper and a free library are included in his plans.

GENERAL BEAUREGARD, the well known leader of the Confederate army in the late civil war, died in New Orleans, LA. on the 27th of February. He was a capable man, but his talents unfortunately were turned into wrong channels. After the close of the civil war he became President of the infamous Louisiana Lottery, which position he held until the Government suppressed the Lottery Company.

ELIZA AGNEW, studying geography at school at eight years of age, resolved that when she "grew up" she would be a missionary, and at thirty years of age went to Ceylon, took charge of the boarding-school, and for forty-three years, during which she never visited her native land, exerted her influence on the women of that country, and had under her training more than a thousand girls, teaching the children and grandchildren of her first pupils, not one pupil taking the entire course coming out of the school without being a Christian. When she died they called her the "mother of a thousand daughters."

THE SAD LOT OF WOMEN IN INDIA.—The sad lot of women in India should awaken the sympathies and efforts of all generous souls. Mr. Wright, of Tirumangalam, in the Madura Mission, in a recent letter speaks of hearing while in his house, a piteous cry outside. On asking his teacher what it could be, the *munshi* answered: "Oh, that is probably some man beating his wife." On going to the gate Mr. Wright saw lying in the street a woman with scanty clothing and disheveled hair; her husband stood by her with his cudgel, a stick about two feet long of hard wood with a metal ring on each end. Two brothers of the woman were there also, and she was crying out: "I don't want to go with this man; he beats me and is cruel to me!" They had been married about three months and the young woman was in her teens. Her brothers and relatives abused her, refusing her

food and shelter, since according to Hindu customs a woman must submit to any cruelty and indignity from her husband. And there is no remedy for such woes in Hinduism; only the Gospel of Christ can bring deliverance from such barbarities.—*The Missionary Herald*.

#### THE WALDENSIAN EMIGRATION TO NORTH CAROLINA.

One of the most interesting news items of the day is the dispatch from Paris announcing that the Waldenses of the Italian Alps have resolved to send two delegates to North Carolina with the object of investigating and reporting upon the advisability of the sect's emigrating to this country in a body. If the report is favorable it is said that 2,000 Waldenses will come to America in the spring. In 1890 the Waldenses had in Italy forty-four churches and fifty eight pastors.

If this important movement takes place the United States will gain a body of settlers closely resembling the German religious sects which came to Pennsylvania in the last century. The origin of the Mennonites, Dunkards, Friends, and other people who persisted in their plain dress, in their refusal to bear arms and to take oaths, has been traced by competent authorities to the Waldenses, a sect which centuries before the times of LUTHER, ZWINGLI and CALVIN had given the Gospel to the people, and had endeavored in their daily lives to carry out the apostolic ideal. Some writers say that the Waldenses had preserved in their mountain fastnesses the purity of the church from the earliest times. However this may be, as the forerunner of all the present Protestant sects, the upholders of the Divine truth as taught in its simplicity in the Scriptures, and as leaders of lives of chastity, sobriety, truthfulness and industry, the Waldensian sect is perhaps the most interesting, romantic and picturesque of any to be found in the Christian world.—It was of the Waldenses that Milton sang:

Avenge, O Lord, Thy slaughtered Saints,  
Whose bones  
Lie scattered on the Alpine mountains cold;  
Even them who kept Thy truth so pure of old  
When all our fathers worshipped stocks and stones.

Forget not: in Thy book record their groans  
Who were Thy sheep, and in their ancient fold  
Slain by the bloody Piedmontese that rolled  
Mother with infant down the rocks. Their

moans  
The vales redoubled to the hills, and they  
To Heaven. Their martyred blood and ashes  
sow  
O'er all the Italian fields, where still doth  
sway

The triple tyrant: that from these may grow  
A hundredfold, who having learn'd Thy way  
Early may fly the Babylonian woe.

Clipping sent by Jno. F. Hershey.

#### Married.

SHANTZ-LOUCKS.—On the 19th of February, 1893, at the residence of the bride's parents, near Wakarusa, Elkhart Co., Ind., by Bish. Peter Y. Lehman, Ezra Shantz, of Waterloo Co., Ont., and Anna Loucks, of Elkhart Co., Ind.

LEHMAN-GARBER.—On the 21st of February, 1893, at the residence of the bride's parents, in Clinton Twp., Elkhart Co., Ind., by Bish. J. F. Funk, Noah A. Lehman, of Nappanee, and Anna Garber, all of Elkhart Co., Ind. May God's richest blessings follow these dear young people through life and prosper them in all their ways.

ZOOK-KURTZ.—On the 1st of January, 1893, by Bish. Benjamin Stoltzfus, Gideon Zook, of near Bird-in-Hand, and Annie Kurtz, of Morgantown, Pa.

LANTZ-PETERSHEIM.—On the 5th of January, 1893, by Bish. Gideon Stoltzfus, Isaac Lantz, of Kausas, and Rachel Petersheim, of Salisburg Twp., Lancaster Co., Pa.

FISHER-LAPP.—On the 5th of January, 1893, by Bish. Eli Zook, John Fisher, of Ronks, and Fannie Lapp, of Irishtown, Pa.

SMOKER-BEILER.—On the 10th of January, 1893, by Bish. Henry Stoltzfus, Eli Smoker, of Mascot, and Susan Beiler, of Mechanicsburg, Pa.

FISHER-SMOKER.—Jan. 12, 1893, by Bish. Chr. King, Enos Fisher, of Ronks, and Sarah Smoker, of Intercourse, Pa.

PETERSHEIM-UMBLE.—On the 17th of January, 1893, by Bish. Benjamin Stoltzfus, Isaac Petersheim, of New Holland, and Susan Uumble, of Salisburg Twp., Lancaster Co., Pa.

RHOAD-BECK.—On the 15th of December, 1892, by Bish. Henry Stoltzfus, Jacob Rhoad, formerly of Canada, and Lizz e Beck, of Mechanicsburg, Pa.

STOLTZFUS LAPP.—On the 20th of December, 1892, by Bish. Christian King, Jacob Stoltzfus, of Bird-in-hand, and Rebecca Lapp, of Mascot, Pa.

FISHER-STOLTZFUS.—On the 20th of December, 1892, by Bish. Benjamin Stoltzfus, Christian Fisher, of Ronks, and Rachel Stoltzfus, of Morgantown, Pa.

FISHER KAUFFMAN.—On the 22d of December, 1892, by Bish. Christian King, Benuei Fisher and Seville Kauffman, both of Leacock Twp., Lancaster Co., Pa.

BEILER-BLANK.—On the 22d of December, 1892, by Bish. Benjamin Stoltzfus, Daniel Beiler, of Centerville, and Malinda Blank, of New Holland, Pa.

STOLTZFUS-STOLTZFUS.—On the 1st of December, 1892, by Bish. Henry Stoltzfus, Jacob Stoltzfus, of Monterey, and Nancy Stoltzfus, of Lewisburg, Pa.

STOLTZFUS-FISHER.—On the 8th of December, 1892, by Bish. Chr. King, Henry Stoltzfus, of Morgantown, and Annie Fisher, of Intercourse, Pa.

SCHROCK-HOSTETLER.—On Feb. 23, 1893, at the residence of the bride's parents, in Cass Co., Mo., by J. C. Kenagy, Bro. Samuel M. Schrock, of Wayne Co., O., and sister Katie Hostetler. May peace and happiness attend their journey through life.

**STOLTZBUS-GLICK.**—On the 13th of December, 1892, by Bish. Benjamin Stoltzfus, Isaac Stoltzfus, of Morgantown, and Leah Glick, of Leacock, Pa.

**SMOKER-LAPP.**—On the 15th of December, 1892, by Bish. Christian King, Menno Smoker and Fannie Lapp, both of near Intercourse, Pa.

**EBV-HERSHEY.**—On the 22d of February, 1893, by Bish. Isaac Eby, Bro. Phares Eby, of Gap, to sister Salinda D. Hershey, of Kinser, Lancaster Co., Pa. May God grant them many rich blessings. M S D.

**SUTER-HEATWOLE.**—On the 16th of Feb. 1893, at the residence of the bride's parents, by Bish. Samuel Coffman, Bro. Emanuel J. Suter and sister Hettie Heatwole, all of Rockingham Co., Va.

**WENGER-GOOD.**—On the 19th of February, 1893, at the residence of the bride's parents, by Bish. Samuel Coffman, Bro. John D. Wenger and sister E. Fannie Good, all of Rockingham Co., Va.

**BURKHART-HILTY.**—On the 16th of Feb. 1893, at the residence of the bride's parents, by J. M. Shenk, Bro. Andrew C. Burkhardt, of Putnam Co., and sister Tena Hilty, of Hancock Co., Ohio.

**HOSTETLER-ZOOK.**—On Feb. 26, 1893, at the residence of C. J. Hostetler, near East Lynne, Cass Co., Mo., by J. C. Kenagy, Bro. Eli Hostetler, of Garden City, Mo., and sister Emma C. Zook, of Mifflin Co., Pa.

**EICHELBERGER-LITWILLER.**—On the 18th of December, 1892, in C. Nafziger's meeting-house, near Hopedale, Ill., by Christian Nafziger, Christian Eichelberger and Saloma Litwiler.

**BACHMAN-REINHART.**—On the 15th of January, 1893, in the Hopedale meeting-house, Hopedale, Ill., by Chr. Nafziger, John Bachman, of Fisher, Ill., and Catharine Reinhart, of Minier, Ill.

**GLICK-STOLTZBUS.**—On the 27th of December, 1892, by Bish. Henry Stoltzfus, Jacob Glick, of Leacock, Pa., and Annie Stoltzfus, of Bird-in-Iland, Pa.

**MAST-PLANK.**—On the 22th of December, 1892, by Bish. Gideon Stoltzfus, Emanuel Mast, of Morgantown, and Annie Plank, of Gap, Pa.

**EYMANN-VERCKLER.**—On the 21st of February, 1893, in Danvers, McLean Co., Ill., by Joseph Stuckey, Christian Eymann and Catharine Verckler, both of Chenoa, McLean Co., Ill.

**EYMANN-ROGGY.**—On the 23d of February, 1893, in Danvers, McLean Co., Ill., by Joseph Stuckey, John Eymann and Mary Roggy, both of Chenoa, McLean Co., Ill.

**ESCH-STOLTZBUS.**—On the 29th of November, 1892, by Bish. Henry Stoltzfus, Daniel Esch, of Leacock Twp., and Lizzie Stoltzfus, of Mascot, both of Lancaster Co., Pa.

#### OBITUARY.

**McMULLEN.**—On the evening of Feb. 25th, at his residence in the city of Chicago, Ill., of a lingering disease, James McMullen, aged about 65 years. He was born in Ireland in 1828. In 1833 his family emigrated to Halifax, N. S., removing shortly afterwards to Prescott, Ont., where they pursued farming for a

livelihood. In 1843 they came to Chicago, where James secured work in a lumber yard packing shingles. Afterwards he was employed as clerk and salesman in the yard of Alexander Officer. In 1856 he entered into co-partnership with John F. Funk and Jacob Reidler, under the firm name of McMullen, Funk & Co. This firm was dissolved in the spring of 1866, and a new firm was formed under the name of McMullen and Officer, J. F. Funk having retired for the purpose of devoting himself more especially to the ministerial and publishing work. Mr. McMullen was a devout and faithful member of the Catholic church, a liberal giver to the poor, a man of sterling character, honorable and honest in all his dealings and highly respected by those who knew him. He was a brother to the late Bish. John McMullen of Davenport, Iowa. He leaves a sorrowing companion and six children to mourn his death.

#### DIED.

**WYSE.**—On the 9th of February, 1893, near Wayland, Henry Co., Iowa, of inflammation of the lungs, Maria, infant daughter of Peter and Catharine Wyse, aged 1 year, 4 months and 16 days.

**WYSE.**—On the 18th of February, 1893, near Wayland, Henry Co., Iowa, of croup, Catharine, daughter of Stephen and Barbara Wyse, aged 5 years and 26 days.

**ZOOK.**—On the 18th of February, 1893, in Liberty Twp., Logan Co., Ohio, Mary E. Zook, aged 12 years and 8 months. Buried on the 20th at the South Union meeting-house. Funeral services by C. K. Yoder and John H. Kauffman.

**STOEVER.**—On the 13th of January, 1893, in D-lawate Twp., Juniata Co., Pa., William, son of J. H. and Nancy Stoever, aged 1 month and 16 days. Buried on the 15th of January at the Defawate meeting-house. Funeral services by William Graybill from 2 Sam. 12:23.

**GINDLESPIRGER.**—On the 31st of January, 1893, in Roxbury Cambria Co., Pa., of consumption, Sister Annie, wife of Bro. John Gindlesperger, aged 58 years, 4 months and 12 days. She was buried on the 2d of February at the Thomas Mennonite meeting-house, in Conemaugh Twp., Somerset Co., Pa. Funeral services by Levi A. Blough in English, and Jonas Blough and Sam. Gindlesperger in German. The funeral was attended by many friends and neighbors. She left behind many friends, but they need not mourn as those who have no hope, for it appeared she had a desire to depart and be with Christ, which is far better.

**KAUFFMAN.**—On February 28, 1893, in Bowne, Kent Co., Mich., of apoplexy, Martha Kauffman, aged 67 years, 7 months and 24 days. Sister Kauffman leaves a large circle of relatives who mourn the loss of a dear grandmother. Funeral services by Peter Kime and C. Wenger.

**CUSTER.**—On the 19th of February, 1893, in Kent Co., Mich., of dropsy, Jacob S. Custer, aged 45 years, 10 months and 14 days. Bro. Custer was a faithful and devoted Christian. He leaves a sorrowing wife, two daughters and three sons. Funeral services by Peter Kime and C. Wenger from 2 Cor. 4:18.

**KAUFFMAN.**—March 3d 1893, near Belleville, Mifflin Co., Pa., infant daughter of Shem J. and Lizzie Kauffman, aged 3 months and 2 days. Funeral services on the 4th by Jos H. Byler.

**MILLER.**—On the 25th of Jan., 1893, on Pretty Prairie, Lagrange Co., Ind., Mary, wife of Tobias A. Miller, aged 42 years and 10 months. She leaves a sorrowing husband six sons and two daughters to mourn her departure. May this bereavement lead the dear husband and children near to Him who can all our sorrows heal and who doeth all things well. She was a member of the Amish Mennonite church. Services in the Amish Mennonite meeting house on Pretty Prairie on the 26th by Peter Long and D. D. Miller.

**HOOVER.**—On the 3d of February, 1893, in Markham, York Co., Ont., suddenly, Christian B. Hoover, aged 62 years, 6 months and 22 days. Buried on the 5th at Wideman's graveyard. Bro. H. had been out at the stable doing chores and came into the house and was stricken down with paralysis which brought death in a few hours. Services by Jacob Wideman in German and by Samuel R. Hoover in English from 1 Cor. 15:1 and Job. 14:14. A sorrowing family mourn his departure. A large congregation assembled in respect for the beloved brother.

**CULP.**—On the 27th of February, 1893, in Lincoln Co., Ontario, Salome, wife of Jacob Culp, aged 60 years, 11 months and 11 days. Her maiden name was Albright. She had a stroke of paralysis some time ago which affected her mind. On the 25th she had another stroke, from the effects of which she passed away on the 27th. Her end was peace. She leaves a sorrowing husband and nine children to mourn their loss, yet they mourn not as those who have no hope. Buried on the 1st of March, at the Moyer meeting-house, followed to the grave by many relatives and friends. Peace to her ashes. J. F. R.

**BYER.**—On the 19th of December, 1892, in Markham, York Co., Ont., Pre. (Dunkard) John H. Byer, aged 72 years, 9 months and 16 days.

**BYER.**—On the 20th of December, 1892, suddenly, Margaret Cober, relict of the late John H. Byer, aged 68 years, 5 months and 5 days. They were buried on the 21st in Byer's graveyard, side by side in one grave. A large congregation assembled in respect for the beloved parents. Seldom has it been the mournful task in our locality to notice the sudden breaking up of a happy household by death as the passing away of Bro. Byer and his estimable wife. Bro. Byer was in fairly good health until Friday the 9th of Dec., when he was seized with inflammation of the lungs (by over lifting) and died on the 19th. Sister Byer was in good health, but became very nervous as her husband began to sink, and on Sunday evening she had a stroke of paralysis and passed away on the 20th. Funeral services were held in Wideman's meeting house by Peter Baker.

**HOLDREMAN.**—On the 10th of January, 1893, in Baugo Twp., Elkhart Co., Ind., of scarlet fever, Grace, youngest daughter of Abner and Emma Holdreman, aged 1 y., 6 m., and 14 d. Funeral services were conducted at the Olive church on Sunday afternoon, March 5th, by J. F. Funk and J. S. Lehman from Mark 10:13-16. May God comfort the sorrowing hearts of the parents and lead them to walk with joy the narrow way of eternal life until they shall meet again their darling Grace among the redeemed in heaven.

**KENNEL.**—On the 7th of February, 1893, near Thurman, Col., infant son of Christian and Mattie Kennel, aged 16 days. Buried on the 9th in the churchyard near Thurman. Funeral services by Jacob Roth and Joseph Schrock. J. S.

**KING.**—On the 1st of March, 1893, near Belleville, Mifflin Co., Pa., Mrs. Fannie King, maiden name Hutzler, relict of Christian King who died in April, 1859. She died suddenly at the advanced age of 95 years, 2 months and 6 days. She enjoyed remarkably good health for one of her age up to the time of her death. She died sitting upright in her chair about half an hour after she had eaten her breakfast. Funeral services on the 3d of March by Christian L. Yoder.

**SHIRK.**—March 1, 1893, of the infirmities of old age, in Shoe-neck, Lancaster Co., Pa., sister Fanny, widow of Peter Shirk, aged 91 years, 3 months and 19 days. She was buried in the cemetery at Steinmetz's meeting house. Abraham Kurtz and Eli Hershey conducted the funeral services. Text, Matt. 24:44. A large congregation was assembled. Her husband died about 15 years ago. They were blessed with three sons and one daughter; two sons and one daughter preceded her to eternity. She was a member of the Mennonite church. Her maiden name was Weaver.

**SNYDER.**—In Warwick township, Lancaster Co., Pa., after a short illness of apoplexy, Barbara, maiden name Brubacher, widow of Christian Snyder. She died on the 21st of February and was buried in the family graveyard. Her age was 80 years and 25 days. A large congregation was assembled. Jonas Hess and John Myer conducted the funeral. Text, Phil. 1:21. She leaves 4 sons and 2 daughters. Deceased was a member of the German Baptist church. She also leaves one brother in Lancaster county.

**CRUMBACHER.**—Feb. 22d, 1893, in Mahoning Co., Ohio, of pneumonia, John Crumbacher, aged 78 years 2 months and 26 days. Interment at the Zion (Dunkard) church where services were conducted by C. B. Brenneman and John Burkholder. The funeral was very largely attended. He was a member of the Mennonite church.

**EBV.**—On the 23d of February, 1893, near Leaman Place, Lancaster Co., Pa., of paralysis of the heart, produced by scarlet fever, John Mellinger, beloved son of Bro. John H. and sister Lizzie M. Eby, aged 10 years, 2 months and 21 days. Another family circle has been broken, a dear one has been removed. The parents, brothers, sisters and friends mourn the loss of a dear, loving son and brother. No more will we behold his smiling face here on earth, he has gone to be with angels above. He is calling to those who yet remain, to meet him in heaven. O what a joyful meeting that will be! No more will he join with us in our Sunday school, no more will he mingle his sweet voice with ours in singing the hymns he loved so well. O, Johnnie dear, we do miss you so much in our home. How gladly we would have kept him with us, but the all-wise God saw fit to remove him from our midst, this being the first death in our family, it was very hard to part with the one we so much loved. God called him in his innocence and purity. But while we are mourning the loss of our dear boy, we are safe in saying that he is enjoying the beauties of the world beyond and is resting safe in the arms of Jesus. Funeral services on the 25th, by Pre. David Hostetler and Bish. Isaac Eby. Text, Ps. 23.

"Though cast down, we're not forsaken,  
Though afflicted, not alone,  
Thou hast given, and Thou hast taken,  
Blessed Lord, "Thy will be done."  
Thou hast left us and we miss thee,  
Sadly miss thee, Johnnie dear,  
In vain we listen for thy footsteps  
Still we're thinking thou art near."

HIS SISTER.

**WENGER.**—February 23, 1893, in Lebanon Co., Pa., after a lingering illness of dropsy, Bro. Jacob Wenger, aged 78 years, 5 months and 17 days. Funeral on March 1. Text, Heb. 13:7. Buried at the R. Istville meeting house. Bro. Wenger was a minister in the Mennonite church for about 38 years, at Krall's meeting house. A large congregation assembled to pay their last tribute of respect and all love to the departed brother.

**PINER.**—On the 10th of February 1893, near Rawley Springs, Rockingham Co., Va., of catarrhal fever, and inflammatory rheumatism, Bro. George Piner, aged 45 years, 4 months and some days. Buried on the 11th at the Mt. Clinton Mennonite church. Services by Gabriel D. Heatwole and others. He leaves a wife and nine children to mourn their loss, but they mourn not as those who have no hope.

**HOSTETLER.**—On the 10th of Feb., 1893, in Emma, Lagrange Co., Ind., Bracie Bell, daughter, of Uriah and Hostetler, aged 6 years, 5 months and 14 days. Buried on the 12th at the Dunkard church. Services at Shore meeting house by N. Metzler and D. D. Miller.

"Bracie farewell, we give thee up,  
Thy Father calls thee home;  
And Jesus folds thee in His arms,  
Who said to children "Come."  
We know that thou art happy,  
With thine angel plumage on;  
But our hearts are very desolate  
To think that thou art gone."

**WIDEMAN.**—On Feb. 12th, 1893, near Gormley's Corners, Markham, York Co., Ont., Sarah, the beloved wife of Casper Wideman, aged 71 years, 7 months and 9 days. Buried on the 14th, in the Dankard graveyard. Funeral services by Samuel Baker. Text, 2 Cor. 5:1, 2. A large congregation assembled in respect for the beloved sister.

**SMITH.**—On the 4th of February, 1893, in Vaughan township, York Co., Ont., Samuel Smith, aged 59 years, 11 months and 22 days. Buried on the 7th in Smith's graveyard. Funeral services by Samuel R. Hoover from Amos 4:12 and Samuel Baker from Jno. 11:26, "I am the resurrection and the life."

**LOVER.**—On the 1st of February 1893, near Pashan, Lagrange Co., Ind., Phoebe, adopted child of Aaron and Amanda Yoder, aged 5 years 5 months and 13 days. Buried on the 3d. Services at Shore meeting house by P. Y. Lehman, in German, and D. D. Miller in English.

"Jesus loves a little child,  
Smiling in its glee;  
Says of such in accents mild,  
Let them come to me.

Let them come, forbid them not;  
They will sing around the throne;  
Millions now are singing there  
Millions more may come.

**WENGER.**—On Feb. 23, 1893, near Eight Mill, Cass Co., Mo., at the home of his brother S. B. Wenger, of typhoid fever, Bro. Samuel Wenger, aged 22 years, 5 months and 18 days. He left his home in Rockingham Co., Va., about one year ago, and resided with his brother in Cass Co., Mo. In January of the present year he visited with relatives and acquaintances in Morgan Co., Mo., and was taken sick shortly after his return to this county. Though every possible means was taken to stay the progress of the disease, his constitution gradually yielded to the inevitable. His mother, two brothers and one sis-

ter were present when the final summons came. He was a young man of most exemplary Christian character and he died sincerely regretted by a wide circle of relatives and sympathizing friends. L. J. H.

**MOSEIER.**—On the 14th of February, 1893, in Allen Co., Ohio, George Mosier, aged 51 years, 10 months and 8 days. The subject of this sketch was an invalid for about ten years, being confined to his room the greater part of the time, and a great sufferer. He was a good citizen, just and upright in his dealings, and a kind neighbor. When the writer first spoke to him about his prospects for the future, he claimed that he was prepared to die, his plea being morality, and it was only after many visits and long perseverance that he, by the grace of God, was brought to see the need of a Savior. Having made peace with his God, he was again asked whether he did not feel that after all he had better not make the change, to which he replied, "Oh no all that I now regret is that I did not accept Christ as my Savior long ago." Prior to his death he was received into the Mennonite church by baptism, and from the evidences left we have reason to believe that he died trusting in his Savior. He leaves a wife and five children to mourn his departure, but with what thankfulness can they look up through their tears unto Him who even in the eleventh hour hath translated their loved one from the kingdom of darkness into the kingdom of his dear Son where the reward is reckoned not of debt but of grace. Buried on the 17th. Funeral services by J. M. Shenk and the writer, from Matt. 20:26, "Who stand ye here all the day, idle?" Peace to his ashes.

ANDREW SHENK

#### Letters Received.

##### WITH MONEY.

A—Fannie Aesch.

B—George Bechtel, Solomon Brubacher, Samuel Brunk, Josiah Blough, Amanda Blough, William Beiler, Herman Beiler, C. Blocher, Francis E. Beiler, Isaac Bros, Christian Bomberger.

D—J. C. Driver.

E—J. Eicher.

F—H. R. Feitz.

G—Mary A. Good, Peter Garber, Elias Gaagy, Noah Gerber.

H—Kate Hunsberger, J. C. Harshberger, Jacob Hershey, C. S. Hauber, Elias Heitzler, E. W. Herscher, John B. Hershey, Jonas C. High, C. Hooley, Amos Hirsby, E. Hostetler, J. R. Hildebrand, Tob. Herscherberger, J. B. Hoover.

J—John Julian.

K—Isaac King, J. L. Kreider, C. S. Kennel, A. H. Kauffman, H. M. Kritz, E. J. King, Jacob Kritz.

L—Henry Lantz, Rachel Lantz, M. B. Landis, Cath. Long, J. Lichty, S. G. Lantz.

M—Jos. W. Muehler, Jos. D. Miller, A. Metzler, John W. Moore, Elizabeth Mellinger, J. W. Martin, Mary C. Musser.

N—N. Nafziger, Jos. Nafziger, H. T. Fice.

O—Lena M. Oyer.

P—David Plank.

R—R. B. Ridenour, C. N. Roth, Jos. W. Ropp.

S—A. B. Steckly, N. Staker, Hettie Stoner, D. Stuckey, Elizabeth Seiver, J. I. Shenk, S. R. Snader, John K. Snucker, Christ. Steffen, Elizabeth L. Stamm, Daniel Shantz, S. Swart, Peter Schantz, J. P. Spieker, John P. Stuckey, Mary Short, D. D. Schrock, Tobias S. Stauffer, Martha Stutzman, J. B. Stutzman, Martin Shirk, B. F. Shank.

T—P. K. Thomas.

W—Hannah Wambold, Josiah Weaver, D. S. Wenger, T. Wideman, A. Wiebe, Chr. S. Wyse.

V—Jacob C. Yoder, J. D. Yoder, Mamie M. Yoder.

Z—Lizzie M. Zook, Susan Zimmerman, D. H. Zook.



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Semi-Monthly.

ELKHART, IND., APRIL 1, 1893.

Vol XXX. No. 7.

## CHRIST IS RISEN

Rejoice, my soul, and sing  
With earth's returning spring  
'Tis Easter day!  
And Christ the crucified,  
Who for thy sins hath died,  
Has cast His bonds aside;  
See where He lay.

Joy! Joy! His empty tomb  
Hath robbed the grave of gloom,  
Death of its sting;  
The conqueror in His might  
Makes the dark valley bright  
With resurrection light;  
Hail Victory! King!

He lives! His thorn-crowned brow  
Is wreathed in glory now;  
His pierc'd hands  
The kindly scepter hold  
Joy tune those harps of gold  
While men His power unfold  
Throughout all lands.

Oh, happy day of days,  
That with its glorious rays  
Gilds life anew!  
Oh, love beyond compare;  
Oh, prospect bright and fair—  
We shall His likeness wear  
In glory too!

Then, mourner dry your tears;  
Through the eternal years  
Your loved ones live;  
Hear what the Master saith:  
After the parting breath  
Eternal life, not death  
To Mine I give.

K.

For the Herald of Truth.

## AGREEING WITH THE ADVERSARY.

"Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing."—Matt. 5:25, 26.

The question very often arises, Who is our adversary? Some one (almost without thinking) says, that Satan is our adversary. To be sure he is the adversary of our soul, but who is it in this case? We should be very careful not to misconstrue the Scriptures. How can Satan be the adversary in this case? What right has Satan to us, or in what have we wronged or offended him, that we should

agree with him? If we agree with him what will our end be? Will he not lead us to ruin and destruction? Certainly; then we do not want to agree with him. But we do want to agree with One who, when we have done as He wants us to do, will lead us to that beautiful mansion in the skies.

Who is that adversary? If I should say, God, the Father, some one would perhaps say, God the Father an adversary? Such a loving Friend, who loved us with such an unspeakable love that He gave His well-beloved Son that whosoever believeth in Him should not perish but have everlasting life? Why, they would say, it is impossible for such an One to be an adversary. Yes, it is impossible for the Father to be an adversary of the soul, but it is *not* impossible for Him to be an adversary of sin, wickedness and works of darkness. He is not a friend of them; then certainly he must be an adversary to them. Just as well as Satan is an adversary of the works of light, so the Father is of the works of darkness.

When the brother (in the preceding verse) went to offer his gift, and there remembered that his brother had aught against him, he was to leave his gift and be reconciled first, and then offer his gift.

He had offended his brother, and must go and agree or be reconciled, then he can come to the Father acceptable. Now, how often have we offended this Adversary of the works of darkness, by our evil deeds, when out in the world under the control of the king of darkness? Truly we have offended the Father time and again, and reconciliation is necessary.

The apostle writes to the Romans (5:10) and says, "For if, when we were enemies, we were reconciled to God by the death of His Son; much more, being reconciled, we shall be saved by His life." The apostle also calls us enemies, which is almost the same as adversary. We have been reconciled and can now agree with this Adversary if we are willing. He further says, "Much more, being reconciled, we shall be saved by His life." We have now the privilege of being saved if we are obedient.

After we had agreed with the Adversary of sin—the Father—and our sins

have been pardoned, it is possible for us to fall back or sin, as the apostle John says (in the first epistle 2:1). He also says that we should *not* sin, but that, should we fall or sin, we have an advocate with the Father (the adversary of works of darkness), Jesus Christ the righteous. So we may be re-instated into the Father's favor if we are obedient, and the sin is not against the Holy Ghost.

But all this requires obedience. If we are not obedient, or do not agree with the adversary, what will be the result? The Adversary "will deliver thee to the Judge." Who is the Judge? Is it not the Savior and His Word? Read John 12:48 His word shall judge us. Also Matt. 11:27; 28:18; John 5:22, 27, 30; Acts 10:42; 17:31. The Savior will be our Judge.

Now, if He shall judge us, what kind of judgment will we receive? Will it be just or unjust? Will it be as the judges of the world often judge? No; far from it; it will be just judgment (although we might say it was not just; for if we were judged according to our works he should have had reason upon reason to cut us off as unfruitful cumberers of the ground). His judgment will be according to our works, as recorded in Matt. 25:32—46; John 5:29.

If we agree not with the Adversary, he will deliver us to the judge and the judge will deliver us to the officer. The officers are the angels. Matt. 13:39; 22:13; Rev. 14:19. What then? The officer will cast us into prison, and we shall not come out thence until we have paid the uttermost farthing. What is a prison? Is it not a place of torment, punishment, or bondage, a place of rewarding the wicked according to their deeds? Matt. 18:30. Would not the rich man have been delivered from his torment if it had been possible? But as he had brought nothing into the world, consequently he could take nothing out, and so he had no more wherewith to pay or ransom himself than we have. Consequently, if we were cast into that prison, where the Savior says that "the worm dieth not, and the fire is not quenched," and we should remain there until we had paid the uttermost farthing, would we ever get it paid or come out thence? A farthing represents



a very small amount, Luke 12:59 says, "the very last mite," which is about the smallest piece of money, showing that everything must be settled for down to the least, and in that case having nothing to pay we would have to remain there forever and ever. Therefore it is highly necessary for every one to agree with the Adversary of sin quickly, for the promise is only to-day and not to-morrow.

JOHN HYGEMA.

Wakarusa, Ind.

For the Herald of Truth.

#### "ACCORDING TO YOUR FAITH."

"And when He came into the house the blind men came to Him and Jesus saith unto them: Believe ye that I am able to do this? They said unto Him, Yea, Lord. Then touched He their eyes, saying, According to your faith be it unto you. And their eyes were opened." Matt. 9:28-30.

Faith is the starting point or groundwork of all true success. Faith in God, faith in our fellowmen, faith in ourselves. While it is a great mistake to think too highly of ones-self, yet we often fail in the most praiseworthy undertakings because we lack faith or confidence in our own God-given abilities. "Without faith it is impossible to please God," who is to us a loving Father, and surely it must be displeasing to Him when His children refuse to do the work which He entrusts unto them because of their unbelief. Christ said to His disciples, "Without Me ye can do nothing," but on the other hand Paul, who was accounted faithful, could say, "I can do all things through Christ which strengtheneth me." So our lack of confidence in our own ability to do that which, as laborers in God's vineyard, is required of us, generally shows a want of faith in Him who has promised to be with us always, "even unto the end of world." Without faith in our fellowmen we could have no church organizations, no Sunday schools, no happy family circles, no social enjoyments of any kind, and every honest business enterprise would be a miserable failure.

Without faith in God what would be left worth living for? Our past lives would become a burden dragging us down to despair, and the future would be midnight—darkness without one ray of hope to cheer us on our way. Take away faith in God and hopeless idiotic spiritual blindness would cast a deathlike gloom over all our best endeavors, for the Bible tells us, "The fool hath said in his heart, there is no God." This is about as far as any one can go, to say in his heart that there is no God. Many in our day say that they believe that there is a God; they believe that the Bible is the Word of God, but why do they stop here and never come out on the Lord's side and confess Christ

as their Savior? Because, intellectually they are convinced of the truth, but they refuse to surrender their hearts to the truth. The first condition of salvation was stated by Philip when he said to the man of Ethiopia, "If thou believest with all thine heart." Again we read, "For with the heart man believeth unto righteousness, and (as an inevitable result of this heart belief) with the mouth confession is made unto salvation." "Believe on the Lord Jesus Christ and thou shalt be saved." Saved from what? "Thou shalt call His name Jesus (Savior) for He shall save His people from their sins. There seem to be degrees of salvation measured by or dependent on corresponding degrees of faith. "According to your faith be it unto you." Some believe that "the prayer of faith shall (even in our day) save the sick," others say, "the day of miracles is past." One may have faith in a Savior that pardons—saves from the consequences of past sins; another accepts Christ as a present Savior that not only pardons the sinner but cleanses from sin. If He saves us according to our faith, then our unbelief stands in the way of full salvation from sin. "He is able to save to the uttermost," but He asks, "Believe ye that I am able to do this?" for "According to your faith be it unto you." "The Lord is faithful who shall establish you and keep you from evil."

"Lord, increase our faith."

SIMON P. YODER.

For the Herald of Truth.

#### MAY THE PRESENCE OF THE BLESSED LORD BE WITH YOU.

A number of months have elapsed since I have been permitted to pen a few lines for the HERALD. Although when the desired duties cannot be discharged, or when we are called on to labor in some other channel different from what we wish, it bears a blessing to us in leaving it all with the Lord. There are many ways in which we can serve the Lord. To serve Him in stillness and contentment of mind while the body is suffering is also a sacrifice acceptable in His sight. To bear pain and sufferings for Christ's sake bears to us an influence of much patience and resignation. The Scriptures teach us plainly that we will meet with bodily suffering and infirmity. The Apostle says, "Unto you is given in behalf of Christ—not only to believe on Him but also suffer for His sake." This verse of the many is sufficient to teach us that we are to do more than "believe on Him." The Christian has many hardships to endure, no doubt in order that he may catch a glimpse of his own insignificance and helplessness and God's greatness, His compassion, and power to deliver.

"Who trusts in God's unchanging love, Builds on the rock that naught can move."

Suffering one, take courage afresh. Place your trust the more in God, He can deliver and will do so in His own time and way. I can say so through experience. It has been my lot to endure much bodily suffering for the past twelve years and have a number of times been wonderfully delivered and helped through the Lord, and now after a few years of suffering, He has given a way of relief through skillful physicians. There has been some deep hesitation on this matter as I thought the Lord would do this alone for me, but my case was in His hands and I am glad to do His will. But He opened the way very plainly—however to try the most skilled physicians. This was an undertaking in the Lord's name, and special prayer was offered for His blessings on the same, and I truly realize His helping hand for which I feel so grateful. All praise and glory be to Him. "Sing, O heavens; and be joyful, O earth; and break forth into singing, Oh mountains; for the Lord hath comforted His people, and will have mercy upon His afflicted." Isaiah, 49:13.

O Jesus, my Savior,  
Thy presence is dear,  
All sorrow does vanish  
When Thou art near.

O Jesus, my Savior,  
How gracious Thou art,  
Thy Spirit rich blessings  
To me does impart.

LENA V. GINGRICH.  
Bradford, Ill., March 13, 1893.

For the Herald of Truth.

"GO!"

In recent numbers of the HERALD considerable has been said on different phases of the subject hinging on the text, "Go, teach all nations," etc. Thanks be to God, this is right. It is a command from our Lord and Savior to go, and if we are unwilling to heed His command we are disobedient, and disobedient children deserve to be punished.

But who is to go, and how, and where? Supposing there is a father who has a number of children. One morning he says, "John, carry this message to neighbor A." Now John knows what his father means, where he is to go, and what he is to do. John knows who neighbor A is; the rest of the children who hear the father's command also know. But if John should neglect to carry the message, would any of the other children have a right to go, especially if the father has assigned to each one a duty? Suppose that same father should say to another son, "James, you go to that field behind the hill on our farm and gather in the

grain there." Now, James might think that he could earn more money and have a nicer place to work than in that out-of-the-way field by going to a different farm, and would neglect his work at home. Would such conduct be pleasing to his father?

Now "John," (whoever you may be,) if Father in heaven tells you to go and carry his message to a neighbor in a neighboring province, state or country, do not wait until night comes upon you before you are willing or ready to obey Father's command. And you, "James," if you are to work at home, do so, and you shall have a rich reward, even though your work may seem to be "behind the hills," or "in the woods." Father will see you and reward you, not according to the prominence of your work, but according to your faithfulness in that which he has entrusted to you.

Dear brethren and sisters, think often of us who have not the privilege of attending regularly the services in the church of our choice. We feel at times as scattered sheep without a shepherd. If we did not know that the sun shines behind every cloud of sorrow we would despair. When perishing children cry, "Come, bring to us the bread of life or we perish," and Father has plenty in store and says, "Go, carry unto them the Bread that they may live," who can slumber calmly on? Oh, awake to your duty. Trust in God; He has plenty in store, and what we ask in faith we shall receive. H. A. W.

Zurich, Ontario.

For the Herald of Truth.

#### FALLEN MEMBERS.

What is the duty of the Christian to such as have fallen into sin and been put out of the church? Is it not to follow them with pity and love, with fervent prayer, and earnest but kind words of warning, and pleading, in the hope that they may heed the voice of God's Holy Spirit and turn from their evil ways to God? It may be a thankless task. It may be that love will be requited with bitter railing. But, on the other hand, we may, by God's blessing, be His instrument in bringing a lost prodigal back to his Father's house and his Father's joy. In any event, let us be ready to follow in the footsteps of our Master and, if need be, give good for evil, love for hatred, blessing for cursing. A good example, meekness under abuse, supplemented by believing prayer will be Christ-like and may bring rich blessings upon the fallen. Certainly they who make an honest prayerful effort for the erring and the fallen will themselves not fail of obtaining a blessing.

What is the duty of the church as a body toward the fallen? Is the church clear if it lets fallen members go to destruction without persistent effort to win them back

to God and the church? Neglect and harshness are never in place. God pleads with fallen man through His word, by the still small voice, and by His merciful Providence, and let the church work together with God in winning the fallen and rescuing the perishing.

It is to be feared that the wayward, the erring and the fallen are sometimes not sought with that Christ-like compassion so often manifested toward such by our Savior while in the flesh. Happy is the church that has no fallen and lost ones.

"Away on the mountains wild and bare,  
Away from the tender Shepherd's care."

J. K. HARTZLER.

For the Herald of Truth.

#### EVERGREEN SUNDAY-SCHOOLS.

The question whether Sunday-schools can be successfully conducted the year round, in the country where the people live scattered over a wide territory, has been agitated by Sunday-school workers in the last few years, and the fact that the "evergreen" list is getting larger every year seems to indicate that the question can, in many cases at least, be answered in the affirmative. At the Sunday-school Conference last fall a fair index was obtained as to what proportion of our Sunday-schools are evergreen; and it is to be hoped that enough encouragement was received to add still others to the list from year to year. If my recollections are correct there were also represented there two schools besides our own that contemplated a continuance through the present winter for the first time, and we should be glad to hear with what success they met. For our own school we are pleased to say that there was scarcely any perceptible decrease in attendance or interest during the winter so far, and we can now see what opportunities were neglected in past years. We hope others may profit by our experience. I believe not a single soul would wish that the school had not continued during the winter.

The one thing, however, essential to a successful Sunday-school in winter is that the school be held just before or after the church services, so that but one trip need be made for both Sunday-school and church services, when the roads or weather is unfavorable. The interests of the church and Sunday-school are so closely connected that all seem to feel a common interest in both; and when once the people get accustomed to attend they will not mind bad roads or weather so much, but feel it a blessed privilege that they have an opportunity to go to the house of worship every Sabbath and spend their time in God's service. The people apparently will live pretty much as they are educated to live. If we, by our actions, teach our children that it is

best to go to church and Sunday-school every Sunday in the year, they will doubtless be educated to that belief; if on the contrary we are ourselves irregular attendants at the house of worship, and often allow ourselves to be detained at home for trifling causes, or prefer to go visiting on the Sabbath day, our children are very apt to imitate, in a great measure, our example. If we would maintain a Sunday school during the winter let us take a hold upon the work in earnest, and show the children that we feel an interest in the work, and I believe almost any community can be educated to look on the Sunday-school as a necessity all the year round. A. METZLER.

#### SONGS OF THE BIBLE AND THEIR REFRAIN.

Essay read before the Willow Grove Vocal Class Lancaster Co., Pa.

Song appears to be as old as the universe. When the Lord spoke unto Job concerning the Creation He said, "Wast thou there when the morning stars sang together, and all the sons of God shouted for joy?" And when, and why, that shout of joy, that song of the morning stars? Was it when God said, "Let there be light," and the shades of darkness fled before the silvery whiteness of the morning sun? Or when this orb of day, for the first time with its noonday splendor, warmed and animated the earth, like a fond mother nestles, and nourishes her darling offspring in her bosom?

Or was it when he passed beneath the golden coverlets of the west and the moon and stars shone forth in their beaming splendor, in their twinkling beauty?

Perhaps it was when they saw the wisdom, power and beauty displayed by the Creator in organic and inorganic nature.

The sparkling dew drop, the roaring tempest; The fragrant flower, the stately forest; The warbling bird, the skipping lamb.

Perchance, when they saw man, that godlike creature, susceptible of lofty inspiration, capable of grand achievements. Or oh! was it when they saw that lovely one by his side? It has been truthfully said, that,

"An honest man's the noblest work of God."

And it ought also to be said, that,

A noble woman is the loveliest work of God

Ah, they saw it all, and when we remember that a pure spirit can see more beauty in the works of God than an impure one can, need we wonder that, when they gazed upon all these things in their original loveliness that a shout went up that was heard in the remotest parts of the universe; that a song went forth that is echoing still? Echoing still? Yes echoing still in the hearts of all those who can

recognize and appreciate the power and goodness of God in the material world.

When the Lord delivered the thousands of Israelites from cruel Egyptian bondage, they sang a memorable song, "Then sang Moses and the children of Israel this song unto the Lord; and spake saying, I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea. The Lord is my strength and song, and he is become my Salvation; He is my God and I will prepare him an habitation; my father's God and I will exalt him."

And has this song a refrain on earth? Yes, we think I hear its sweet melody like a subterranean stream flowing down through the ages of time, swelling forth, bubbling up, in all hearts that have seen the "salvation of God" from a worse than Egyptian bondage, the bondage of sin.

Time would fail me, if I were able, to speak of all the songs contained in the Bible. The song of victory over Israel's enemies which Deborah sang, "Awake, awake Deborah utter a song; arise, Barak, and lead thy captivity captive," has had an echo in the victorious songs of many nations.

Consider the sweet songs of the Psalmist, how they have given inspiration and comfort to the church in all ages. How grand and imposing it must have been, when Israel was at the zenith of her glory, on her great festal occasions, in the temple at Jerusalem, while the blood ran like rivers through the marble floor, and the smoke of the burnt offering obscured the noonday sun, the songs from the sweet singers in the temple floated forth on the balmy air, borne along by a million voices, through the streets, o'er the house tops and in the tents beyond the walls of the city. But as the Mosaic dispensation drew near its close, the melody of Zion's songs grew faint. A new era was about to be ushered in. Let us see whether it was honored with a song. The darkness of that period was intense. Watchman what of the night, will the morning soon come? Yes for

Look! oh earth, the day is dawning,  
Angels fill the courts of space,  
God is rolling back the awning,  
That so long obscured His face.  
In that humble village yonder,  
Lo, the mighty Prince is born.  
Honored not with cannon thunder,  
But by angels' songs adorned.

"And suddenly there was with the angel a multitude of the heavenly hosts praising God and saying, 'Glory to God in the highest; and on earth peace and good will unto men.'" And notwithstanding all the turmoil and strife among men, this song has a refrain on earth. For in every penitent's bosom there is a song, in every pardoned sinner's heart there is a melody that thrills the choirs above.

Ah! that song hath a melody, echoing still  
In hearts where this babe doth abide,

For their peace floats along in a beautiful trill,  
No matter whatever betide  
Aye, swell on, lovely anthem, in harmony  
Till all the nations, and kindred shall hear,  
That in Jesus a Savior, the weary may greet,  
So mighty, so helpful, and dear.

Song has been employed on the most solemn, as well as on joyful occasions. In that upper chamber at Jerusalem, when Christ ate the passover with his disciples, and instituted the Lord's supper, though the chief priests were plotting His cruel betrayal, and death, they "sang a hymn," and how often do we who frequent the Lord's table feel the sacred sweetness of that song?

Think of the power of that song, which Paul and Silas sang in the cruel dungeon at Philippi, till an earthquake opened every door, and burst the bonds of every prisoner. How often since have Christ's loved ones sung praises in the dungeons of sorrow and persecutions until they were strengthened to patiently bear every trial, or the fetters fell harmlessly at their feet?

Is there no music on earth? How sublime the thought, that the sweet melody of these heaven-born songs, is flowing down, swelling on through the ages of time. But oh, friends there is going to be a song that will eclipse them all. "Twill be sung when the ransomed shall come to Zion above. I didn't know whether to think that those are parts of that song sang before, or whether that song is the grand accumulated refrain of all these.

"And I heard a voice from heaven, as the voice of many waters, and as the voice of great thunder; and I heard the voice of many harpers, harping with their harps, and they sang as it were a new song before the throne."

"Oh, how sweet it will be in that beautiful land

So free from all sorrow and pain;  
With songs on our lips and with harps in  
our hands

There to meet one another again."  
But the lost, what a sad requiem! No song falls sweetly on their ruined souls.

There enthroned with God forever  
Is the Lamb that once was slain;  
While loved ones from earth are shouting  
Who like us in sin had lain.  
Thou art worthy, Thou art worthy,  
Thou hast purchased with Thy blood,  
And brought up from Death's corruption,  
All these happy ones of God.

The great beauty of that city  
Christ's apostle has foretold,  
How the walls are built of jasper,  
Ah! the streets are paved with gold.  
Oh my lovely, lovely Master,  
I have by faith a vision bright,  
Thou art fairer than the sapphire,  
Thou art brighter than the light.  
In Thy crown are gems of beauty  
From the furnace here below,  
They who bravely did their duty  
Now like stars in lustre glow.  
Heaven's courts with praises ringing  
Of the happy blood-washed throng,  
Praise the Lamb who hath redeemed us,  
Is the burden of their song.

## WAR VS CHRISTIANITY.

BY GEORGE S. GRIM.

War is the faithful parent of all crimes and sets aside the fundamental principles of Christianity. It reverses all the rules of the moral law, and is a temporary repeal of all the virtues and mandates of Christ. It gives license to all the vices of a degraded life.

Let us put war and Christianity in the balance and see which out weighs. Christianity saves men, war destroys them; Christianity elevates men, war degrades them; Christianity purifies men, war corrupts them; Christianity blesses men, war curses them. The Bible says "Thou shalt not kill;" war says, Kill those that kill you.

Christ says, "Blessed are the peacemakers; for they shall be called the children of God;" war says, Heroic are they that fight unto death. Christ says, Love your enemies and do good unto them;" war says, Hate your enemies and kill them. And again Christ says, "Forgive men their trespasses," "resist not evil," "if any man smite thee on the one cheek, turn to him the other also;" "bless them that curse you; bless and curse not; pray for them that despitefully use you;" "see that none render evil for evil;" "if thine enemy hunger feed him, if he thirst give him drink;" "do good unto all men;" and "they that take the sword shall perish with the sword."

What shall we say more? Could Christ have used language more decided against war? If Christ had uttered a thousand more declarations against this gigantic evil, he would not have made our duty any plainer or more easy to understand.

Louisville, Ohio.

## TESTIMONY.

I am much pleased in reading the article on music in Sunday school which appeared in recent issues of the HERALD. The fast music so much in use only tickles the senses, and this is the only effect it has on most young and many older people. Those good old tunes mentioned in the address, when sung "with the spirit and with the understanding also," when the words are well articulated and properly accented as in reading so that they can be understood, then have their desired effect, and will be pleasing to our heavenly Father who gave the human family voices to sing to his honor and glory.

"Music hath power to soothe the troubled breast,"  
It softens the heart and calms the mind to rest."  
S. G.

## WHAT SHALL BE OUR STANDARD OF RELIGION?

Every professing Christian would very naturally answer and say, The Bible. Ask men and women of a dozen different societies of Christians, they would all answer, the Bible is our standard of piety, our rule of life: And would all believe what they say? But then why is it that sometimes when we hear Bible truth proclaimed that lifts the standard higher than our own experience goes, we are so ready to explain away what we cannot understand? We theorize and argue and try to have others see things as we do, or bring them down to a level of our own experience. We see this take place even among brethren of the same society. It seems to me there ought to be a remedy for this.

We all know (at least ought to) that we have not yet reached that state of spiritual enlightenment where we cannot learn more of God and His attributes. And we ought also to remember that God and His Holy Spirit do not manifest themselves with equal light and power to every one. "According to thy faith be it unto you." While some experience a great blessing when first converted, others may receive as great or even greater blessings at some subsequent period. And again others may not receive any special blessings at any period of their lives and yet be at peace with their God. It is said of Doddridge, the poet, that while he could not state at what particular time he was made a new creature in Christ Jesus, he nevertheless realized that he was saved. This is evident, for he wrote many of the best hymns in our hymn books. The hymn beginning—

"Oh happy day that fixed my choice  
On Thee my Savior and my God,"  
was written by him.

We once heard a minister remark that soon after he was converted he read Wesley's sermons on Christian perfection which brought him to doubt whether he was really converted. This brought him to God in earnest prayer and God by His Spirit gave him evidence of his acceptance.

You see his mistake?  
A babe in Christ is not a full grown man or perfect. He did not have the light that Wesley had and therefore could not yet comprehend all his teaching, but he was honest enough to ask God to help him out and He did so. His example should be imitated.

But we need not go to men to get the Bible standard of piety. The Word of God will make that plain to us, and by following its teachings it will enable us to reach that degree of Christian perfection that God intends we should reach. It is by the Word that we will be judged. And it would indeed be very inconsistent with the true principles of Christianity to stop

short of what the Bible requires, yea, even assures us. 1 John 5:4 reads; thus, "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith."

Here the apostle lays down a rule whereby all can readily see for themselves, who is and who is not born of God. Is our faith of that high standard that we have thereby overcome the world? Paul tells the Galatians 5:24: "They that are Christ's have crucified the flesh with the affections and lusts." This is Paul's picture of a Christian. A high standard indeed to proclaim to the world at this time.

We know that the affections lie behind the will. We may will to do that which is right, but the affections beget lust and lead the will to a great extent. But here Paul would have even that crucified that entices to lust, the very thing that leads into sin crucified. Who would not covet such a blessed state? Paul's ideal of a Christian certainly reaches a very high standard. 1 John 1:7 says; "But if we walk in the light as He is in the light we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."

Here is a blessed truth the full purpose or essence of which is so little appreciated by many Christians and others. Here is a specific for the whole catalogue of sin, could fallen humanity but realize it. When the prohibitory amendment prohibiting the sale of intoxicants in the state of Ohio was left to the people for ratification, a slave to strong drink solicited votes to vote "Yea," "for," said he, "then I could quit, but I cannot when it is within my reach." How little this man knew of the cleansing efficacy of the blood of Christ!

The poor slave to appetite that resolves time and again that he will now forever leave off his evil habits, fails as often as he tries if he does not come to "that fountain opened for sin and uncleanness."

Here is a blessed truth not proclaimed to erring mortals as fully as it should be. To be cleansed from all sin is certainly a truth so precious to the sin-burdened soul that it cannot be too highly recommended to a fallen race. It seems at times that the Word of God, although represented as a two edged sword, has lost much of its cutting power, and the standard of religion is lowered, sometimes even to a lifeless formality. A sword is intended to wound, but for fear we might wound some one's feelings we withhold, probably, that very thing that we should tell him.

The most successful evangelists from the beginning of the Christian era to the present time were those that preached the Word "without fear or favor," and aimed at a Bible standard of holiness. C. G. Finney in his day held the Bible standard so high that if we were allowed to judge peo-

ple by it at the present, the majority of professing Christians at this time would be backsliders. (Read his sermon on evidence of a backslidden state in his "Lectures on Revivals.")

Yet it is asserted on good authority that he was instrumental in the conversion of 100,000 souls. Wesley who laid particular stress on holiness of life was the founder of a society which numbered 140,000 at his death. I do not mention these names and numbers because I have any particular affinity to Congregationalism or Methodism, neither do I believe they taught a better doctrine than our early reformers. I have named them merely by way of illustrations, and if we aim at the same high standard of holiness that they did we will not miss heaven.

Wettersville, Ohio. A. K. K.

## OBSERVATIONS ON THE DOCTRINE OF A SECOND WORK.

It is claimed by some Christians that a second work, distinct and apart from justification and some indefinite time posterior to it, must take place in order to attain to a state of full salvation, or freedom from sin. John Wesley is considered as the father of this innovation, since it was he who first advanced such a doctrine. Inasmuch as the Bible is silent on the doctrine of a second work, which is claimed to be infinitely greater and more glorious than the first work of justification, we will introduce Mr. Wesley's testimony concerning justification, which is in full harmony with Bible doctrine. He says: "We allow that the state of the justified person is inexpressibly great and glorious. He is born again, not of blood, nor of the flesh, nor of the will of man, but of God. He is a child of God, a member of Christ, an heir of the kingdom of God. The peace of God, which passeth all understanding, keepeth his heart and mind in Christ Jesus. He is created anew in Christ Jesus. He is washed. He is sanctified. His heart is purified by faith. He is cleansed from the corruption that is in the world. The love of God is shed abroad in his heart by the Holy Ghost which is given unto him. He worships God in spirit and in truth. He keepeth the commandments of God and doeth those things which are pleasing in His sight, so exercising him self as to have a conscience void of offense toward God and toward man, and he has power both over outward and inward sin, even from the moment he is justified." (From John Wesley's sermon on "Sin in believers.") Notwithstanding Mr. Wesley was an earnest advocate of the second work doctrine as being necessary to complete the regeneration of man, he at once, in this confession, concedes all grounds upon which the second work doctrine is founded and leaves it entirely without any foundation.



He admits that the justified person has attained to all the favor which can be claimed for any special second work. No room is left to add anything more. It is a perfect work from the reason that all of God's finished works are perfect, and the work of justification is a complete work of God. It may be asked with propriety, "Can not sanctification be attained in addition to justification?" Wesley says the justified person is already sanctified. Here Mr. Wesley is evidently right, for no person can be justified in the sight of God without a previous consecration of himself with his all to God's will. Jesus prayed the Father and said, "Sanctify them through thy truth, thy word is truth." "And for their sakes I sanctify myself that they also might be sanctified through the truth." God will have all men "to come unto the knowledge of the truth." If we search the Scriptures, we become familiar with God's Word, His truth, and thereby we can "grow in grace and in the knowledge of our Lord Jesus Christ," and thus become fit for God's service, who will assign us our work for his honor and glory. If we prove faithful we shall be extra rewarded. This is the Bible doctrine of sanctification, which comprehends more than can be accomplished instantaneously, it requires a lifetime in God's service. In the end of this life, we shall rest from our labors and our works shall follow us. By giving heed to God's Word we shall grow in experience and wisdom and thus become more holy as we conform more and more to the image of God.

The holy word of God must ever be the Christian's sure guide. Here is a sure foundation to build upon, established authority to appeal to in case of doubt, to distinguish the true doctrine from the crafty inventions of man. Such appeal must be considered final and the decision binding. No matter how much holiness in appearance such inventions may assume they are nevertheless devices in ended to deceive. The devil can deceive more by transforming himself into an "angel of light," than by coming like a roaring lion." Without God's Word to cling to as our sure guide, compass and criterion all would be spiritual darkness, confusion, superstition, ignorance and error.

There are those who object to the written Word as unreliable for spiritual guidance, because it is a dead letter without the spirit to interpret its true meaning. The fact is, he who hoistly reads the Word for his edification will find the spirit accompanying it to enlighten his spiritual understanding, instruct him in righteousness and wisdom unto salvation. But if he reads with an aim to establish his own peculiar views or opinions, he will also interpret with his own spirit and is on the way which leads to error, self-conceit, self exaltation and fanaticism.

The propensity to adore and reverence a power or being superior to self is the

common gift of God, and is naturally possessed by all human beings of every tribe and nation, some individuals in a higher degree than others. This power is one of the characteristics which distinguish man from the brute creation, and, like every other faculty, is essential to our existence as rational human beings and cannot be refused, "For every creature of God is good and nothing to be refused." But this general gift, like all others in nature which are essential to human existence, must be kept under and brought into subjection by the child of God, who is endowed with adequate reason for this purpose. This natural veneration is more keen and active in worshiping before a false god than before the true one, since the influence of the Holy Spirit is not present to control such natural inclination, all restraint is removed and natural religious impulse runs riot to the dictates of the carnal feeling. Undue excitement of the natural religious propensities is no indication of that true zeal which springs from love, but often leads mistaken souls into exalted ideas of their own spiritual worth and superiority, consequently they attribute to themselves unprecedented favors of God in holiness and spiritual achievement that are impossible to attain while in the flesh.

Some advocates of the double birth theory claim scriptural grounds for their doctrine from the presumption that the disciples of Christ were converted during the time of His ministry upon earth, but were not sanctified till the day of Pentecost, when they received the Holy Ghost as the second work. But when had the first work of regeneration taken place? Could they have been justified as being born of the Spirit before the Holy Ghost was promised or given? "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." "Ye must be born from above." It is evident that they had not yet attained to a spiritual understanding, for they still expected Christ to establish an earthly kingdom in which they hoped to share special favors, no more. Their short-sighted hopes were confined to this world.

Now, as long as a person's aspirations do not reach beyond this world, he is yet carnally minded, nothing more, and cannot be spiritually justified in the sight of God. But when he is born of God he is spiritually minded, he receives the Holy Ghost and experiences a new relation, a new life, a new allegiance, a new "peace which passeth understanding;" he is then sanctified and justified when he is spiritually made new. All things have not become new as king James' version erroneously has it. The human body with its indispensable human nature is not changed but remains as a prison house for the imprisonment of the soul and thereby detains the soul that is not of the world, in the world for a short time, but when this

earthly prison house is dissolved the soul takes its flight to its native country, its native home.

Cornelius was a devout man, prayed much to God and was prolific in good works. His motives were pure and his heart was honest and could with propriety, therefore, be called clean, consequently God heard his prayers. But this did not constitute spiritual regeneration or justification. Before he could be saved it was necessary to hear words from Peter, "There is none other name given among men whereby we must be saved." When Peter preached the Word to Cornelius the Holy Ghost fell on all that were in the house. Peter then said they have received the Holy Ghost as well as we. This made Cornelius equal to Peter in God's favor, the first work. Where was the second (special) work of sanctification? Where was it in the case of Paul and all subsequent converts of whom we have an account? — JOSHUA GROFF, in *Evangelical Visitor*.

#### PREACH THE WORD.

One reason why the ministry of to-day fails to reach the hearts of the people, to bring men to repentance and conversion, more than it does, is that too much stress is put upon the human part of the work, and not enough reliance is placed upon the divine part.

We are far from accusing our brethren of lack of earnest zeal; nor are we disposed to criticize; it is only that still better methods may be used, and more efficient work may be done, that we have this much to say.

It is the custom to have a text from the Bible, but commonly even then a subject is given to head the sermon. Our point is that there is too much sermonizing; and too little expounding of the Word itself. The subject is worked out to great lengths of ingenuity, and many and brilliant are the thoughts and expressions to challenge the attention of the auditors.

We believe that this part is overdone, that the human element is given too large a place, and the divine is crowded out more than is wise and best. If the chief purpose be to convert sinners, and the next be to build up the saints, is it a fair question to ask, Which does these things the most effectively, this or that? If plainly expounding the Word will draw sinners to the church services, and will be used of the Spirit for their awakening, and also for the upbuilding of the saints, more than a finely prepared sermon upon a subject or a text, but leaving the Bible to follow the human ingenuity, then it is not wise to spend all time and effort upon the latter and eschew the former. We believe this is the exact state of the case.

There is nothing else so drawing or so converting or so upbuilding as the Word of God itself.

Sinners do not attend as they should, and are not awakened and converted when they do attend the services, as they would be if every time they enter the house of God they heard God speaking to them plainly and simply, through the human, to be sure, but with the evident marks of divine power and directness behind the words. Then it is God speaking through man, not man speaking for God; and the difference in the effect of these two is vast.

There is no substitute for the Word of God clean, clear and at first hands. This is the sword of the Spirit. God may use the lecture or the sermon, but he is more ready to use His Word, which he has promised shall not return unto him void. It is this expository preaching, this reading and explaining the meaning of the Divine Word, that gave Spurgeon his power, and makes Moody and White and Mills and others what they are, and made Wesley and Finney pre-eminent. Let us be ambassadors more, and orators and sermonizers less, that the work of grace may prosper more in our lands. — *Sel. by a Sister.*

#### SHINING CHRISTIANS.

Jesus said, "Let your light shine before men." And again He said, "The righteous shall shine forth as the sun in the kingdom of the Father." Daniel, doubtless with the same thought in his mind, said: "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." Do you want to shine in that day? Do you want to be one of the shining company? Are you going to be one as bright as the firmament, and shine as the stars forever, and shine forth as the sun in the kingdom of your Father, in the glory world? If so you must shine in this world. He that shines not in this world, can never shine in the world to come. He that lives in darkness, and receiveth not the light in this world, will be cast into outer darkness in the spirit world. Let your light shine. As Christ is the true light, if you have a saving knowledge of him, you will shine. This knowledge will make your face to shine, and if you will not hide yourself under a bushel or something else, you will be a shining light to all around. To shine in the midst of the wicked and perverse, you must be blameless and harmless sons of God, doing all things without murmuring and disputing; enduring all things for Christ's sake, working out your salvation with fear and trembling. There is nothing so grand in this world as shining Christians. Would there were more shining ones to light up this dark world, and reflect light on sin and wickedness.

"Shine therefore," it is a command from God. Shine every day, all the time, everywhere, under all circumstances; shine at home and abroad, in the family circle, in the sanctuary, in the field on the highway; shine with the righteous and for the wicked; shine when you are in sickness and when you are well; in prosperity and in adversity, when tempted, when tried, when persecuted, when falsely accused. If you want others to be happy, shine. Shine by showing yourself manifestly on the Lord's side, by leaving all evil that may be said of you to develop itself. Your reputation will take care of itself if you will stand in your place. Shine by telling the truth, by square-built honesty, by love unfeigned to all men, and supreme love to God. Shine by manifesting a desire and anxiety for the salvation of your relations, friends, neighbors and all sinners; by an upright walk and godly conversation. God wants all his children to shine. He has given every one a talent to occupy till he comes. The weakest lights must shine in their sphere somewhere, on somebody, in some way, and by their shining light some wayward soul to Christ. Are you shining, dear reader? Let your light shine till God calls you home to shine as the sun in the kingdom of your Father, and as the stars forever and ever. — *Sel. by J. H. Eigsti, Lombardville, Ill.*

A Dundee navy, on awakening one morning, told his wife of a curious dream that he had during the night. He dreamed that he saw a big fat rat coming towards him, followed by two lean ones, and in the rear one blind one. He was greatly worried over it and swore that some great evil was about to fall upon him. He had heard to dream of rats foreboded some dire calamity. In vain did he appeal to his wife, but she could not relieve him. His son, who, by the way, was a bright lad, hearing the dream told volunteered to interpret it, and he did it with all the wisdom of Joseph. Said he: "The fat rat is the man who keeps the public house where ye gang to sae aften, and the two lean ones are me and me mither, and the blind one is yersel', father."

#### SUNDAY SCHOOL LESSONS.

##### LESSON II. — APRIL 9.

AFFLICTIONS SANCTIFIED. — Job 5:17-27. *Golden Text.* — For whom the Lord loveth he chasteneth. — Heb. 12:6.

*Time.* — The time when the book of Job was written is very uncertain. With all the efforts that have been made to locate it in the history of the world, no certain conclusion has yet been reached. Some scholars have concluded that it may have been about 1520 years B. C.

*Place.* — The opinion prevails that Job dwelt, suffered and died in that strange, lovely, fertile volcanic region on the east of the Jordan,

which stretches down from Syria to Idumea, north of Moab, with easy reach of Damascus itself. To this day this region is rich in the very kinds of wealth which Job possessed.

*INTRODUCTION.* — The Book of Job "is admitted, with hardly a dissentient voice, to be the most sublime religious poem in the literature of the world." — *Samuel Cox.* Who wrote this book no one knows. It is probably one of the oldest of books.

*Job a real person.* It is almost universally agreed that Job was a real person, living in the patriarchal times; that he had the experiences recorded of him and this real Job is the basis of the poem. His home was in Uz, the scene of this story.

The discussion between Job and his friends consists of three circles of speeches, each circle comprising six speeches, one by each of the three friends in succession with a reply to each from Job. Our present lesson is taken from the fifth chapter and is a part of one of the speeches of Eliphaz. — *Davidson.*

The grand argument of the book turns on the relation of affliction to sin in the person of the afflicted, and its use as an instrument for the sanctification and discipline of the righteous, without regard to special sin, or sins, committed by the afflicted one. — *Pentecost.*

##### DAILY READINGS.

M. Afflictions sanctified.	Job 5:17-27.
T. Not willingly.	Lam. 3:22-33.
W. Good results of afflictions.	Heb. 12:1-11.
T. Delivered from afflictions.	Ps. 91:1-16.
F. Deliverance through prayer.	Ps. 107:1-14.
S. Blessing through afflictions.	Ps. 94:1-14.
S. The Lord delivereth.	Ps. 34:15-22.

##### LESSON III. — APRIL 16.

JOB'S APPEAL TO GOD. — Job 23:1-10.

*Golden Text.* — What I do thou knowest not now; but thou shalt know hereafter. — John 13:7.

*Time.* — Uncertain. Possibly about 1520 B. C.

*Place.* — The land of Uz.

*INTRODUCTION.* — The good man (Job) is suddenly assailed by terrible disasters and affliction. Neither he nor his friends understand the meaning. The problem is too hard for them. Job knows he is innocent. But his friends declare that to say so is to blaspheme God as an unjust being, for a just God must reward the righteous and punish the wicked. If, therefore, he punishes any one, that fact proves him to be wicked. They do not see that there may be other reasons for suffering. Job's friends argue the case with him. The discussion waxes warm as it proceeds. The friends become excited and indignant at Job's refusal to confess his crimes. They accuse him again and again. They urge him to repent, promising that God will restore his favor if Job will only turn from his secret sin. From their standpoint there is no possible way of reconciling the suffering of an innocent man with the justice and goodness of God.

##### DAILY READINGS.

M. Job's appeal to God.	Job 23:1-10.
T. Overwhelmed with grief.	Ps. 31:9-17.
W. Hope in the depths.	Ps. 130.
T. The trial of your faith.	1 Pt. 1:1-9.
F. Faith brings us high.	Rom. 10:1-11.
S. God our Helper.	Isa. 57:13-21.
S. God present everywhere.	Ps. 139:1-12.



## HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.  
J. S. COFFMAN, } ASST. EDITORS.  
A. B. KOLB, }

April 1, 1893.

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THE HERALD OF TRUTH is one dollar per year.

*Der Herold der Wahrheit* is one dollar per year.

THE English and German Herald to one address is \$1.50 per year.

MANY a man uses his money only to buy repentance.

THE GLORY of Christ is reflected only in those who have him within.

"CHRIST was once offered to bear the sins of many; and unto them that look for Him shall appear the second time without sin unto salvation."

DO YOU really love God enough that you deem it a pleasure to obey His commands? The sense of duty may make a man faithful, but duty stops where love goes far beyond.

WANTED—At the office of the HERALD OF TRUTH a young man to learn the printing business. Must be steady and industrious; one who is a member of the church and understands the German language preferred. Address application to Mennonite Publishing Co., Elkhart, Ind.

CHANGE OF ADDRESS.—Bro. D. W. Kilmer from Madrid, Colo., to Trinidad, Las Animas Co., Colo.

CHANGE OF ADDRESS.—Christian Bear from Cedar Rapids, Iowa to Harper, Kan.

INFORMATION WANTED.—Sister Jane Weaver, Goshen, Indiana, desires information concerning the Detweiler family. When did the ancestors of the family come to this country? From where did they come? and where did they settle? Any one possessing information regarding this will please write to the above address.

BRO. J. M. SHENK of Elida, Ohio is at present visiting the churches in the far West. The brethren R. J. Heatwole and J. M. Weaver of Newtown, Kansas accompany him. The work seems to prosper and at different places where the brethren have visited the members have been greatly encouraged, while a number of young people have given up the world and sought and found Jesus. Even unbelievers have become interested in the wonderful word of God and are now earnest enquirers after the truth. God bless the efforts made by the brethren in the Evangelizing work.

OUR LESSON HELPS for the Second Quarter are now ready, and the orders that have been sent in are delivered. The Second Quarter's lessons begin with April 2. To the Superintendents we wish to say that if you have not sent in your order we will be glad to receive one from you at once for supplies for your Sunday-school. Or if you have sent us your order and have not yet received your supplies it is a sure sign that your order has been lost in the mails, and in that case kindly write us at once and duplicate your order. It is of importance that the Helps come early enough to the schools so that the school can begin with the first lesson in the Quarter. This applies as well to those schools which reorganized in the spring as it does to those who continue the school all the year round.

On the last page of our New Lesson Helps will be found a very convenient arrangement for a teacher's Record of his class for the Second Quarter. Such a record takes only a few minutes of time each Sunday to keep and is a help and convenience not generally found in other Quarterlies. Sample copies will be sent free to any address in the United States, Canada or Mexico. Price, when 5 copies or more

are ordered to one address for one quarter, only 3 cents each, English or German. When ordering state whether you want the English or German edition. Address all orders to, Mennonite Publishing House, Elkhart, Ind.

EASTERTIDE is again at hand, and with it the season for the usual spring communion services. There will be some brethren and sisters who are not going to commune. Why? What are their excuses for not coming? Does the church know the cause? Have they been visited and personally admonished and encouraged? If there is any cause—as there must necessarily be—why they are slack in their Christian duties, can not the cause be removed? The example of one negligent and non-communing brother in the church may be as much hindrance to successful church work as the efforts and labors of another worker is a help. That is to say, the indifference of one man may neutralize the efforts of another. Who is at fault? Certainly not God. Has the church done her duty toward these members who decline to commune? Have these members done their duty toward their God and the church? The church is not instituted to be a great moral hospital filled with spiritually sick and dying men and women; Nor is it to be a huge spiritual dormitory in which to sleep and slumber on until the end of life (See 1 Cor. 11:30). The church is to be wide-awake, a unit in action, a power for God and the cause of right against wrong and it behooves every individual member to examine him or herself, that all may be ready and prepared to partake not only in the communion but in every active work, every duty, every opportunity for extending the borders of Zion on earth.

SANCTIFICATION.—The recent articles on the above subject by "A Christian Pilgrim" have, just as we expected, brought out considerable comment; favorable and unfavorable. No doubt some who would like to rule holiness as an experience entirely out of our Christian practice have been somewhat comforted by those articles. If they will go to the trouble to read them again carefully and prayerfully they will certainly find nothing, in my opinion, to comfort them in this direction.

Sanctification is certainly an experience to be applied to actual life. The Scriptures enjoin it through the teachings of many precious texts such as 1 Pet. 1:16; 1 Thess. 5:23, etc. Experience and observation bear out the truth that God has taught this grace to be put into actual practice, and that He will give power to do so according to the teachings of the Scripture—even if it is impossible according to the teachings of some men.

On the other hand some dear, sanctified souls have been grieved with the idea that here are arguments directly against holiness and sanctification—arguments which will go out with a power of teaching that will hold many people back from attempting to live a holy life. Let such read carefully and prayerfully again these articles and see whether it is not after all the *abuse* of that grand, blessed doctrine that is pointed out by the writer. We are of the opinion that our "Christian Pilgrim" believes with all his heart in holiness and sanctification, and tries to live it in all sincerity before God and men. But having been associated so much with the abuse of the doctrine he was led to write as he did. If we cannot see at once alike on all the shades of meaning on this subject, let us have much patience and prayer, but contend earnestly for the truth. C.

WE ARE WONT to look upon the anniversary of the advent of Christ as the principal event of the year. It is true that the birth of Christ was a momentous event in the history of the world. But by His birth alone our salvation was not wrought, although to become the author of salvation He must needs be born.

The apostles, in speaking to the people of the Savior passed over the event of His birth as of minor importance to that other event, the closing of His earthly mission, His death on the cross. That event of all events since the hours began to be numbered, since time had begun to run, stands forth as the most significant, the sublimest, the most illustrious of all, and compared with which the event of His birth even falls into insignificance. The load of guilt which ages had heaped upon ages was with the termination of that sublime life, with that one exultant expiring cry, "IT IS FINISHED!" swept away from before the bar of God and man was free! As by the transgression of one man sin entered into the world, and death by sin,

even so by the atonement of one the sting of death—sin—is removed. As in Adam all die, even so through Jesus Christ shall all be made alive.

But what of His resurrection? By the expiatory death of the Son of God sin was atoned for and divine justice satisfied. But thus far Christ had simply performed that for mankind which pertains to this life. Beyond the grave the way is still closed. The soul though pardoned, is not yet free.

The gates of death still hold it fast. It need not go to destruction, but it cannot rise to that immortal glory which lies beyond the confines of time and space. "But now is Christ risen from the dead, and become the first fruits of them that slept." That Life that was in Him was Lord even of death and the grave, and there is not a single step through that strange valley of the dark shadows which humanity calls death that has not been illuminated by the presence of the great Life. There is not a single foe nor barrier left in all that mysterious way. The Captain of our salvation passed through once and all is broken down, and now He who in life has come to him and has received the watchword and the seal of the atoning blood sprinkled upon the threshold of the heart's door, can pass safely through the dark valley, knowing that beyond all is beautiful, clear and bright, and that death is only a momentary cloud through which we pass to the brighter glories of that life which is free from all of earth. It is true the flesh loses itself in that dark vale, but thanks be to God the spirit is free.

Let us look to God with grateful hearts and remember the solemn though glorious events of Eastertide with joy and thanksgiving. May our lives become more full of grateful service for Him who opened for us the way to life, yea who has given us even here the life that shall accompany us and keep us as we pass through the valley of death. K.

ARRANGEMENT OF THE MEETING-HOUSE.—According to recent reports a good many of our congregations are building new meeting houses this spring. No doubt the good people who are building these houses know how to arrange them, and are not in need of advice in this particular. I have not been asked for advice, and I am not offering any special plans; but as one who has carefully no-

ticed the arrangement of a great number of houses east and west and in Canada, and has many times suffered almost agonies because of ill arrangement and want of ventilation, I will simply make a few suggestions for consideration of builders.

One of the great secrets of effective preaching and profitable worship is that the preacher have the attention of the congregation. For this reason the audience room should be arranged so as to favor the holding of the attention. Experience and reason both confirm the fact that it is one of the worst possible arrangements to have the ministers' stand near the door or doors where the congregation enters. Unfortunately there are many church goers who sometimes happen to come in late, and some have a practice of coming in nearly every time after the services have begun. When the congregation faces the door, and, just as the minister is presenting a thought that he wishes to especially impress, one of these late comers walks in, and he sees nearly every eye turn away from him to the late comer, he knows that the interest is broken up. This is one of the most discouraging experiences of an earnest preacher. Had the door been to the backs of the audience very few would have been impolite enough to twist their necks to see who was coming in. Very few would have noticed his coming. It might be some comfort to the late comer to have the door at the opposite end of the room from the preacher, and I know it is a great advantage to the preacher who talks with a desire to interest his hearers. Almost any preacher is disturbed by persons passing in or out near where he stands while speaking.

It is a bad arrangement to have the preachers' stand on the side of the audience room. Sometimes when congregations build large houses they suppose it best to put the stand on the side of the room so that no part of the congregation is too far away to understand well the speaker. But it should be remembered that a speaker is heard distinctly more than twice as far directly in front than at the side. The congregation should be as much as possible directly in front of the preacher even if a part of it is at a considerable distance.

The ceiling should be high enough to give the speaker's voice ample room to

pass over the heads of the congregation to the farther end of the room. All obstructions should be kept out of the way as much as possible, such as stove pipes, posts, and hat-racks. Chimneys can be so arranged that only short stove pipes are needed. There is no necessity for posts to bear up the roof in ordinary church buildings. Experience has taught that it costs very little if any more to construct a self supporting roof than to put in posts which almost always hide from the speaker a part of the congregation. Hat-racks are a serious obstruction to sound. Sometimes they are so arranged as to prevent a portion of the congregation from seeing the preacher. I have on several occasions found it necessary to ask that hats be removed from the racks so that I could see all the people present. A good arrangement is to have hat racks beneath the seats. I saw a most convenient arrangement of this kind in one of our Ohio meeting-houses.

To worship God in a cheerful and healthful service we must breathe the pure air of heaven which God has so bountifully given us. The window sashes should be hung on weights, so that they can be raised or lowered quickly and easily. The windows on all sides should be thus arranged so that they can be opened on the side opposite the point from which the wind blows in order to avoid a draught. A low ceiling is decidedly unhealthy. When the weather is too severe to open the windows, and a room with a low ceiling is crowded the pure air is quickly exhausted and the congregation is forced to breathe poisonous gases. Beside being injurious to health it makes a congregation dull, stupid and sleepy—in every way unfitted for the worship of God. C.

## CORRESPONDENCE.

ROCKFON, CLEARFIELD CO., PA., MARCH 20, 1893.—Bro. Levi Blough came to visit the church at this place on the 4th inst. and remained till the 8th. He preached four sermons which were very much appreciated. Some good impressions were made on the minds of the hearers, and we hope they will be lasting and bring forth much good. Considering the unpleasant weather and bad roads, the attendance was good. We hope the dear brother may be permitted to come often, and as many others as can come. All are welcome. We are without a preacher here. May God's richest blessings rest on our dear ministering brethren. M. C.

HARTFORD, LYON CO., KANS., MAR. 15, 1893.—The following contributions were forwarded to me for widow P. F. Nikkel:  
Isaac A. Lehman,.....\$ 1 00  
Lizzie Landes,.....3 00  
A widow,.....3 00  
A brother,.....5 00  
Decatur County, Kansas, congregation, by Bro. Jos. Witrig, 26 00  
Our widowed sister wishes me to express her heartfelt thanks to the kind friends who have come to her aid in her distress. May God bless them. She is still in need of help, and any contributions from those so disposed will be gratefully acknowledged.

MICHAEL BENDE.

FROM GLEN ALLAN, WELLINGTON CO., ONT.—Last fall we organized a meeting here. The dear ministering brethren from Waterloo County conduct the services for us every four weeks. On the 19th of January we had meeting again. Although the weather was unfavorable and the roads drifted, the house was well filled with attentive hearers. We held our meetings in private houses. The brethren Moses C. Bowman and Henry Baer were present and preached. We had another meeting in the afternoon, but the weather was stormy and there were but few present, yet enough to glorify the name of our God. May God bless the seed sown here that it may take root and bring forth fruit to his glory. J. H.

FROM HAW PATCH, IND.—Bro. John Blosser, of New Stark, Ohio, assisted by Bro. M. S. Steiner, of Elkhart, Ind., held a series of interesting meetings at this place. Bro. Steiner conducted a Bible reading before the regular sermons, after which Bro. Blosser preached upon the same subject. Thus the Bible truths were pressed home by the various exercises in a way that they will not soon be forgotten. Nine souls became willing to forsake sin and Satan and accept the free salvation offered by their Redeemer. May the Lord help them to stand firm on that true Rock, Christ Jesus. Not only was the sinner warned to flee from the wrath to come, but the Christian was admonished and encouraged to "press toward the mark for the prize of the high calling of God in Christ Jesus." May the Lord bless the brethren in their work for Him, is our prayer. COR.

FROM ARAPAHOE, FURNAS CO., NEB.—On the 19th of February Bro. David Augsburg, of Aurora, Neb., was with us and earnestly reminded us of our duties, and admonished us from the word of God. On the 28th of February the brethren Joseph Schlegel and J. M. T.

Miller, of Milford, Neb., came here. We had an edifying meeting on the 2d of March. On the 4th they took the train for Bertrand, Phelps County, to visit the church there. On the 8th they returned, and on the 9th and 10th we had meetings. The communion was also observed. We feel greatly encouraged, and our prayer is that God would abundantly bless the visit of our dear brethren here. We are without a minister here, and would like very much to be visited often by ministers. COR.

FROM EUGENE, LANE CO., OREGON.—Sitting in the house this stormy day (March 10) reading the last issue of the HERALD OF TRUTH, I thought it my duty to send a few items from here for the next number.

La Grippe is prevailing in our neighborhood. The winter has been unusually severe for this section, the thermometer having once fallen to 12° above zero. There was also an abundance of snow, but returning warm weather has taken all the snow away in the valley. Up in the mountains there is of course still plenty of snow.

Our Sunday school and church work at Oakland is progressing favorably, considering the bad state of the roads this winter. Bro. B. F. Buckwalter, of Lancaster Co., Pa., stopped with us a few days two weeks ago on his western trip. From here he went to Portland, from whence he expected to turn homeward. May the remainder of his trip have been a pleasant one.

Brethren and sisters, pray for us that we may ever be found faithful.

J. D. MISHLER.

WINESBURG, OHIO, MARCH 13, 1893.—On the 11th of February Bro. C. B. Brenneman, of Elida, Ohio, came into our community and held several interesting meetings. Truly the labors of the dear brother were not in vain. There was quite an awakening among the older class of people, and there are now three who have given themselves to the Lord. They had put it off until old age began to take hold of them. Ah! young friends, it is easier to begin in our youth. We have been very much refreshed, not only we as the church, but all others who attended the meetings. The writer could not attend the meetings and did not attend services since Dec. 25, 1892, on account of rheumatism, but the Lord has been merciful to me and I am now again able to go out. Yesterday I attended our meeting and felt very glad for the opportunity to meet with the dear brethren. My left knee is very much enlarged and I have not the use of my limb to walk. I ask all the dear brethren to pray for me that, if it is the will of the

Lord to restore me to health, I may be able to fill the place to which I am called. May the Lord strengthen me, and may His abundant blessing abide with all the brethren far and near.

J. B. SHOUP.

LARNED, KANS., MAR. 3, 1893.—Accompanied by my son I left home on the 29th of November, 1892, to visit relatives and friends in the East. Our first stop was in Cass Co., Mo. From there we went to Tazewell Co., Ill., where we visited my aged father, now over 85 years old, and step-mother, brothers and sisters. Our next stop was in Woodford Co., Ill., where we visited many relatives and friends, and also had the privilege of attending five meetings held by the brethren J. P. Smucker and Daniel J. Johns, of Elkhart Co., Ind. We enjoyed this very much and felt greatly edified and strengthened in spirit. From here we went to Livingston Co., Ill., where my son remained while I continued eastward to Champaign Co., Ill., and thence to Elkhart, Ind., via Chicago. I had a pleasant visit with the brethren at the office of the HERALD OF TRUTH. From there I went south, visiting friends in Elkhart Co., also in Lagrange and Noble Counties, Ind., and Fulton, Logan, Champaign and Wayne counties, Ohio, starting back to Tazewell Co., Ill., on Feb. 3, via Bloomington. On the 22d we bade parents and friends farewell and started homeward, stopping in Reno Co., Kansas until the 27th, when I proceeded home. I found my family in good health. I feel truly grateful to God for his kind providence over us while we were separated, and for giving me the privilege of visiting so many dear friends, and to attend a number of meetings and see souls coming boldly out on the side of the Lord and His cause, and to unite with His people by water baptism. May God keep us all until we meet never to part again. D. H. KING.

LORETTA, S. DAK., MARCH 17, 1893.—The grace and peace of our Lord Jesus Christ be with you all. It pleased the Lord to give me an opportunity to visit our dear fellow-believers in Minnesota recently. I can say that I am not sorry for having made this visit. God gave me grace to speak from His Word. May He bless the same to His name's honor and glory. It is indeed a pleasure to still find such as are seeking the salvation of their souls. The only way to salvation is through regeneration, the new birth, as Christ so plainly taught in his conversation with Nicodemus.

I spent nearly two weeks among these dear friends, and then went to Turner Co., S. Dak., where I spent nearly three weeks visiting the brethren and sisters. Here, also, God gave me grace to bear

testimony to the truth of God's word. May the feeble efforts put forth not have been in vain. My wife had also come as far as Turner Co., and thus, after a visit of five weeks, we were permitted, by God's grace, to return safely home and find all well, for which God be praised.

I wish further to state that the brethren H. Fast, Sr. and Jr., of Bro. Wall's congregation in Minnesota, paid us a visit recently. Bro. Benjamin Becker accompanied them here. They were with us three days and preached four times. From here they went to see the Indian Reserve, our brethren accompanying them thither. They seemed to be pleased with their visit there. On their return they held another meeting here in the evening. During the day they visited from house to house. We were sorry that they made their visit so short but even short as it was their words will be long remembered. May God add His blessing and may the Word sown by them take root in the hearts of the hearers, spring up, and finally bear fruit unto eternal life. Greeting to all the dear friends. CORNELIUS EWERT.

## CONFERENCES.

## ANNUAL.

For Ohio, on the 19th of May, in the Martin meeting-house at Orrville, Wayne County.

For Canada, in C. Eby's meeting-house, Berlin, Waterloo Co., Ont., beginning Thursday, May 25.

For Illinois, in the Union meeting-house near Washington, Tazewell Co., on the 26th of May. Washington is the nearest railroad station. Bishops will meet on the afternoon of the 25th to arrange the questions. All questions or subjects to be considered at the Conference should be delivered in writing to the undersigned not later than the 24th. A cordial invitation is extended to all our ministers and all other brethren and sisters far and near. E. M. HARTMAN.  
Washington, Ill.

The Lord willing, there will be Conference in the Amish Mennonite church, near Smithville, Wayne Co., Ohio, in the Oak Grove meeting-house, on the 26th and 27th of May, 1893. Those from a distance desiring to attend said Conference may have a conveyance on their arrival at either of the following named railroad stations, by writing to the brethren named below: Coming on the B. & O. R. R., stop off at Sterling, and write in due time to David Zook, Sterling, Ohio. Coming on the W. & Lake Erie R. R. stop at Smithville, Ohio, write to Benjamin Gerich, Smithville, Ohio. Those coming on the Fort Wayne &

Chicago R. R. or C. A. & C. R. R. to Orrville, Ohio, write to Eli Wenger, Orrville, Ohio. Any one coming on the Fort Wayne & Chicago R. R., wishing to stop off at Wooster or Smithville Station, write to C. Z. Yoder, Weilersville, Wayne Co., Ohio.

The Annual Conference of the Amish Mennonite church of Northern Indiana, in the Haw Patch meeting-house, La Grange County, Thursday and Friday, June 1 and 2. Those coming over the Wabash R'y will please write to Pre. J. S. Hartzler, Haw Patch, Ind., and stop at this station. Those coming over the Lake Shore & M. S. R'y will write Pre. Jonathan Kurtz, Ligonier, Ind., and will stop at that station. The Wabash R'y is, however, preferable, Haw Patch being but about one mile from the place of meeting. Those having questions to present at Conference will send them in writing to Joseph D. Miller, Middlebury, Ind., not later than the 24th of May. All Amish and Mennonite ministers are cordially invited to meet with us.

JOSEPH D. MILLER, Sec.

## SEMI-ANNUAL.

For Lancaster Co., Pa., on Friday, the 31st of March, in the Brubacher meeting-house, three miles west of Lancaster City.

In C. Eby's meeting-house, Berlin, Ont., on the 13th of April.

For Montgomery Co., Pa., on the first Thursday in May (4th), in the Franconia meeting-house.

In Weidman's meeting-house, Markham, York Co., Ont., May 5.

For Virginia, in Weaver's meeting-house, Middle District, Rockingham Co., Va., on the second Friday in May (12th). The nearest station is Harrisonburg, where those coming from a distance will be met. A cordial invitation is extended to all to come, especially ministers and deacons. Let us do all we can to build up the church of Christ. Let God's spirit be manifest in every one. Let love be the moving power in our work for Christ. EMANUEL SUTER.

March 8, 1893.

## A TRIP THROUGH THE SOUTH.

On the 15th of December my brother Daniel and myself left Shipshewara for a trip through Kentucky, Tennessee and Alabama. Returning by way of Ohio, we reached home on the 6th of February, 1893.

We reached Louisville, Ky., on the 16th of December, and at once realized that we were in the South. Louisville is on the Ohio river opposite New Albany, Ind., and is a flourishing city of about

170,000 inhabitants. We spent the day visiting the places of interest as much as the inclement weather permitted us. One street attracted my attention especially from its name, "Tobacco Street," and it is properly named, too; for it is really astonishing to see how much tobacco is handled on this street in a single day; indeed it would seem that this place has a very fair share of the 60,000 tons of tobacco handled in the United States every year. The surroundings—including both men and women—are in keeping with the article handled.

After a day of sight seeing we boarded the train for Nashville, Tenn., in the evening. As our journey was made by night we could gather but a very faint idea of the topography and other features of the country through which we passed. We arrived at Nashville about midnight. Next morning (Saturday) we took a stroll round the city. We were surprised at the size and activity of this city. There are some few cities in the South—and Nashville is one of them—that have since the war caught the spirit of the North in push and energy. From a population of about 17,000 in 1860 Nashville has grown to a population of about 85,000. It is the capital of Tennessee and contains some very large public buildings, such as the Capitol, built on a lofty elevation overlooking the city. The building represents an ancient style of architecture and is surrounded by high walls of stone. Fisk University, for the education of colored people, contains imposing buildings and occupies a prominent position among the educational institutions of the South. Four other colleges and two female seminaries, the State Blind Asylum, the State Library, the well paved streets, the magnificent water works built at a cost of nearly \$400,000; and one of the best in the United States, the beautiful views and other features make this a very interesting city to visit.

A visit to the Penitentiary was very interesting to us, although some of the features connected with such an institution and the causes which necessitate them are not at all pleasant to contemplate. The Superintendent took great pains to show and explain everything in detail, and we spent considerable time there. Almost every branch of trade is represented here, so as to give the convicts an opportunity to select what their employment shall be while they are in the stern hands of the law which they have violated. Sad thoughts fill the mind when one sees imprisoned there strong, healthy, intelligent looking young men and women whose term of imprisonment will end only with their life, there being a number of life convicts there. Though there was a certain undefinable interest, I may say almost fascination, to see all that goes on in the inside of the penitentiary walls, yet I felt greatly relieved when we

were outside again. But to those who have not the freedom to go and come when once inside, the thought must indeed be dreary. But sin against the law makes one liable to the law, and those who risk the sin naturally load upon themselves the law, making the way of the transgressor truly hard, and yet just so. Taking all things into consideration, I believe I prefer to have my abode outside of prison walls.

From Nashville we went 42 miles west to Dickson, Tenn., where we spent three weeks visiting friends. In our stay here we found the people the most accommodating and hospitable we ever met. The mode of farming here is somewhat different from the North. Land is still cheap here, though it is being rapidly taken up by Northern people. The soil is fertile; all kinds of fruit do very well. Since the war but little cotton is grown, corn taking its place because it pays better. The fact that the climate is so mild and that but little effort is necessary to obtain from the soil all the necessities of life makes some people here of naturally indolent dispositions very shiftless. Placed alongside of the energetic, thrifty, Northern farmer, the Southern planter and farmer is usually at a decided disadvantage.

In the matter of churches and Sunday-schools there is considerable diversity. During our stay we had the privilege of attending church in different denominations. The Methodists, Lutherans and other creeds are represented in almost every town. There is also a community of our Amish Mennonite people near Dickson. They have regular services. Their congregations are not large, but their number is continually increasing, as others move in from the North. There is a good field for work in this neighborhood, as our people seem to enjoy the confidence and respect of the people in general.

On the 23d of January we returned to Nashville, where we visited three days with friends, and then started south for Chattanooga near the boundary line of Georgia. This town of about 30,000 figures prominently in the history of the late civil war. Two bloody battles were fought here in 1862 and 1863 and a number of skirmishes besides took place in the immediate vicinity. The celebrated Lookout Mountain around which so much blood was shed and around whose base and sides thousands of lives were sacrificed in violation of God's command, "Thou shalt not kill," "Love thine enemy," raises its noble crest to the sky about three miles from the city. It is 2,400 feet above sea level and 1,600 feet above the town, and affords the tourist a delightful view of Chattanooga and the surrounding country. A cable road runs up the side to an altitude of 1,400 feet. The cable itself runs a distance of 9,200 feet and is the longest cable incline in the

world. I might mention many interesting sights, historical and otherwise, on or about this mountain, but what is interesting to one may not be interesting to another.

From Chattanooga we went via Cincinnati to Champaign and Logan counties, Ohio, and spent about a week there visiting friends. Our friends at home being unwell, and the weather not being pleasant, we cut our visits short, though we enjoyed our visit very much, thanks to the hospitality of kind friends. We also had the pleasure of attending services at the Amish meeting-house and a Young People's Meeting the same evening. I was glad to see the young people take such a lively interest in the great work of the Lord.

On the 4th of February we left for Berne, Ind., where, through the courtesies of sister Lydia Conrad, our short visit was made very pleasant. We remained here over Sunday, attending church in the morning and Sunday-school in the afternoon. The Sunday-school is very large. I never before saw so many young people together in a Sunday-school. Leaving here we arrived at home in due time, glad to see the faces of our dear ones at home once more, and deeply thankful to a kind Providence for His divine care and preservation on our extended journey.

MARY E. BONTREGER.

#### ITEMS.

In the recent inaugural parade at Washington the paraders were drenched with rain, and exposed to cold. As a result four deaths have occurred, and others are prostrated.

AN INCH of rain falling on an acre of land weighs 100 tons. There are 640 acres in a square mile, so that the same depth of rain falling on a square mile of land would weigh 64,000 tons.

THE POPE, in bidding farewell to the pilgrims from England, expressed the hope that once more England would be a Roman Catholic country, and said there are already many signs of this.

THE ROYAL labyrinth of Egypt was a walled enclosure containing 12 palaces, each having 3,000 rooms. It is described by Herodotus, but its remains have never been found.

THE FIRES in the metropolis of London in 1891 numbered 2,892, of which 193 were serious. The lives lost numbered 61, 31 of these having been taken out alive. The total cost of the brigade was £120, 723 or 63½ pence per head of the population. The fire insurance companies contributed £27,196. Property was insured for no less a sum than £806,000,000.—*Pall Mall Gazette.*

MUCH HARM has resulted from a recent tendency to use cocaine to break off the opium habit, and from a mistaken notion that the drug can be employed safely and advantageously for that purpose.

TWO HUNDRED and eighty-three exiles will not know the horrors of Siberia, for they have been frozen to death in a terrific snowstorm while on the march to Tomsk. Only 91 of the band of 374 reached the gates of the city.

THE SEVEN wonders of the world were given as the Pyramids of Egypt, the temple of Ephesus, the mausoleum erected by Artemisia, the walls and hanging gardens of Babylon, the Colossus at Rhodes, the statue of Olympian Jupiter and the watch-tower of Alexandria.

IN A REPORT on the mining industries of South Africa Mr. Bennet H. Brough said that since 1867, when the diamond fields were first discovered, there have been exported from Cape Colony more than fifty million carats of diamonds weighing more than ten tons, and the value of which approaches nearly \$357,000,000.

News of a hurricane at Tamatave, on the east coast of Madagascar, on Feb. 22, has been received. The wind came from the sea and first struck the vessels near the mouth of the bay. The *Alsimo*, a French ship, was stripped almost instantly of masts and rigging and a few minutes later went to the bottom with all on board. Five coasting vessels anchored within the harbor foundered almost simultaneously and but ten men of their crew were saved. Four other coasters sank before the storm passed. In Tamatave the streets were swept clean of people and vehicles in a minute. Twenty-two of the best buildings in the place and a large number of huts were wrecked. The roof of the custom house was carried away and the walls were crushed in. The British consulate was demolished and four sugar factories were leveled to the ground. Many lives were lost.

THE WALDENSES, the descendants of the famous sect which were cruelly persecuted for centuries on account of their religious opinions, and who still inhabit the mountain tract on the Italian side of the Cottian Alps, where their ancestors held out against their persecutors, propose to emigrate to America. Their staple business of cloth making has become much depressed and even with their frugality, they find it difficult to live. The pastors of the Waldensian congregations convened in a synod to consider the situation, and resolved to send two delegates to North Carolina to inquire regarding the prospects of settling in that State. The Waldenses are a hardy and thrifty people, retaining in a remarkable degree the virtues of their heroic ancestors. If the reports from the delegates should be favorable, 2,000 Waldenses will emigrate to North Carolina in the spring.

An important medical convention is to be held in Washington, D. C., some time in April. It will be composed of the health boards and quarantine officers of the United States, Canada and Mexico. The object will be to take united measures to prevent the cholera from being introduced into the three countries.

D. H. MASON, under the auspices of the American Sunday-school Union, in twenty-two years work in Minnesota organized 460 new Sunday schools, with 1,410 teachers and 11,486 scholars. From these schools 60 churches, belonging now to ten different denominations, have developed; thirty-two houses of worship whose aggregate cost is \$55,100 have been built and about 800 persons have professed conversion in the different schools.

A MOST STARTLING FACT.—One of the most remarkable events of modern times is that vast Hindu Conference recently held at Benares, India, to take steps towards the saving of Hinduism from the encroachments of Christianity.

Among other things, the conference recommended that October 30, 1892, should be set apart as a special day of prayer to the Supreme Power for the preservation of the Hindu religion.

Probably in the whole history of the world there has never before been a day set apart in the heathen or pagan or Mohammedan lands for prayer for false faiths. But what a mighty concession to the growing power of Christianity is the fact that its foes are impelled to cry to their gods, like the prophets of Baal, for their interposition in the behalf of the corrupt religions of the world.—*The Missionary Review of the World*

MANY IMAGINE that grip is altogether a modern disease; but the student of medical history soon learns that the same disease has visited and revisited the earth. In 1647 Governor Winthrop makes the following record: "An epidemical sickness was through the country among Indians and English, French and Dutch. It took them like a cold and light fever with it. Such as bled and took cooling drinks died; those who took comfortable things for most part recovered, and that in a few days. Wherein a special providence of God appeared, for not a family nor but few persons escaping it." One of its victims was the Rev. Thomas Hooker, of Hartford, and his friend, the Rev. Samuel Stone, gives such a minute and vivid account of his symptoms as to leave no doubt of the nature of the malady. He had preached one Sunday and was dead before the next, and his people imagined that they had felt a great oppression and "heaviness" (closeness) of the air in the church on the last Sabbath of his life. Perhaps the weather was unwholesome, and perhaps this was an *ex-post facto* imagining.

## Married.

WYSE—EICHER.—On the 1st of February, 1893, at the residence of the bride's mother, by Benjamin Eicher, Simon P. Wyse of Henry Co., Iowa, to Caroline Eicher of Washington Co., Iowa.

MUMAW—GOOD.—On the 6th of March, 1893, at the home of the bride's parents, near Elda, Ohio, by Pre. C. B. Brenneman, Bro. John Mumaw, of Wayne Co., Ohio, and sister Lydia Good, of Allen Co., Ohio. God bless them in their new relation.

ZOOK—ZOOK.—On the 12th of March, 1893, near Allensville, Pa., by David J. Zook, Joshua B. Zook and M. Ellie Zook.

BIXEL—AMSTUTZ.—On the 9th of March, 1893, near Mt. Eaton, Wayne Co., Ohio, at the residence of the bride's parents, by J. Nubbaum, Bro. William Bixel and sister Caroline S. Amstutz, both of the Sonnenberg church.

## DIED.

BRIDLER.—On the 16th of March, 1893, in Chicago, Ill., Henry Bridler, in his 81st year. He was born in Bedfordshire Twp., Bucks Co., Pa., Nov. 27th, 1812. He was raised by his uncle Henry Leicy and learned in early life the necessity of hard work with few of the comforts and advantages which young people now enjoy. In 1843 he went to Springfield, Ill., where for a time he was engaged in the grocery, grain and produce business. At the end of five years he went to Chicago where he formed a co-partnership with his brother Jacob in the lumber business. The business grew and in 1855 a branch in connection with the mills was opened at Muskegon, Michigan, of which Henry had charge, and where he resided for a number of years. Subsequently he removed to Chicago and became interested in several other business enterprises. In April 1860, he was married to Sarah Simmonds, of Syracuse, N. Y., who died some years ago. He leaves an only son, Herbert A. Bridler. He was buried on Sunday afternoon, March 19th. Peace to his ashes.

SHOVER.—On the 8th of March, 1893, in Jackson, Jackson Co., Minn., Mary Jane, daughter of Gabriel A. and Mary A. Shover, aged 2 months and 25 days.

"Go to thy rest fair child!  
Go to thy dreamless bed,  
While yet so gentle, undefiled,  
With blessings on thy head."

Shall love with weak embrace,  
Thy upward wing detain?  
No! gentle angel, seek thy place  
Amid the cherub train."

MEYER.—On the 5th of Feb., 1893, in Dublin, Bucks Co., Pa., Barbara, wife of William Meyer, aged about 79 years. Buried at Blooming Glen.

"Why should our tears in sorrow flow,  
When God recalls his own?  
And bids them leave a world of wee,  
For an immortal crown?"

MOYER.—On the 30th of January, 1893, in Bucks Co., Pa., John K. Moyer, aged 75 years, 7 months and 28 days. Buried on the 3d of February at the brick meeting house at Deep Run. Funeral services by A. M. Fretz.



**LEAR.**—On the 20th of February, 1893, in Plumstead, Pa., Barbara, widow of George Lear, aged 87 years and 10 days. Buried on the 25th at the Plumstead meeting house.

**GARDNER.**—On the 16th of March, 1893, at her home at 204, South Prairie St., Elkhart, Ind., after a lingering illness, Sarah Elizabeth, beloved wife of Fred. W. Gardner, aged 48 years, 3 months and 24 days. During her long illness she suffered much, but she rested upon the promises of God and was resigned to His will, and she died with the living hope of a glorious resurrection. She made the arrangements for her funeral, choosing for her funeral text 2 Cor. 4:17, from which the ministers M. L. Scheidler and A. M. Cummins made appropriate remarks on the 19th at the English Evangelical church to a large concourse of sympathizing relatives and friends of the beloved family. The deceased was held in high esteem by her many friends and her loss will be deeply felt by all, but nowhere so much as by her beloved companion and eight motherless children. She was the joy of home, but the Lord called her to the immortal joys of that higher home, and the bereaved family has the blessed assurance that she has only gone before and is waiting for them at the "beautiful golden gates." Her remains were laid to rest in Grace Lawn Cemetery. Peace to her ashes.

**STOVER.**—On the 2d of March, 1893, in Bedminster, Bucks Co., Pa., Anna, widow of Samuel Stover, aged about 85 years. Buried at Deep Run. Funeral services by A. M. Fretz and S. Godshalk. Text, Ps. 92:12.

"Dear is the spot where Christians sleep,  
And sweet the strains the spirits pour,  
Oh, why should we in anguish weep?  
They are not lost, but gone before."

**KROUT.**—On the 30th of January, 1893, in Bedminster, Bucks Co., Pa., Henry F. Krou, aged 78 years, 7 months and 17 days. Buried on the 4th of February at the Ticonderoga meeting house.

**GRADY.**—On the 2d of March, 1893, in Knox Co., Tenn., after a short illness, David, infant son of Jackson and — Grady, aged 2 months and 27 days. Buried on the 4th in the Baptist graveyard near Richland. Services by H. H. Good from Luke 12:40.

"Do I hear little David say,  
Oh parents, do not weep for me;  
I have found a bosom now,  
Where arms are strong and comforts sweet.

No pains are here, nor restless nights,  
No clouds, no winds, no stormy days;  
But here we bright little angels shine  
While God so calm gives brilliant light.

Oh parents, hear the Savior's word,  
And be ye also ready now,  
So when to you the message comes  
You may with me in glory roam."

H. H. G.

**WIDEMAN.**—On the 11th of February, 1893, in Whitechurch Twp., York Co., Ont., of dropsy and heart disease, Sister Sarah, maiden name Gayman, second wife of Casper Wideman, aged 71 years, 7 months and 13 days. She was the mother of 10 children, of whom 7 survive her. She also leaves 27 grandchildren, one brother and two sisters, to mourn her death. Her remains were interred in Heise's burial ground on the 14th. Funeral services by Samuel Baker and John Steckley from 2 Cor. 5:1, to a large concourse of relatives and friends.

**SNYDER.**—Phoebe Snyder, wife of the late Pre. John Snyder, of the Mennonite church, died at her home near Kill Creek, Osborne Co., Kas. March 1st, 1893, at 5 o'clock A. M. Sister Snyder's maiden name was Albaugh. She was born in Huntington Co., Pa., May 12, 1810, and was married to Pre. John Snyder May 12, 1831. She was the mother of eight children, four boys and four daughters, all of whom are left to mourn their loss. Only three of them were able to be present at their mother's death. The oldest, Sarah C. Willoughby, living in Delano, Cal. The second child, David Snyder, resides near Kill Creek, Osborne Co., Kas.; Ann McClelland lives near Kill Creek and was with her mother in her sickness and death, as she had been living with her mother previous to her death; J. J. Snyder lives at Silver, Washington; Mary E. Coffeen resides at Hope, Kas.; Wm. H. Snyder lives at Seattle, Washington; Belle S. Allen, the youngest daughter, is a faithful worker in the Reapers' Home, at Denaro, Va., and the youngest boy, Jacob, lives near Stockton and is an elder in the Christian church. She was 82 years old. In her last hours, though being severely afflicted with lagrippe and paralysis, she manifested a Christian spirit and was thought to be praising her Redeemer though her affliction was such that nothing could be heard distinctly. She was an affectionate wife and a kind and loving mother and will be missed by all that knew her. But well can it be said our loss is her gain. The funeral services were conducted by the writer (a minister of the Free Methodist church). One of her favorite hymns was "Jesus, Lover of my soul," which was sung at the house. It was supposed by her daughter that she had the hymn marked on purpose for the special occasion. The services were continued at the meeting house. Sermon by the writer from Rev. 14:13, "Blessed are the dead which die in the Lord," etc., after which the remains were interred in the Old Mennonite graveyard near the meeting house. Her pilgrim path is one long to be remembered by all who knew her. May the children and friends live to meet her in a brighter world.

H. O. LANHAM.

**MARTIN.**—On the 3d of March, 1893, in Lancaster Co., Pa., after nine months of suffering with acrofula, sister Anna Weaver, widow of Benj. Martin, aged 59 years, 5 months and 26 days. She was buried at Weaverland, where a large concourse of people were present. In the spring of 1879 the family moved to Elkhart county, Ind., where Bro. Martin died in July, 1885. In 1890 she, with her daughters moved back to Lancaster Co. She united with the Mennonite church when quite young and was a faithful member to the time of her death. She was the mother of 15 children of whom 9 survive her, all of whom with 17 surviving grandchildren were present at her funeral. She bore her sufferings with patience, and earnestly admonished her children to a life of godliness. She rejoiced to see all her children gathered into her own church, admonished them to be steadfast, and that they must not expect to reach heaven without prayer and suffering. She prayed much herself and asked many of her friends who visited her to pray for her. A week before she died she was served with the Lord's supper, after which she said: "Now I am ready to die! Oh how sweet is the water of life." Services were conducted by Bish. Jonas Martin from Rev. 14:12, 13. Assisted by John Zimmerman.

**UNZICKER.**—On the 27th of January 1893, near Cullom, Livingston Co., Ill., of lung trouble, Gertie Alvina, infant daughter of Christian and Lizzie Unzicker, aged 3 months. Laid to rest on the 28th. Services by David Garber from 2 Kings 4:26. "Is it well with the child?"

"We lay thee in the silent tomb,  
Sweet blossom of a day;  
We just began to view thy bloom,  
When thou wast called away.

At length released from all thy pain;  
Our darling sweetly sleeps,  
How calm, and peaceful thy repose  
While Christ thy soul doth keep?"

**BEUTLER.**—On the 22d of December, 1892, in Harrison Twp., Elkhart Co., Ind., of lung fever of which she suffered only about ten days, Elizabeth Barbara Beutler, aged 76 years, 9 months and 6 days. She was born in the Sulzbach church, Canton Winnweiler, Keiserlautern, Bavaria, Germany, on the 16th of March, 1816. According to her baptismal certificate she was baptized in the Sumbach church in her 14th year. Two years later in company with three others of her own family she emigrated to America. She was never married and lived an exemplary, consistent Christian life to the time of her death. She leaves an aged sister with whom she had her home for many years. May God bless and comfort her in her declining years. Sister Beutler was buried at Yellow Creek. Services by John F. Funk and Noah Metzler, from 2 Tim. 4:6-8.

**SHRINER.**—On the 21st of February, near Elkhart, Ind., Emery, son of John Shriner, aged 22 years, 4 months and 19 days. Emery was a kind, hearty boy, and obedient to his parents, although, like many young people had neglected to confess Christ and be fully obedient to God. This concerned him greatly when he became sick. He sent for a minister to pray with him; said he desired to give his heart to God, and promised to trust in Christ as his Savior and live obedient to him all his days many or few. He expressed a hope that God had accepted him and forgiven his sins, and expressed himself willing to die. How sad that so many neglect this great work of their life till they see that they are in danger of death.

A light from our household is gone;  
A voice that we loved is stilled;  
A place is vacant in our home  
Which never can be filled.

**YODER.**—On the 28th of January, 1893, in the hospital at Norristown, Pa., Emma, wife of Samuel Y. Yoder, aged 45 years, 10 months and 20 days. She was buried on the 2d of February at Blooming Glen. Funeral services at the house by A. F. Meyers and at the meeting house by Henry Rosenberger. Text, 2 Cor. 4:17, 18.

**WISMER.**—On the 30th of January, 1893, in Plumstead, Pa., Josiah Wismer, aged 74 years, 7 months and 24 days. Buried at Deep Run on Feb. 4th. Funeral services by S. Godshalk and J. Gross from John 5:24.

**HOLWAEGER.**—March 8, 1893, near Horst's Mill, Lan. Co., Pa. Mrs. Mary wife of Andrew Holwaeager, aged 64 y., 1 m., and 13 d. Funeral on the 11th. Text, Job 16:22; 17:1. Buried in the Mount Joy cemetery. A sorrowing family followed the remains to the grave. M. S. Holwaeager was a member of the Lutheran church. She was a devout Christian. Peace to her ashes.

**HOCHSTETLER.**—On the 4th of February, 1893, in Clinton Twp., Elkhart Co., Ind., Joseph P. Hochstetler, aged 90 years, 3 months and 2 days. The remains were buried in I. L. Miller's graveyard on the 6th. Funeral services by D. Kauffman and E. Bortneger to a large concourse of friends. Two of his aged brothers, four of his daughters and one son were present. Four of his sons were absent, however, Levi, the ninth one visited him during his sickness. He was sick for five weeks, during which time he often expressed a desire that the end might come so that he might go to Jesus. He was born in Berks Co., Pa., and was married to Magdalena Oesch in Cone-maugh, Somerset Co., Pa. His wife preceded him about 8½ years ago, they having lived in matrimony 59 years, 5 months and 7 days.

**SCHLOOT.**—On the 13th of February, 1893, at the home of his son William, in Freeport, Ill., John K. Schloot, aged 67 years, 8 months and 28 days. Deceased was born in Lancaster Co., Pa.

**MOSER.**—On March 2, near Dalton, Wayne Co., O., suddenly, of heart disease, Maria, maiden name Welby, wife of A. P. Moser, aged 59 years and 23 days. After tending to her usual duties about the house she went into the sitting room complaining of tightness on her chest, and in ten minutes she was a corpse. This is again a loud call to all to have our lamps filled with oil, that we may be at all times prepared to meet the bridegroom when he cometh. Sister Moser leaves her husband and seven children to mourn her departure. Her remains were interred on the 5th in the Sonnenberg graveyard. Funeral services by J. Nusbaum from Matt. 6:19, 20.

**SCHENBECK.**—On the 22d of February, 1893, near Dauvers, McLean Co., Ill., John St. Schenbeck, aged 81 years, 3 months and 1 day. He was married to Barbara Schertz, in Butler Co., Ohio, in 1841. He leaves his wife, four children, twelve grandchildren and four great grandchildren. Three children preceded him. Funeral services by Chr. Gungichler from Rev. 21:3, 4 and by John Gingrich from 2 Cor. 5:1-6.

**GODSHALK.**—On the 7th of March, 1893, in Madison Twp., St. Joseph Co., Ind., of a fall on the ice, Samuel Godshalk aged 67 years, 4 months and 8 days. He was born in Bucks Co., Pa., was married to Rebecca Kohli, who survives him, July 1st, 1858. They had five children four of whom are still living. He went out in the morning to do his chores and fell on the ice hurting his head, so that he was unable to walk. He was found near the barn in this condition by his wife who was out milking, and helped him to the house, and died after 3 days of suffering. He was buried on the 9th. Funeral services by Amos Mumaw and John F. Funk from Ps. 39:4, 5.

**GROFF.**—March 7th, 1893, in Waterloo, Waterloo Co., Ont., Clarence, infant son of Ephraim Groff aged 12 days. Buried at D. Rhy's meeting house. Funeral sermon by Pre. Showers and Noah Stauffer.

"While we weep as Jesus wept,  
Thou shalt sleep as Jesus slept;  
With thy Savior thou shalt rest,  
Crowned, and glorified and blest."

**WITTMER.**—Feb. 20th, 1893, near Stony Brook, York Co., Pa., of "Grippe" and old age, sister Barbara Wittmer, widow, aged 86 years and 9 months. Funeral on the 23d Text, Isa. 60:20. Buried at Wittmer's meeting house. Sister Wittmer was a faithful Christian. Peace to her ashes.

**BRUBACHER.**—On the 5th of March, 1893, near Berlin, Waterloo Co., Ontario, of an affection of the lungs, Bro. Henry Brubacher, aged 69 years and 21 days. The deceased was born on the 12th of February, 1824. In January, 1852, he married Mary Musselman. To this union were born 5 sons and 5 daughters, of whom 4 sons and 3 daughters remain. Sister Brubacher died on the 20th of November, 1897. Bro. Brubacher had been confined to the house nearly all winter and to his bed for about 4 weeks before his death. He was resigned to God's will. The remains were interred at C. Eby's meeting house, Berlin, on the 8th, followed by a large concourse of relatives and sympathizing friends. Funeral services at the house by Daniel Wismer and at the meeting house by D. Wismer and Moses Bowman in German from John 5:24, 25 and by Noah Stauffer in English from Philippians 1:21.

**LINT.**—On the 19th of February, 1893, in Somerset Co., Pa., Irvin Josiah, son of Bro. Hiram and sister Eliza Lint, aged 8 years and 24 days. Buried on the 21st.

**LINT.**—On the 24th of February, 1893, of the same family, Harry Alfred, aged 5 years, 6 months and 22 days. Buried on the 26th.

**LINT.**—On the 25th of February, 1893, of the same family, Willie Abrose, twin brother of Harry Alfred, aged 5 years, 6 months and 23 days. Buried on the 27th. These three children died of that dreadful disease, diphtheria, the mother being sick of the same disease, so that she could not go to the funeral to see her dear children buried. They were laid to rest in the Blough Mennonite graveyard. Funeral services by Levi A. Blough and Samuel Gindlesperger. This is indeed a sad bereavement to the Bro. and sister to give up their three bright little boys but they can have the assurance that it is well with them.

"Weep not for us, dear parents,  
Your children are at rest;  
We look for you to follow,  
And join us with the blest;  
Where death and sorrow cannot come,  
And we shall dwell with Christ at home."

**SNIDER.**—Feb. 19, 1893, in Waterloo, Waterloo Co., Ont., near Canastota, Bro. John Snider, of infirmities of old age, aged 92 years, 11 months and 18 days. Bro. Snider was born in Franklin Co., Pa., in 1806 he emigrated with his parents to the neighborhood where he died. Entered into matrimony with Judith Bigman in 1826 who preceded him to the spirit world 13 years. They had a family of 11 children, of whom 9 survive them, also 31 grandchildren and 38 great grandchildren. Buried on the 22d at Snider's meeting house where a large number of relatives and friends met to pay their last tribute of respect. Appropriate remarks were made by Bish. Elias Weber and Noah Stauffer.

**MUMMA.**—February 24th, 1893, near Landisville, Lancaster Co., Pa., of diphtheria, Edward B., youngest son of John B. and Lizzie Mumma, aged 6 months and 6 days. Funeral on the 26th. Text, Lam. 3:31-33. Buried at Landisville meeting house. A deep sympathy is manifested toward the bereft parents. They themselves and all their children were afflicted with the dread disease. Two of their children died within one week. May the good Lord sanctify their affliction for their good.

**BARHART.**—March 7th, 1893, near Mannheim, Lancaster Co., Pa., sister Elizabeth, wife of Daniel Barhart, aged 63 years, 11 months and 14 days. Funeral on the 10th. Text, Rom. 14:8. Buried at Hernly's meeting house. A large congregation assembled as a token of respect for the beloved sister Sister Barhart was a faithful member of the Mennonite church.

**DAMBACH.**—February 12th, 1893, of membranous croup, near Petersburg, Lancaster Co., Pa., John S., youngest son of John and Fannie Dambach, aged 3 years, 1 month and 9 days. Funeral on the 15th. Text, Isaiah 11:6. Buried at Petersburg meeting house.

**LATSCH.**—March 3d, 1893, near Centerville, Waterloo Co., Ont., of the infirmities of old age, Bro. Ferdinand Latsch, aged 82 years, 5 months and 9 days. Buried on the 5th at Eby's meeting house, Berlin. Deceased was born in Germany, came to America in the year 1842, lived in Waterloo township 47 years; lived in matrimony with Maria Schenkel about 49 years. She preceded him about 5 years ago. They had a family of 10 children, of whom 9 survive him, also 43 grandchildren and 3 great grandchildren. Bro. Latsch died with a glorious hope of immortality. Funeral sermon by D. Wismer, S. Bowman and N. Stauffer.

## Letters Received.

### WITH MONFY

- A—Martha Apple, J. S. Augsburger.
- B—D. V. Blank, J. H. Blank, J. E. Brubaker, Martin Beutler, C. K. Brubaker, E. J. Birk, J. A. Bachman, B. Bueker, J. D. Breneman, John Blosser, Lizzie Brubaker, J. W. Baughman, E. K. Boller, A. B. Breneman, H. Bentz, etc.
- C—F. J. Christophel, J. J. Christner, J. Christoleo, James Covle.
- D—J. C. Driver.
- E—D. H. Reichman, A. B. Eschleman, T. M. Erb.
- F—E. Fisher, T. H. Herr, Adam Fisher.
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ELKHART, IND., APRIL 15, 1893.

Vol XXX. No. 8.

"THE BEAUTIES OF NATURE."

By RACHEL BAHN.

Come, at "the beauties of nature" now look,  
And behold, what a magnificent book,  
There we can read of the wonders of God,  
Which He in six days so grandly hath wrought.

And many instructive lessons we find,  
With amazement strange, still filling the mind,  
Through the Omniscient's will, thus being all made,  
"The beauties of nature" so pompous and great.

The violet in her velvety robe,  
How grandly and sweetly is sending up  
Her fragrance, which the breezes doth fill,  
All o'er the valley, the plain and the hill.

When the fields are wearing vestures of green,  
Cannot the hand of the Lord there be seen?  
Do we not behold His potency there  
Wherever the earth, He maketh so fair?

Indeed we behold, we cannot disown  
His power, which e'er in nature is shown;  
We behold His goodness, His grandure and love,  
His beauty, in which we daily here rove.

When viewing the trees in their beautiful dress,  
And the shrubbery in their beauty not less,  
Are they not silently preaching to us,  
The Heavenly one hath created all thus?

Yes, very impressive sermons they preach,  
And as they very solemnly teach,  
That they do ever unceasingly praise  
The Father of love and eternal grace.

Behold the rivulets rippling along,  
Praising their Maker, their God in sweet song.  
They're not idle, they are coursing away,  
Ever and ever most brightly and gay.

Till they shall enter the ocean's wide main,  
And mingle with their companions again,  
Mighty and strong in body they are,  
Their symphonic notes are heard from afar.

May we reflect on those beauties so grand,  
Reflect on the beauties in heaven, that land,  
Which never, never are passing away,  
Never will wither nor ever decay.

March, 1893.

Stony Brook, Pa

For the Herald of Truth.

"LET HIM HEAR."

What a blessed consolation there is in the above words for all those who are willing to hear and obey the commandments of our dear Savior. He says, "Many are called," but it is sorrowful to know that only a few are chosen and accepted, because so few are willing to

hear. If we regard iniquity in our hearts, the Lord will not hear, for he saith, "Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man which built his house upon a rock." When Jesus preached at the seaside many gathered around him, He spoke many things in parables, one of which was about a sower going out to sow. And when he was sowing, some seed fell by the wayside, some fell on stony places, some fell among thorns, and some fell upon good ground. When any one heareth the word of the kingdom and understandeth it not, then cometh the evil one and snatcheth away that which hath been sown into his heart. And he who receives seed among thorns is he who hears the word, but who, through the cares of this world, the deceitfulness of riches, and other causes, gives the word no room to grow, and thus remains spiritually unfruitful. But the seed which was sown upon good ground is that which falls upon the ear of an attentive listener to the Word and who understands it. It is he that has an ear to hear and does hear, that will yield much fruit.

Remember therefore how you have received and heard, and "hold fast to that which is good." Are we all willing to hear the word of our Lord and accept it? Or are we like that seed that was sown by the wayside and was lost? The Lord has also said: "If thou shalt not watch, I will come on thee as a thief, and thou shalt not know at what hour I will come unto thee." Therefore, as the apostle says, We ought to give more earnest heed to the things which we have heard, lest at any time we should let them slip; How can we escape if we neglect so great a salvation which at the first was spoken by the Lord and is confirmed unto us by them that heard him. The Psalmist says: "I cried unto the Lord with my mouth and he was extolled with my tongue. Come and hear, all ye that fear God, and I will declare what he hath done for my soul."

Hear and your soul shall live,  
His peace shall be your stay,  
Peace which the world can never give,  
Can never take away.

KATIE A. GEIGER.

For the Herald of Truth.  
"PRAY FOR US."

"Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified." 2 Thess. 3:1. If Paul found it needful for the church to pray for him, how much more is it needful for us to pray for our preachers today, that the word of the Lord may have free course! I am sorry, however, to say that it seems to me there are preachers who are not called of God into His work, and are trying to do God's work their own way. This is partly a mistake of the people, for they often push men into the ministry who are not called of God, and the time has come as it is written in 2 Tim 4:3, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears." The following lines express the truth pretty well:

"These careless, idle Christians  
Have very itching ears,  
The truth disturbs them greatly,  
Their nerves are shocked at tears.

Sometimes they're called church pillars,  
And live like happy clams,  
But most of them, I tell you,  
Are but the merest shams.

They're moral umbrellas,  
Whenever God gives grace,  
They turn the Gospel showers  
Into their neighbor's face.

They pay their preachers largely  
To cover up their wrong,  
For should he preach the Gospel  
He'd not stay very long.

I know some luke warm preachers  
Who doctor all these ills  
With sprinkles of rose water  
And sugar-coated pills.

Some still the "weed" are using,  
And some for license shout,  
But God says, in the Bible,  
He'll spew the luke-warm out."

Oh, cold professors, luke-warm preachers, turn to God!

We are in a time of prosperity, but it seems to me we are not wide-awake. How would God find us if the trumpet were to sound now? Are we ready to go?

If there were more sincerity and more of the true love and fear of God among



Christians, there would be more conversions to Christianity and fewer to infidelity, and the Word of the Lord could be glorified. We have and know all we need to know. It is not the fault of the teaching that people are not better and do better. If people just did as well as they knew they ought to do and live, this world would be a great deal better. The trouble is all on the side of man. There is so little real, total submission and obedience to God. We need more earnestness and sincerity in prayer, and in reading the Word of God, and in living an every day Christian life. E. K. B.

For the Herald of Truth.

### "SEEK THE KINGDOM OF GOD."

"But seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." "Wherefore, if God so clothe the grass of the field which to-day is and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith?" "Take therefore no thought for the morrow; for the morrow shall take thought for the things itself. Sufficient unto the day is the evil thereof." "Being then made free from sin ye are the servants of righteousness." When you were the servants of sin you were free from righteousness. "Blessed are they that do hunger and thirst after righteousness: for they shall be filled." Seek the kingdom of God and His righteousness while the day star shineth, and while your heart is light, since it is worth more than all earthly treasures. If you have faith don't deny it before the world. If you have faith have it to yourself before God. Happy is he that commetheth not to himself in that which he alloweth. "I am not ashamed of the gospel of Christ, for it is righteousness and peace, and the power of God unto salvation for every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith, as it is written, The just shall live by faith and righteousness by faith." We should try to blot out our sins and not be seen in anger. "Create in me a new heart, O God, and renew a right spirit within me."

Since Christ wept for sinners, should our cheeks be dry? No. We should let tears of penitential grief flow forth from our eyes. But you must not have the idea that the heavenly treasure is meat and drink. It is righteousness and peace and joy throughout all ages of eternity.

"Go ere the cloud of sorrow,  
Steals o'er thy bloom of youth;  
Defer not till to-morrow,  
Go now and buy the truth.

Go seek thy great Creator,  
Learn early to be wise;  
Go place upon your altar,  
A morning sacrifice.

Can we who are yet young not all have the spirit to seek God, and begin early to lay up treasures in heaven and begin to inspire others in this holy cause? May the grace of the Lord be with all the servants of righteousness.

JOHN GEIGER.

For the Herald of Truth.

### PROVERBS 4:23.

BY GEORGE S. GRIM.

"Keep thy heart with all diligence,  
for out of it are the issues of life."

The only sure way to keep thy heart is to give it unto the keeping of God who will keep it in such a state, that He will transform it from all that is wrong, and conform it to all that is right. This will give evidence of the fact which is that good and acceptable and perfect will of God. To walk in harmony with the principles of God is to keep his commandments. Then shall our thoughts be like His thoughts, and our judgments be conformed unto His judgments and our ways unto His ways; then will we no longer justify the wrong or condemn the right; but His judgments will be in us as a criterion to be able to decide what is right or what is wrong, so that we may "keep our hearts with all diligence." Again, the apostle Peter says, 2 Pet. 1:5-8 "giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly-kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." There is a catalogue of the Christian graces given which the apostle commends unto all Christian believers that they should give all diligence unto them, meaning that the Christian believer should very highly esteem them and should carefully and prayerfully consider them and carry out the principles embodied therein. And he should add one Christian grace after another unto the Christian character until fully able to overcome all the evil inclinations and propensities of the carnal mind, which those Christian graces will meet and will bring under subjection if carefully applied and diligently carried out in their proper order. Then the apostle Peter says, "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." And Solomon, the wise man, says in his Proverb, "For out of it are the issues of life."

Louisville, Ohio.

For the Herald of Truth.

### GROWING NEEDS OF THE CHURCH.

More of fully devoted ministers and teachers to teach the Word of God in its purity, and to present it in the fullness of its power, is one of the great needs that seems to be growing greater still, in our church day by day. By devoted ministers and teachers, we mean such as give all their time and talent to the Lord; such as daily search and study God's Word; such as meditate on each truth and seek to express it filled with the spirit of God. We care not for flowery speeches that have been smoothed down and polished until they are so weak that they cannot bear up the truth, nor resist the pressure of their own weight. But we want our sermons presented with the same feeling, the same power and the same spirit as were those of the Author. We sometimes hear a so-called sermon from some certain text of God's Word, which almost seems to leave the impression that there is no life nor spirit in this precious Word, and all seems dreary and gloomy in the path of the Christian.

Again, we may hear the same words spoken from the same text, but with a different tone of voice, with a different expression of the countenance, with a heart filled with love divine, with a soul of which every faculty has been developed to the purpose of making more impressive the wonderful power of God's Word, with a life or spirit in which we may behold the very image of Christ. This inspires the hearer with a different feeling. Heaven seems to be brought nearer. The rough and uneven paths of this life are paved with the love of God. The dreary and gloomy intervals are lit up by the bright and shining Spirit of God, thus making the Christian more devoted, a truer example for the wayward sons, and for the sinner to see the error of his way and the reality of a true Christian life. Those who have thus been filled with God's Spirit, life and love, certainly have obeyed the Apostle Paul's command to Timothy in his second letter (2:15), where he says, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

The question may arise, Why is it necessary to have a larger number of earnest ministers than we have had in the past? The answer we read in Eph. 6:11, "Put on the whole armor of God, that we may be able to stand against the wiles of the devil." When we look about us we see the evil one making progress, and bringing his works near to perfection through his subjects, as instruments in his hands by which he accomplishes his ends.

The very muscles, faculties and intellects that God had designed for the ad-

vancement of His cause are developed to their fullest extent in the very opposite direction of that for which they were divinely intended. Education is, as we may term it, a tool by which much evil may be done. All the wiles or schemes of the devil are driven to the farthest extreme by those of his subjects who have the finest intellect and have their faculties so developed that they may present their vices in the most plausible and fascinating way. As education advances, so do evils advance. If we notice the difference in our school systems from the present to that of one hundred or even fifty years ago, we see wonderful progress in a certain line. Many of the vices and evils have been so cultured and brought so near to the professed Christian, as to stand to-day at the very door of many of the churches. Yea, and we fear they have perhaps even entered in at the same. What shall we say then? Is it wrong for the Christian to seek to develop the faculties and intellect God has given him? I say verily, No.

As education is a tool by which much evil may be done, it is also a tool by which much more good may be done, but through the Spirit of God. Since it has pleased the All-wise God to create man for the purpose of honoring and glorifying His holy name, He has seen fit to so endow man with faculties capable of development (to such a degree that we cannot bring them to perfection in this short life of ours) that we might yield Him the more reverence and adoration. Then why not fulfill our mission here on earth to the full purpose of God? Let us open our mouths wide, and He will fill them as He says in Ps. 81:10. Let our education be such that we are at all times ready to give an answer to every man that asketh us a reason of the hope that is in us, with meekness and fear. 1 Peter 3:15. Let our education be such that our speech may be always with grace, seasoned with salt, that we may know how to answer every man. Col. 4:6. How can we answer a man when we do not understand the subject for ourselves? How can we teach all nations to observe all that Christ has commanded, when we have need that one teach us again and again the first principles of God? Will it be when we have only fed as yet on the milk of His Word, and have not been able to digest the strong meat that is found by deep searching in God's holy fountain of truth? It will be when we have fed upon God's words of truth which will never change and have thoroughly assimilated them, that they may have become a part of us. It is then that our lives will become Christ-like and that we will be enabled, through God's wonderful power, to proclaim the glad tidings and sow the seeds of the eternal truth that will stand against the devil and all of his powers. Because it will be no more

we that live, but Christ and His word that live within us. The knowledge of God is life (John 17:3), and life is power, and when we have power we can act. Again Christ says (John 12:26), "If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me him will my father honor." Also 1 Pet. 2:21, "Because Christ also suffered for us, leaving us an example, that we should follow in his steps."

When we study the life of Christ, we behold God in man. We think of Him as one that knew all of God's truths and principles, as one who fulfilled every command of God to the letter and left nothing undone that was to be done, as one who could apply His word and see the effect. We behold Him as the teacher of all teachers. Never could other men form parables so full of such powerful illustrations. Never was man so devoted to the service of his Master, never had man shown such love towards fallen humanity. If then we shall follow in His footsteps, it behooves us to become thoroughly acquainted with His life and mark out His paths and footsteps, make His teachings our guide and His life our life, through His Word, and "present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service," Rom. 12:1, and develop every power and faculty that has been given us. Let us not bury our talents and leave them just as they are, but let us double them that we may have gained something for the Lord when He comes to claim His own. In the study of God's Word we find that God in His wisdom always had a way by which to overcome sin. When death by one entered the world and all mankind were deprived of the inheritance of the glories of God, He, by the great power of His love, provided a way by which we may again be restored to the heirship (John 3:16), which puts us in full possession of all the blessings and glories that we are capable of enjoying. Thus fully overcoming death by life, proves to us that all things are subject to God, even sin and Satan. God's people have ever triumphed over sin when in total submission unto Him. God has ever used His servants as instruments by which to overcome sin, and so long as they followed His command they were victorious. But as soon as they refused to obey His call and work to His order, disaster befell them and many a wandering step was their reward. If we then have this same all-powerful God, He is able to overcome the vilest of sins; though Satan bring forth schemes contemplated by the most intelligent, refined and developed of his subjects. The power and wisdom of God will be made triumphant through His devoted servants, who say, Lord, take me as a pen into Thy hand, to write Thy word

on the sinner's mind thus making a total submission to the guidance of God.

Another question now arises, If, then, it is necessary for more ministers and more consecration to God's work, why are these needs not met? Is the reason for the second part of the question because they are not industrious, and do not make use of the moments that God grants them? We answer, No. But many who are young have dear families to provide homes and food for, with but limited means, which seems to require all the effort and energy each day that can be summoned by the dear husband or father, who is expected on the next Sabbath morning to arise before his congregation to teach the precious Word of God which opens up into so wide a field of thought, that when we have meditated thereon every day of our lives with prayers to God, we shall not have comprehended the extent thereof when the eve of life shall close our eyes in death. This, we trust, is giving sufficient reason why many of our ministers are not so fully equipped as the present day requires or as they were centuries ago. In the Apostle Paul's letter to the Romans (12:4) he tells us we have many members in one body and all members have not the same office. Rom. 12:7, "If we have the gift of ministry, let us wait on our ministering, or he that teacheth on teaching. Again, Christ tells us (Matt. 6:24) that we cannot serve two masters, thus presenting the great truth that we cannot do two things of an opposite nature at one time, neither can man think of two things at one time. Therefore a minister of God's Word cannot attain to the highest success possible for him when he devotes but one day of the week to the work of the ministry and the study of the Word, and the other six to the earning of his daily bread. If he has the gift of ministry, "let him wait on his ministry," making that the chief object of his life, rather than the gathering of the riches of this world. By following out this course of life, as it is laid down and exemplified by Paul, he will not put himself in danger of a worldly anxiety that would darken the glass through which he sees the beauties of God. And he that has not the gift of this office, let him wait upon what is given him. And those who provide food and raiment, let them share with the needy, considering this their gift from God for the advancement of His cause. Thus we can all be ministers of God, each in the place appointed by Divine Providence. We have a beautiful illustration in Ex. 17:8-13. So long as Moses lifted up his hands Israel prevailed, but when he let them down Amalek prevailed. But Moses' hands grew heavy and he became tired; they took a stone and put it under him and he sat thereon, and Aaron and Hur stayed up his hands, the one on the one side and



the other on the other side. And his hands were steady until the going down of the sun. We cannot all be a Moses, because God has not ordained it to be so; but He calls us to be Aarons and Hurs, and it is our duty to sustain and aid our ministers as they hold up their hands before God over a dying people, that God's work may go on and be triumphant over sin and death.

Let us then be about our ministry as lay members, and, if need be, sustain and help our ministers in material things so that they need not worry over their business affairs while they are away from home in some other part of God's vineyard pulling up the thorns and thistles and planting the seed of truth. The Lord says in Luke 10: 2, "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." Let us then support their hands who have been sent by the Lord of the harvest, that they may remain steady until the going down of the sun.

Beware! James 4: 17 says: "To him that knoweth to do good, and doeth it not, to him it is sin."

N. O. BLOSSER.

New Stark, Ohio.

For the Herald of Truth.

#### MISSION WORK IN CHICAGO.

During our stay in the city of Chicago we took advantage of the opportunity to become more intimately acquainted with city mission work, and will herewith simply rehearse what we observed, hoping however that the kind reader will not suppose that all that we saw and say accords with our views nor on the other hand that we condemn any legitimate effort that is being made to bring the poorer and ignorant classes of the city to a knowledge of the precious word of God. The reader will kindly bear these two facts in mind, while he reads what follows:

This work is mostly carried on among the lowest and poorest classes of the great city, among the poverty stricken people who do not venture to enter a church and for whom the average professional, licensed, titled and salaried divine does not concern himself, among a class of people to whom the Pharisees referred when they said of Jesus, "How is it that He eateth and drinketh with publicans and sinners?"

This work is not carried on in the English language alone, but also in the Swedish and Italian languages, hardly any effort however, is made in the German language, although according to the statistical report we find that there are more German speaking people in Chicago than of any nationality not even excepting the American. Of the four hundred thousand Germans in

Chicago, but a small percentage, sad to say, profess Christianity and the religion of the majority of these is but a cold, formal churchism. Among those who make no profession there are very many who are bitterly opposed to Christianity. Their church is the theatre, and mostly a degraded, low, indecent theatre at that. The German Turner Unions which are found in large numbers, particularly, seem to have made it their special calling to sow the seeds of skepticism and infidelity and to oppose Christianity.

The reason why but few or no German missions exist is to be found in the fact that the German element cannot be reached by such missions. Among the Germans comparatively few really penniless people are to be found, therefore but little or nothing can be accomplished among them in this way. In fact, the large majority can not be reached by Evangelizing or home mission work; they will not show themselves at a mission meeting or at any other place to hear the Gospel. They bring their hatred of religion—the natural fruit of the State Church whose greatest doctors and professors are themselves infidels—with them from the fatherland. As a general rule the sense of "military honor" is too highly developed in the educated German, his sense of "honor" not permitting him to accept the Gospel of the poor, despised, crucified Nazarene, and even with those who do accept Him, it is too often the case that they are after all more or less ashamed of Christ. Had Christ instituted a magnificent temporal kingdom, were He a great hero, or had He given a command that man should avenge himself of his enemy (whether personal or national—such as the French), then carnal man would consider it an honorable thing to accept His teachings, and would erect magnificent monuments to His honor. But that we should love all men, even our enemies, that we have no right to inflict any injury upon any one, that this Savior loves the Frenchman just as much as He loves the German, and that all—rich and poor, great and small—must go the same way—the way of self denial—to enter His kingdom, this is for most of them foolishness, and they cannot comprehend it, because, as Paul says, these things "are spiritually discerned." However, we return to our subject.

By whom is the city mission work carried on? By such Christians as are impelled by love of souls to concern themselves about the poor and needy, and direct them to Christ and try to help them upon the better way of life. Some private individual—or perhaps a number together—rents a room in which—generally in the evening and upon a previous invitation—a number of people assemble to be taught in the doctrines of the Gospel.

We enter such a room or hall just as the meeting opens. The doorkeeper welcomes us most cordially. He sees at once that we do not belong to that class of people for whom these meetings are held; he seems pleased that we come to visit the mission and expresses the hope that we will assist in the work. Once within we see and hear many strange and unusual proceedings and of course, some things in which we cannot acquiesce.

We allow our eyes to wander over the assembly and observe many upon whose countenances "sin" and "iniquity" are plainly stamped, a fact of which these poor unhappy people are but too well aware. As may be easily supposed, there is among these people no pharisaical self-righteousness, but rather self-abasement and a personal consciousness of sinfulness and need of help, a condition of mind somewhat like that of the "sinners" whom Jesus, with love divine, sought to reach and save. Several days before, we saw a woman at such a meeting "who was a sinner" (Luke 7: 37), a sight that was to be pitied. She had, no doubt, seen better days. After the meeting a noble Christian lady went up to her to speak with her about the salvation of her soul. She wept and said: "Oh don't touch me; I am not worthy of it!" The lady replied: "No matter in what condition you are, Jesus loves you." The speakers here do not need to spend much time trying to convince these people that they are sinners, and on account of this consciousness of their ruined condition—from which a deep sense of humility must naturally come—we may believe that there is more joy in heaven among the angels of God over such an assembly of sinners than over a congregation of Christian (?) Pharisees—though magnificent their church and popular their pastor may be—who have never yet come to the foot of the cross, who consider it far beneath them to have anything to do with such sinners, and who, moreover, with the Pharisee, thank God that they are not as other men are, or as these sinners.

At the beginning of such a mission meeting several hymns are sung, the words of which are generally printed on a kind of tagboard or very strong paper. After singing follows prayer and reading a portion of Scripture on which comments are made.

If there is any place where the Gospel, according to Paul's words, is not presented in high sounding words and much learning and wisdom, it is here in these missions. The addresses are characterized by their plainness and absence of flowery language, nevertheless it is at these very places that one often hears the most touching sermons. Quite frequently the speaker addresses personally one or another of those present, and without any apology whatever, tells him the truth of things in a very forcible man-

ner, as for instance, "young man, you are on the road to ruin, and you have already gone very far on that road. Do you see where the road leads you? If you continue in your course, you will, as you well know, soon reach the end. The time of grace will then be past. Will you not turn to-day?" etc. The speakers generally describe the terrible effects of sin upon the body and the soul, and appeal to the actual experience of the hearers. The great love of God is likewise depicted, how Jesus loves sinners, how He came to seek and to save that which was lost, how Jesus can help the sinner in every way and what a glorious reward awaits the faithful followers of Christ. One speaker said, "Yes, there is pleasure in sin; I acknowledge it and you know something of that yourselves. But strange that you look so gloomy and sad to-night!" etc.

After the sermon the Christians present give their testimony to what has been said. These testimonies are often very original and earnest. One often hears, "Yes, it is true what has been said. Jesus can help the sinner; I know by experience that it is so." Many tell wonderful experiences about their conversion. The other day a man of very respectable appearance, said amid sobs and tears, "I was in New York, a drunkard. I had no clothes any more; everybody had forsaken me. In this condition I happened to get into a mission meeting one evening. At the close of the meeting I wanted to go away, but a young man addressed me and asked me if I did not want to accept Jesus. I told him to let me go, nobody could help me any more, and that I was at the end of the road. The young man said, 'For just such people as you Jesus came into the world.' I listened to him. He read the word of God to me, prayed with me, and I resolved that night to become a Christian. But with this the work was not accomplished. For five days and five long nights during which no sleep came into my eyes, a terrible struggle went on within me, the craving for strong drink threatened to overcome me. But the sixth night I could sleep, and when I awoke in the morning all desire for strong drink was gone. My soul was overflowing with thanksgiving and praise to God. Since then I have not been without many struggles, and trials, but Jesus has in His mercy kept me, and in every storm that encompassed me I could hear the comforting words of the Lord, 'It is I, be not afraid!'"

Another one said, "I served the devil faithfully for thirteen years, but he is a terrible hard master and gave wretched pay. It doesn't pay. You ruin yourself in his service and don't get any pay, and the devil himself laughs at you. The only pay you get is sorrow, misery, despair, everlasting condemnation. But I

am now serving another Master, my Savior, Jesus Christ. He has rescued me from the claws of Satan, to Him be praise."

A man of small stature, and from whose appearance one would not have had the remotest idea that he amounted to much as a speaker in public meeting, arose, turned around toward the congregation holding his umbrella under his arm, and gave such a simple, straightforward, sincere testimony that one's heart melted. No doubt a greater blessing rested upon his words than upon the polished and studied sermon of the popular minister whom we recently heard. The colored people present generally speak of the glory and splendor of heaven and of the gold everywhere found there. Some days ago a man who had been drinking too much said he was also a child of God, whereupon the one sitting next to him gave him the terrible rebuke, "No, my friend, you are a child of the devil." The drunken man replied, "Oh, that little drunkenness don't amount to much; I'll be all right in a short time," but he was told that he could become a child of God if he would repent, etc., and that he would not drink too much anymore. He seemed to be satisfied with this explanation, poor fellow! Later on however, he became restless and disturbed the meeting. The doorkeeper took him by the arm, and lead him out without any resistance on his part.

A good natured looking young man of pretty cleanly appearance told us at the close of a meeting that he had recently been converted at one of these meetings. "One would hardly believe it by seeing me," he said, "but no matter about the looks; I am saved and that is enough."

Finally many of the Christians present separate and go about among the motley congregation to speak with them about the salvation of their souls and to show them the way of life. To those who declare themselves desirous of becoming Christians a portion of Scripture is read accompanied by an admonition. After the closing prayer, in many of the missions, the hungry are fed and those who are without money and home are cared for for that night. Generally, those who wish to become Christians are looked after and helped as much as possible. Of such things as shouting and noisy demonstrations of joy as are often seen and heard in churches where protracted meetings are held, we have seen nothing in these missions.

The conduct of some of those who have been induced through the influences of these missions to give up their sinful life for the life of Christ is very exemplary and their daily life shows that an actual change has taken place within them.

He who is bent upon finding fault will probably find more faults in this work than really exist. So long however, as

we Mennonites, as a church, do not do anything to help these poor fallen fellow-mortals of ours or bring them the Gospel, we have no reason or right to find fault with others or complain of the manner in which they labor to bring these people to Christ.

For the Herald of Truth.

#### EDUCATION.

All men who employ help prefer persons of intelligence. Business men, farmers and mechanics prefer intelligent help, an intelligent and observing mind often aiding in the planning, as well as in the execution of the work to be done. Skilled labor always commands better wages, and men and women of culture and refinement are sought for, even at an advance in wages, education being a decided advantage to both employer and those employed. Mental culture brings into action all the faculties, and our whole being is more fully developed. Mental faculties which would otherwise lie dormant, are by education and mental training brought into action, and we become more useful in society, in business circles, and in the church.

The more thorough our education is, the more able are we to solve the great problems of life. Intelligence, whether natural or acquired, is much to be desired for no other reasons than the advantages it brings to those who possess it. By this I do not mean that a classical education is indispensably necessary. A man may have all this, and yet, if he lack knowledge of men and things, he is not fully prepared for either private or public life. One writer says: "He may have a large fund of fine sense, but if he lack common sense, he is like a ship without a rudder."

Let our youth—boys and girls—be taught, first and last, all that is necessary to prepare them for the common duties of life; if the classics can be worked in between and other accomplishments acquired, all right, but these latter are not the indispensable things of which life is made up. We have some of the brightest examples of manhood emerging from the workshops, illuminating the world as brightly by their lives of usefulness, as any of the great scholars from a college. I have known young men (college graduates), sons of wealthy parents, whose usefulness (I am sorry to say it) to the world and to themselves was of but little value. Others, again, who, after having acquired a practical education, might have exerted a great influence for good, had there not been a tendency toward display and arrogance, and their life of idleness, indolence and vanity casting only grave reflections upon themselves and their ancestry.

Any one who, by education, becomes so exalted (in his own estimation) that he looks upon those who are less favored as being beneath him, and scorns to meet them in society and in the home, has great need of sympathy, and instruction in the school of experience to bring him to the knowledge of true manhood.

"Learning refines the mind," and whatever refines, should elevate, and should seek also the elevation of society and the character of others. If, by education, you have attained to a higher degree of usefulness, seek to bring others up to that same standard of excellence. Education has many advantages over ignorance. It will, in many instances, gain for us a livelihood where ignorance could not long subsist. But the *hands* and the *heart*, as well as the head, must be educated. Education, to be of use, means work! A noted writer once said: "It is of no advantage to a man to *know* much, unless he *lives* according to what he *knows*, for knowledge has no other end but goodness; and he who is made good is in possession of a far richer treasure than he whose knowledge is the most extensive, and yet is destitute of goodness; for, what the latter is seeking by his great acquisitions, the former already possesses."

This writer would teach us, and truly, too, that it is of vastly more importance to be good than to have gained a great amount of knowledge and not make a proper use of it. Herein, then, lies the whole secret of the matter. "Knowledge is a treasure, but judgment the treasure of the wise man." A truly wise man is willing to impart his knowledge to others, and by so doing only increases his own store-house; for he thereby widens his realm of thought and is able to dig still deeper and grasp the hidden treasures of thought before unknown to him; lifting him higher and higher into a life of greater usefulness to those around him, and thus he will continue to grow and expand his mind, and his influence, and he will be remembered for many generations to come.

"The beginning of wisdom is to fear God, but the end of it is to love him" (Religion). He who seeks wisdom and instruction from that source, is *truly wise*. And I would to God that all who are seeking to gain an education, would seek also to become wise in the proper use of it; seeking to honor God and elevate humanity, by precept and by example as well. I would say, educate the young, but let it be a proper education of the "heart and the hands" as well as the head, for it fits us for greater usefulness, and our enjoyment and happiness will also be the greater, because of the good we may do. Can we say anything in favor of ignorance? I know not what I have heard it said that, "Ignorance is the mother of devotion," but I have no room for that quotation in my diary. Those

who embrace it, and the like saying, "Where ignorance is bliss 'tis folly to be wise," will surely be left behind in this present age of useful books, of Sunday-schools and churches and enlightenment. We must have live, intelligent men and women who are fully consecrated to God, to successfully carry on the work assigned

to the honor and glory of His great name; and he who has the store-house of his mind enriched with knowledge and seeks divine guidance in the use of it, cannot fail of being a blessing to all around him and thus fulfill the purpose of his creation. Christianity is obtained by education; we embrace it when once our minds become sufficiently enlightened upon the subject, but we must be taught its principles before we can comprehend and accept it. The Ethiopian is a good example of this; he read the word, but could not comprehend its meaning until instructed by Philip. I have often felt, as I now do, greatly the need of a more liberal education, but the golden opportunity we have allowed to pass by, and the few remaining years of our life we desire to spend in usefulness, working for the Master. We look back with much regret upon the many misspent moments of our youth which should have been spent in storing our mind with useful knowledge; but they cannot be recalled, and, we hope, that our young people may improve every opportunity that is given them, to store their minds with useful knowledge that will do them and others good in after life. A. R. Z.

For the Herald of Truth.

#### WRITING FOR THE PAPER.

There are comparatively few persons who in any measure comprehend the difficulties and trials which continually lie in the way of an editor, and there are also only a very limited number who possess that measure of Christian charity, that generousness and liberality of spirit which should characterize the people of God. Men claim to be liberal, great hearted, charitable in their views, and condemn others for their bigotry, narrow-mindedness, and their uncharitable views on doctrines and principles, and this very act manifests a bigotry to their own views and a contraction of mind which is entirely unsanctioned by the spirit of the Gospel.

This very subject is nowhere more clearly illustrated than in persons who assume to write for the press. Persons write articles for publication in which some pet sentiment of their own, some fanciful doctrine or idea, the emanation of some ideal imagination, is developed and laid out upon paper, and this they fondly cherish as truth, as right, and think because they *think* so it must be published, it must be laid before

the public. Is it not their view? and because it is their view it must be exceedingly edifying and beneficial to all men, and in case an editor should decline the article and not insert it in his paper, they are exceedingly offended and declare that a paper that will not publish their valuable and excellent article, which probably has been read and commented on by a number of the special friends of the writer, not one of whom was frank enough to express his real convictions when asked what he thought of it, is unworthy of their patronage and do not wish to take it any longer—the editor is a narrow-minded, bigoted man—he has no charity, no liberality, and they propose to send it to some other publisher who will be exceedingly glad to receive just such an article.

The same difficulty, and much in the same manner, comes up in the church, with some members who claim to be so exceedingly liberal minded and generous in their views. If the church is not conducted exactly as they believe is right and proper, if rules and regulations for the benefit of the church are adopted which do not fully coincide with their views, or if the church should prohibit in their members a course of action which they want to follow, or observe practices which they do not feel necessary, they censure and condemn and decline to go with the church, rather leave it and stand without, or change off to some other church, where the same programme is gone over, and suddenly they discover that the church of their new adoption is just as narrow-minded and illiberal as the first one, while the whole difficulty lies in their own selfish views, and a want of the forbearance and charity which every Christian should possess.

True Christian charity and a true Christian spirit consist in the fact that we can bear with those who hold views differing from our own, in according to others the same right that we claim for ourselves, and to bear with others who, whether from sincere motives or otherwise, pursue a course different from our own as long as the plain principles and doctrines of the Bible are not set aside, and doctrines and practices contrary to God's Word adopted. J. F. F.

#### A SHINING FACE.

The pages of the Bible are luminous with shining faces of holy beings. "The Lord makes his face to shine upon thee!" forms a part of the impressive benediction with which the children of Israel were dismissed on stated occasions. "God bless us and cause His face to shine upon us," is a favorite expression in the Psalms. It is said of Moses that when he came down from Mt. Sinai his face shone with the reflected glory of God, so that the people

were afraid to come nigh him. Far more wonderful was the transfiguration of our Lord, when "His face did shine as the sun." And of Stephen, the first martyr, it is said that when he made his last heroic defense before the hostile council, that his face shone "as it had been the face of an angel." We are all directly and lastingly influenced by the faces that pass before us. A beaming countenance is like a sunny day, in its cheering effect, while a dark and lowering look is like a coming storm, from which one instinctively turns away. There are proud faces, hard, careworn faces, weary, suspicious faces, vacant faces, wicked, wanton faces; but the world needs the shining faces of Christians, who have found the secret of a happy life! The man who is filled with God's Spirit, who daily feeds on the Word; the man or woman whose heart is pure and swayed by love, ought and doubtless will have an attractive presence. Men will take knowledge of such that they have been with Jesus and gained some of His serenity and strength. A person's countenance is an index of his soul, and if the soul is steeped in the light from heaven and kept strong with the strength of God, then he will not lack a strong and cheerful expression. Classic features are not necessary; indeed some of the most winsome persons in the world lack every item in the category of physical beauty, but the beautiful spirit within effectually transfigures their plain features. The wisdom of God makes the face to shine.

The Christian should have a face suggestive of the sunlight and the morning, a face like a benediction, unmarred by vice or deception, the true index of a feeling mind. And what a power for good is such a countenance! It is sufficient in itself to commend the religion of the Lord Jesus Christ. The gospel of forgiveness and eternal hope is best commended by him who evidently and visibly is blessed by it himself. There ought to be more happy faces. The only condition of a shining countenance is a glowing heart.—*Sel. by Ellen Plank.*

#### RECKLESS FRANKNESS.

There is a class of people who pride themselves on their honesty and frankness because, as they tell us, they "say just what they think," throwing out their opinions right and left, just as they happen to feel, no matter where they may strike, or whom they may wound. This boasted frankness, however, is not honesty, but is rather miserable impertinence and reckless cruelty. We have no right to say what we think unless we think kindly and lovingly, no right to unload our jealousies, envies, bad humors, and

miserable spites upon the hearts of our neighbors. If we must be bad tempered, we should at least keep our ugliness locked up in our own breasts, and not let it out to wound the feelings and mar the happiness of others. If we must speak out our dislikes and prejudices and wretched feelings, let us go into our own room, and lock the door, and close the windows, so that no ear but our own shall hear the hateful words. If any man seemeth to be religious, or even morally decent, and brideth not his tongue, that man's religion is vain and his character is base.

#### SUNDAY SCHOOL LESSONS.

##### LESSON IV.—APRIL 23.

JOB'S CONFESSION AND RESTORATION.—Job 42:1-10.

*Golden Text.*—Ye have heard of the patience of Job, and have seen the end of the Lord: that the Lord is very pitiful, and of tender mercy.—James 5:11.

*Time.*—Uncertain. Possibly about 1520 B. C.  
*Place.*—The land of Uz.

*INTRODUCTION.*—The discussion has gone on between Job and two of his friends till the two are apparently silenced. Job has the last word. Here a new character enters—Elihu. He has listened till his heart burns within him. Then he speaks. His work is to sum up the clearest and fullest light which the human intellect can bring to the dark problem of sorrow. He sets in a clearer light what was hinted at in the previous discussion, that God sends troubles as a discipline, as a healing medicine, as a merciful remedy to lead men to a higher and better life.

*Job himself*, by his noble prevision of a judgment and a life to come, in which all wrongs of time shall be redressed, and good shall come at last to all who have loved goodness and pursued it, throws the light of a great and supporting hope into all the darkness of earth and time.—*Samuel Cox.* Thus we may escape this unfair judgment which leads men to make every afflicted being an object of suspicion, and to calculate the degree of his guilt by the amount of his suffering.—*Godel.*

*The address of Elihu* vindicating God's government over the affairs of men comes until it is interrupted by a storm which rolls across the desert. Then out of the whirlwind and the thunder-cloud, the voice of Almighty God is heard. He proclaims His majesty, and rebukes the narrow spirit of Job and his three friends, one for his presumption, the others for their injustice. At the close of His revelation He gives some illustrations of His omniscience and omnipotence in creation. When the Voice is silent Job confesses his error and humbles himself before the Lord. His three friends are rebuked for not following his example of repentance, and are commanded to offer a sacrifice for their sin and obtain the intercession of Job in their behalf. At the moment of his prayer for them the crisis of Job's calamities is past, and a new era of health and prosperity begins.

#### DAILY READINGS.

M. Job's confession and restoration. Job 42:1-10.  
T. Job's submission. Job 40:1-14.  
W. Scrow worketh repentance. 2 Cor. 7:1-11.  
T. Goodness leadeth to repentance. Rom. 2:1-6.  
F. Prosperity follows repentance. Job 42:7-17.  
S. Confession unto salvation. Rom. 10:4-13.  
S. Praise for deliverance. Ps. 34:1-8.

#### LESSON V.—APRIL 30.

WISDOM'S WARNING.—Prov. 1:20-33.

*Golden Text.*—See that ye refuse not him that speaketh.—Heb 12:25.  
*Time.*—About 1000 B. C.

*Place.*—Solomon, no doubt, wrote his proverbs at Jerusalem.

*INTRODUCTION.*—Solomon was the wisest man in the world. His wisdom was largely the gift of God in answer to his wise prayer (2 Chron. 1:10). Yet he must from the beginning have been wise to ask such a gift. A large number of the proverbs are evidently by Solomon, as the inscriptions state. Yet Solomon may have gathered much from previous wisdom. The human race did not exist at least 3000 years before his time without coining many proverbs. Some of the latter portions were gathered by Hezekiah, and other sections were added still later, as the book itself says. Solomon lived about 1000 B. C., but his proverbs may have been gathered into a book some time after his death. He spoke "three thousand proverbs," and "his songs were a thousand and five." Of these comparatively few have been preserved to us.

*Proverbs.*—A proverb is "a short pithy sentence often repeated, expressing a well known truth or common fact ascertained by experience or observation."—*Imperial Dictionary* A proverb is a large amount of wisdom wrapped up in the fewest words.—*Cheyne.*

*The Book of Proverbs.*—The book of Proverbs is written in poetical form. But there is quite a variety in the style. It belongs to what modern critics call the *Wisdom Literature*, including Proverbs; Job, Ecclesiastes, and Solomon's Song. It approaches human things and things divine from quite another side than the Prophets or the Psalms. It is the philosophy of practical life. It is the sign to us that the Bible does not despise common sense and discretion. It impresses upon us in the most forcible manner the value of intelligence and prudence and of a good education. Above all, it insists over and over again upon the doctrine, that goodness is wisdom, and that wickedness is vice and folly.—*Stanley.*

*This Lesson.*—It teaches (1) how much better it is to hear and obey the call of the loving Savior than to refuse or neglect and turn to our own way, and so work out our own destruction. (2) How deep is Jesus' love for the sinner, and how earnest His call!

#### DAILY READINGS.

M. Wisdom's Warning. Prov. 1:20-33.  
T. Be saved or be lost. Isa. 1:16-20.  
W. Wisdom despised. Heb. 10:26-31.  
T. Prayer refused. Jer. 11:9-14.  
F. The sinful refused. Luke 13:24-30.  
S. Seek the Lord now. Isa. 55:1-7.  
S. Refuse not Christ. Heb. 12:22-29.



## HERALD OF TRUTH.

JOHN F. FUNK, EDITOR  
J. S. COFFMAN, } ASST. EDITORS.  
A. B. KOLB, }

April 15, 1893.

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THE HERALD OF TRUTH is one dollar per year.

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THE English and German Herald to one address is \$1.50 per year.

GOD measures mortal life not by our years, but by our service for Him.

DEAR MINISTERING BROTHER, when you rise before your congregation to preach the Word of God, remember that an ounce of "thus saith the Lord" is worth more than many pounds of "I think," or "I am of the opinion," or "It seems to me," and expressions similar to these.

He that giveth unto the poor lendeth unto the Lord. The Lord will always pay His debts in full with interest a thousand times more than the principal, "and in the end everlasting life." And yet many a man seems to think he can do more for himself with his money by keeping it than by lending it to the Lord. God is always waiting to borrow in this way, for He says, "Ye have the poor always with you," thus giving us continually the opportunity to lend unto Him.

WANTED.—A copy of the book, "Mirror of Baptism." Address, Mennonite Pub. Co., Elkhart, Ind.

SUNDAY SCHOOL RECORD.—The practical *Sunday-school Record* improved and combined; for the Secretary and Treasurer. A simple, complete and practical book, for one person to keep the Secretary's Record of attendance, and the Treasurer's Report of receipts and expenses. It is designed to record the attendance of thirty classes, with officers, teachers and visitors, keeping the school continually informed of its attendance and prosperity. It is a valuable assistant to the Secretary, and is sure to aid the usefulness and efficiency of every Sunday-school that uses it. Price, post-paid, 75 cents.

CHANGE OF ADDRESS.—Hallie Zimmerman from Witmer, Pa., to Leopold Hotel, Lancaster City, Pa.

BRO. M. S. STEINER visited the Cullom church, Ill., Sunday, March 26, and held several meetings while there.

BRO. J. F. FUNK spent Sunday, March 26, at Hart, Oceana Co., Mich., where he visited our aged sister Rosenberger and held services there for her.

BRO. J. S. COFFMAN spent two weeks at Shipshewana and Shore, Lagrange Co., Ind., in the latter half of March and held a number of meetings. About twenty persons made the good confession and will be baptized in a few weeks.

BACK TO VIRGINIA.—Our ministering brother, Bish. L. J. Heatwole, of Garden City, Cass Co., Mo., has, on account of failing health, decided to return with his family to their former home in Rockingham Co., Va., and will leave for that place about the middle of this month, stopping at Elkhart and other places en route. His removal will be a heavy loss to the ministerial force in Missouri.

EVANGELIZING WORK IN NEBRASKA.—From different reports which appear in this number of the HERALD it is evident that Bro. J. M. T. Miller, member of the Evangelizing Board for Nebraska, is making an earnest effort to send ministers to all our scattered churches and members in Nebraska. It is indeed encouraging to notice an ever-increasing activity in the evangelizing work in all

most every State, and a consequent gathering of our churches and members into closer communion with one another. God grant that the work done in His name may continue to prosper.

DWELLING BURNED.—Just as we are closing this issue we receive news from Bro. E. Hostetler, stating that Bish. J. C. Kenagy's dwelling, near East Lynne, Cass Co., Mo., was consumed by fire on Sunday, April 2. Bro. Kenagy and part of his family were at church at the time. It is supposed that the fire was caused by a defective flue in the kitchen, and as a strong wind from the south prevailed at the time, the merciless flames quickly spread to all parts of the building, and in less than hour's time nothing remained but the foundation walls. The house was one of the most comfortably arranged and the best furnished of any of its kind to be found in the county, and the loss in clothing, bedding, furniture, and library of over one hundred volumes is one that falls heavily upon our aged brother and sister. All the contents were consumed, except one or two pieces of furniture, including Bro. Kenagy's desk, which contained his most valuable books and records, and this was saved only by the heroic efforts of his son Joe, who, at the peril of his life, entered the burning building and dragged the ponderous heirloom to the door, where it took the united strength of several men to carry it away.

NO NAME OR ADDRESS.—We have on file several letters and articles for publication, but which have neither name nor address, and the nearest we can get to the sender is by the post-office stamp, which tells from what locality the letter was mailed. According to our rule we cannot publish such communications. As most of the letters are of a nature that shows that the writer has "an axe to grind," we suppose the names and addresses are in most instances intentionally omitted so that the writer thereof may keep his identity hidden from those on whom he especially wishes to use his lash. If this is really so, is it not cowardly? Is it not a sly and almost cruel and most unbrotherly act? Might it not very properly be called backbiting? Is it not of the very same nature in effect as that act

recorded in the Scriptures where we read that the men struck Jesus from behind and then mockingly asked who struck him? If a man feels convinced that another man, or one of our churches, for that matter, is going wrong, why censure that man or that church through the HERALD? And, worse still, why try to do it in an underhanded way so that the man or that church that is to be censured cannot find out who the accuser is and effect a settlement if possible according to Matthew 18 and numerous Scripture injunctions? We have seen too much of such attempts in other church papers, and the sad results therefrom, to prostitute the HERALD to such uses. The good that could come from such a course would be far less than the evil. We do not address these words to such of our friends as have by oversight omitted their names and addresses from their communications, though we urge upon all to be sure that the name and address appear with each and every communication; but we wish to speak herewith to those who intentionally omit their names from their letters, when the very contents of their letters shows that modesty did not prompt them to do so. We can understand why many of our dear brethren and sisters omit their names when they send contributions to the Evangelizing or other Fund, but that is altogether different from the contributions spoken of above, though we believe that in both cases the contributor may be sincere in that which he does. Sincerity alone, however, is not a safe guide, as has been and is daily abundantly proved. The Word of God—and the whole of it—is to be our guide in all our affairs of life, both as individuals and as a denomination, and the nearer we keep in touch with its teaching, tendency and spirit, the better able God is to use us to His glory.

IN THESE DAYS Satan has crept into many a church and governs it with lodgery, amusement and other abominations. On this plane he cries peace, peace, unity of all the churches, etc. It is necessary to set a double watch on the walls that Zion may be guarded against every foe. And this foe must be seen as soon as he appears on the horizon. It requires the Gospel field-glass to detect him, and then the Sword of the Spirit must be taken

and the foe driven back. Unless this be done, the foe will shortly find himself within the walls, and ere even the watchmen are aware of it, the foe may be in possession, and then, when too late, we may have to mourn over the broken walls of Zion and a temple from which the precious spiritual treasures have been taken. Satan does not always choose to accomplish the ruin of a church in a day or a month or a year; he takes his time that the gradual undermining of Gospel principle and holy life may be the less perceptible, and that the ruin may in the end be the more complete and irreparable. "Watch and pray," fight and labor, four distinct occupations in which the true church must be ever engaged, and the neglect of one of these may cost that church dearly. Let us look well to our own defenses; let the walls of Zion be daily guarded; let the messengers ever turn their eyes in all directions, not only without the walls, but also for any lurking foe within; let the work within be prayerfully and systematically carried on, each in his appointed place, none interfering with the other's work, but to help, all busy while it is yet day, knowing that the night cometh when no man can work. In this way alone can Zion prosper. And when the watchmen on the walls see the foe appear, let the trumpet be sounded with no uncertain sound that those within may realize its true import and be ready with an invincible and undivided front to meet the foe and vanquish him. Had such a front been presented to sin by our own church at all times, there would not have been the deplorable divisions and broken walls, and the work at a standstill for years and years. Had the same thing been done in other churches, the lodge, the church fair and social, and other spiritual farces and abominations would never have entered to destroy the spiritual power and gospel simplicity that once reigned there. Nothing short of constant watchfulness, prayer, holy living, humility before God, earnest effort and reliance upon God, will keep the church from the influences of sin, and the pitfalls of Satan.

AFTER missionary Judson had worked for ten years, he had eighteen converts to show for it, but being asked by those at home about prospects, he replied, "Prospects! All right,—bright as the promises of God."

## MISSION FUND.

Contributions received during the month of March, 1893:

From a Brother (Mo.), \$5.00; Christian Bomberger, \$1.00; Barbara Bomberger, \$1.00; a Sister (Metamora, Ill.), \$5.00; M. Christophel, 50 cents; Cullom congregation, Ill., \$29.55; Adam Fisher, Eddy, New Mexico, \$3.15; Peter Miller, South Dakota, \$10.00; Sarah Doner, \$1.00. Gratefully acknowledged, G. L. BENDEK, Treas.

## TRACT FUND.

A Sister (Pa.), 75 cents; Chr. Kendig, \$1.00; A. B. Eshleman, \$1.00; M. Christophel, 50 cents; Young People's Meeting, Cullom, Ill., \$4.70; Levi Hooley, \$1.00; Ellen Plank, \$1.00; Levi Martin, \$5.00; Oak Grove S. S., Wayne Co., Ohio, \$5.00; E. Hostetler, 80 cents; Minnie C. Musser, 50 cents.

Gratefully acknowledged, G. L. BENDEK, Treas.

## CORRESPONDENCE.

BRO. JOHN BLOSSER, of New Stark, Ohio, visited the church in Mahoning Co., Ohio, arriving April 1st and remaining until the 10th. He held a number of meetings that were full of interest, and we are pleased to say that the number of converts mentioned in these columns heretofore has now increased to twenty-nine. Nearly all of these applicants for baptism are young persons. Baptismal services will doubtless be held in the beginning of May. M.

FROM NESS CO., KANSAS.—About the 7th or 8th of March a fire broke out in a county adjoining this and continued its ravages until the 14th before it could be finally extinguished. The wind during all this time was very strong and carried the fire over a large area of country, over fire breaks, ploughed fields and over almost every obstruction. The loss is enormous. I have not heard any exact figures as to the amount of the loss, but within a radius of fifty miles from where the fire started the country is mostly a blackened surface. Stacks of hay and straw, stables, houses, farming implements and machinery, horses and cattle, and many thousand bushels of grain became a prey to the devouring element. We feel deeply grateful to God for having spared us, the fire not having come nearer than within three miles of us. M. GERBER.

SMITHVILLE, WAYNE CO., O., APRIL 4, 1893.—On March 13th the brethren D. J. Johns and D. D. Miller of Elkhart Co., Ind., came into our midst, and a number of meetings were held at the Pleasant Hill and Oak Grove meeting houses. Although the weather and roads were not always favorable, yet the attendance was good, and the Spirit of God was present to bless the precious truths pre-



sented, to the strengthening and encouragement of Christians, and the awakening of sinners. Thirty prodigals have so far manifested a desire to return to the Father's house. Oh may they be truly converted and be true and valiant soldiers for Jesus.

Sunday schools have been reorganized, and with God's blessings we have prospects for good schools. God bless the Sabbath school workers. COR.

OPAL, FAUQUIER, Co. Va., APRIL, 1893.—*Dear Sir and Brother:*—In your issue of the 15th of March I find an article on migration to North Carolina, by the Waldensers, and I hope you will excuse me for suggesting to their agents, through the HERALD, when looking for a location upon which to plant their religious banner in the New World, to call and look at this county. The surface rises gently from Tide water, by a fertile plain to a semi-mountainous region in a distance of about fifty miles. The general health of this section is remarkably good, the soil is productive and land is cheap. The best markets of the world are convenient, and denominational toleration is very liberal. Our greatest want under the changed order of things, is more settlers that are willing to earn their bread by tilling a soil that readily responds to the hand of man. H. L. RHODES.

RANSOM, NESS CO., KAN., MAR. 20, 1893.—Bish. J. M. Shank of Elida, Ohio, and the brethren R. J. Heatwole and John Weaver of Harvey Co., Kan., came into our midst March 7th, and remained with us ten days, holding meetings and visiting. We were more encouraged during these meetings than we ever were since we live in Ness county. We now have a little church organized at this place with Bro. E. M. Shellenbarger for our minister. While the brethren were here two more were added to our little company. They were received upon a satisfactory confession of their faith. We also organized a Sunday school which is to be conducted in connection with our church.

Bro. E. M. Shellenbarger and family returned home on the 4th of March from a visit to Missouri, Iowa, and Illinois. They report a pleasant visit with the brethren and sisters in the East.

FROM ST. ONG FILLMORE CO., NEB.—On the 25th of February, Bro. Joseph Schlegel of Millord, Seward Co., Neb., came here. During his visit here he preached twice in a school house, and once at Bro. Daniel Miller's residence. The people were very attentive listeners to the edifying and encouraging words of our dear brother. He presented many excellent lessons from God's Word. Al-

though the number of our company of believers here is small, yet I believe the dear brother's labors were not in vain. We feel deeply grateful for this visit, that God is still working for us and that He from time to time sends out to almost every point His faithful ministers to proclaim the precious Word of Life. Let us all pray for our dear ministering brethren as they go out to work, that their labor in the Lord may not be in vain. During his stay here Bro. Schlegel re-instated two persons to full membership.

There are at present eleven Mennonite families, representing a membership of twenty-four here in Fillmore Co. Three families have moved here from Seward Co., Neb., this spring. We hope still more will settle here.

JOSEPH KUHN.

FROM ELKHART, IND.—Spring greeted us early this year, and for a number of weeks the streets have been dry and the roads dusty. The weather is unusually mild. Trees are budding and everything in nature is returning to life.

Easter was with us a season of joy. Bro. D. H. Bender of Tub, Somerset Co., Pa., was present at the morning services and preached a very impressive sermon to a large congregation, on the death and sacrifice of Christ. In the afternoon he conducted a short service at the home of Bro. David Nold, sister Nold being unable to attend services. She is at present very low, and hopes soon to go home to Jesus. Monday evening he preached again. Tuesday afternoon he left for Clinton, from where D. D. Miller came on Friday, and conducted services in the evening at Elkhart. Saturday morning they started for the West on an Evangelizing tour through Illinois, Missouri, Kansas, and other states. We wish them God's richest blessings on their important mission.

Bro. M. S. Steiner who was recently ordained to the ministry left Elkhart on the 7th, for his home in Allen Co., Ohio. He expects to remain at home for some weeks and then visit some of the smaller churches in Ohio during the summer. We are sorry to lose him from our midst, but will not be selfish, knowing that the Lord has need of laborers in other fields. May the grace of God be with him in abundant measure as he seeks to fulfill his important calling.

We were also favored with a very pleasant visit a few weeks ago over Sunday by Bro. Jonathan Kurtz of the Haw Patch church. He preached in the German language at the morning services and in the English language in the evening. Both sermons were very much appreciated and we would be pleased to have him and many others come often. COR.

#### SUNDAY-SCHOOL ITEMS.

CONEMAUGH, SOMERSET CO., PA., MARCH 13, 1893.—We reorganized our Sunday school at the Thomas meeting house on the 18th of March, with Bro. James Saylor Superintendent; Bro. Jacob S. Saylor, Assistant; Bro. Levi M. Thomas, Secretary, and Bro. Isaac Y. Kauffman, Treasurer. We expect by God's help to open our Sunday-school on the 2d of April. JACOB S. SAYLER.

FROM ELKHART, IND.—Since the enlargement of our meeting house in January our Sunday-school has been very perceptibly increasing in numbers. The average attendance, not including the visitors was about 195 for the first Quarter; including visitors it was over 200.

On Easter Sunday we were favored with visitors from different places. Bro. Silas Yoder, Superintendent of the Clinton Sunday-school, was with us and addressed the school. Bro. M. Lantz, Superintendent of the Haw Patch Sunday-school, who, with a number of brethren and sisters from the Haw Patch church had come on Saturday, also addressed the school. Bro. D. H. Bender, of Tub, Pa., likewise spoke in a very interesting manner to the school, and altogether it was a day long to be remembered by us all. COR.

FROM TUB, SOMERSET CO., PA.—The Chestnut Spring Sunday-school was reorganized on April 2nd, at 2 P. M., with the following officers: Superintendent, D. W. Maust, Assistant, E. K. Blauch; Secretary, Malinda Miller; Treasurer and Librarian Charles H. King. The following teachers were also appointed: G. J. Stevannus, E. K. Blauch, C. H. King, J. J. Stevannus, D. W. Maust, Ida Miller, Annie Miller, and Rachel Livengood.

Our Sunday school has an average attendance of about sixty pupils, without visitors. The school is in a prosperous condition. The fathers and mothers are taking part in the cause, and the school is doing good work. We use the Sunday-School Lesson Helps. God grant that we may make good use of the talent he has entrusted unto us, to His glory and our benefit. E. K. BLAUCH.

NEWVILLE, PA., APRIL 4, 1893.—Bro. J. M. Herr and Deacon Jonas B. Zimmerman, from Allen Pa., were with us April 2nd, and organized a Sunday-school. Bro. A. M. Lehman was elected Superintendent; Dea. Burkhardt, Assistant Supt.; John D. Burkhardt, Secretary; John W. Burkholder, Treasurer; F. B. Auker, Librarian. We expect one hundred scholars in our school, which is very favorable. The Diller church should have had a Sunday school for years past; Franklin county should follow in having

a Sunday-school. We endorse the Sunday-School Lesson Helps highly and think that they are the proper material to use in a well regulated Sunday-school.

After the organization of the Sunday-school Pre. J. M. Herr preached a very able sermon. We feel much encouraged and thankful to God and the dear Brother. Come again, brethren. COR.

#### CONFERENCES.

##### ANNUAL.

For Ohio, on the 19th of May, in the Martin meeting-house at Orrville, Wayne County.

For Canada, in C. Eby's meeting-house, Berlin, Waterloo Co., Ont., beginning Thursday, May 25.

For Illinois, in the Union meeting-house near Washington, Tazewell Co., on the 26th of May. Washington is the nearest railroad station. Bishops will meet on the afternoon of the 25th to arrange the questions. All questions or subjects to be considered at the Conference should be delivered in writing to the undersigned not later than the 24th. A cordial invitation is extended to all our ministers and all other brethren and sisters far and near. E. M. HARTMAN.

Washington, Ill.

The Lord willing, there will be Conference in the Amish Mennonite church, near Smithville, Wayne Co., Ohio, in the Oak Grove meeting house, on the 26th and 27th of May, 1893. Those from a distance desiring to attend said Conference may have a conveyance on their arrival at either of the following named railroad stations, by writing to the brethren named below: Coming on the B & O. R. R., stop off at Sterling, and write in due time to David Zook, Sterling, Ohio. Coming on the W. & Lake Erie R. R. stop at Smithville, Ohio, write to Benjamin Gerich, Smithville, Ohio. Those coming on the Fort Wayne & Chicago R. R. or C. A. & C. R. R. to Orrville, Ohio, write to Eli Wenger, Orrville, Ohio. Any one coming on the Fort Wayne & Chicago R. R., wishing to stop off at Wooster or Smithville Station, write to C. Z. Yoder, Weilersville, Wayne Co., Ohio.

The Annual Conference of the Amish Mennonite church of Northern Indiana, in the Haw Patch meeting-house, La Grange County, Thursday and Friday, June 1 and 2. Those coming over the Wabash R'y will please write to Pre. J. S. Hartzler, Haw Patch, Ind., and stop at that station. Those coming over the Lake Shore & M. S. R'y will write Pre. Jonathan Kurtz, Ligonier, Ind., and will stop at that station. The Wabash R'y is, however, preferable, Haw Patch being

but about one mile from the place of meeting. Those having questions to present at Conference will send them in writing to Joseph D. Miller, Middlebury, Ind., not later than the 24th of May. All Amish and Mennonite ministers are cordially invited to meet with us.

JOSEPH D. MILLER, Sec.

##### SEMI-ANNUAL.

For Montgomery Co., Pa., on the first Thursday in May (4th), in the Franconia meeting-house.

In Weidman's meeting-house, Markham, York Co., Ont., May 5.

For Virginia, in Weaver's meeting-house, Middle District, Rockingham Co., Va., on the second Friday in May (12th). The nearest station is Harrisonburg, where those coming from a distance will be met. A cordial invitation is extended to all to come, especially ministers and deacons. Let us do all we can to build up the church of Christ. Let God's spirit be manifest in every one. Let love be the moving power in our work for Christ.

EMANUEL SUTER.

March 8, 1893.

#### IN BUTLER, CUMMINGS AND HOLT COUNTIES, NEBR.

Having been appointed by the brethren J. M. T. Miller and Joseph Schlegel to visit the scattered members of our faith in Butler and Cummings and the small church in Holt Co., Neb., I accordingly started for West Point, Cummings Co., on the 1st of March, arriving there in the evening at 8. I was met by C. Ropp, and very pleasantly entertained at his home. Next day J. Ropp conveyed me eight miles to Bro. Jacob Oswald, where I received a hearty welcome from the whole family, old mother Ropp included. The latter is in her 76th year and is helpless. These dear friends were very desirous of the privilege of partaking of the communion of the Lord's Supper. (This privilege was granted them. See Bro. Miller's account.—Ed.) I held three seasons of worship with them and endeavored to admonish them to faithfulness in the cause of the Master.

On the 3d of March I continued my journey to Holt Co., Neb. I was met at O'Neill by the brethren David Risser and Chr. Ernst. On the 4th I visited among the ministers and members, and was everywhere kindly received, for which I feel grateful. On the 5th an appointment was filled at the meeting-house at which about all of the ministers and members were present. Another meeting was held the same evening at the home of Bro. Christian Ernst, who is pretty well advanced in years. On the 6th we again met for worship at the meeting-house, and in the

evening at Pre. John Beller's home. All of these appointments were well attended. I find that there is great need of work everywhere. The Holt County church has had her troubles in the past, but the spirit of peace, love and unity seems to be gaining strength again. God grant that perfect harmony may eventually prevail. The apostle admonishes us to "seek peace and ensue it," and to this Christ himself also has called us. He gives His followers His peace, and let us cherish it as a precious gift from God.

On the 7th Bro. John Beller accompanied me to O'Neill, from whence I resumed my journey to Butler County. At Octavia Bro. J. Rutt awaited me and took me to his home. That evening we had services in a Dunkard meeting-house, but on account of the unpleasant weather the attendance was not very large, but the congregation was very attentive and seemed deeply interested. The brethren and sisters here seem very earnest in the service of the Master. They seemed very grateful for this visit to them. They will welcome our Amish and Mennonite ministers and should not be overlooked by our evangelists.

My visit all together was of a nature to awaken gratitude within me toward God and man. May the Master bless every effort put forth in His name to His honor and glory. P. P. HERSHBERGER.

Shickley, Nebr.

#### A VISIT IN NEBRASKA.

On the 25th of February, Bro. Jos. Schlegel took the train at Dorchester, Nebr., for Shickley, Fillmore Co., Neb. On the 26th a meeting was held, on which occasion two persons were united in matrimony. On the 27th another meeting was held at Bro. Daniel Miller's, where two persons were received into church fellowship on confession.

On the 28th Bro. Schlegel took the train at Strong, Fillmore County, for Fairmount, Nebr., where he was met by the writer, and together we proceeded to Furnas Co., Nebr., where a few families of the A. M. church reside. Bro. Chr. Hieser met us at Arapahoe at 8:30 P. M. and took us to his home. Next morning we visited an aged couple, Bro. Peter Zehr and wife; in the afternoon we visited Jacob Nafziger's, and in the evening we met for worship at Bro. P. Zehr's. Several families had assembled, and the evening was profitably spent in singing, reading and preaching the Word. Another appointment was made for March 2 at Bro. Chr. Zehr's, which was also very well attended. On the 3d a heavy storm raged all day, and we were obliged to remain at Bro. Nafziger's. Next morning at 7 we took the train for Holdrege, and from there to Bertrand, Phelps Co., Nebr., at which place the Yoder settle-

ment is, usually called the Old Amish church. The brethren Spiger and Michael Yoder met us at Bertrand at 11 A. M., and the former took us to his home. In the afternoon he accompanied us to Dea, Moses E. Yoder's home, and next morning we accompanied them to meeting at the home of Bro. Yost B. Yoder, as these brethren still hold their services in private houses. We enjoyed the meeting very much, and I was reminded by these services of my boyhood 48 years ago. These people aim to be as the Bible says, "a separate people," and maintain no communion with others. May they likewise fulfill the scripture injunction immediately following the one just quoted, "zealous of good works," and ever strive to attain and maintain that high spiritual standard to which God calls his followers.

In the afternoon we went to Bro. Byler's, as they could not attend meeting on account of a sick child. They entertained us very kindly and we enjoyed our visit with them very much. We also visited Bish. Yost H. Yoder. Bro. Yoder is an able speaker. He was very friendly, and his good qualities of mind and heart were greatly appreciated. From here we went to Bro. Yost Y. Yoder, who is a minister in this congregation. To describe our visit here would be largely a repetition of the foregoing. Suffice it to say that we talked until 2 o'clock in the morning.

On the 6th of March we made a call of an hour at Bro. Kauffman's whose son was sick. From here we went to Homer-ville, Jasper County, where we had some acquaintances. Next morning we were conveyed to Bro. Chr. Rich's, at Earl, in the vicinity of which place several brethren and sisters live. The following morning, March 8, Bro. Rich and wife conveyed us back to Arapahoe. We arrived at Bro. Chr. Zehr's in the evening, when a council-meeting was held. Next day a meeting was held at the same place, and on the 10th another one at Bro. Jacob Nafziger's, on which occasion five brethren and sisters participated in the communion of bread and wine. May God add his blessing to the work done in His name at this place. That evening we started eastward, arriving home on the 11th at noon. We felt grateful to God for having preserved us and our families in good health and for having prospered us on our journey.

After a short rest at home Bro. Schlegel took the train at Seward on the 13th for West Point, Nebr., where the writer arrived at 9 the same evening, and was met at the depot by Bro. Chr. Ropp, with whom he went home. Next morning he was conveyed out into the country about eight miles to the home of Bro. Jacob Oswald, where mother Ropp, the mother of Bro. Ropp's wife, is at present living. Sister Ropp had a stroke of paralysis about six weeks before, from the effects of which she is now as helpless as a

child. Bro. Schlegel spent a pleasant day there conversing with and reading to the aged sister. In the evening a small company gathered there and Bro. Schlegel conducted services for them. They were greatly cheered up and pleased to hear a sermon preached by an A. M. minister, as they had not heard one for twenty years. On the 15th two services were held, at the second of which three persons participated in the communion of the bread and wine, mother Ropp, Bro. Jacob Oswald and wife. In the evening Bro. Schlegel went to West Point and returned home next day. May God bless his labors!

J. M. T. MILLER.

#### HOW A BOY'S SOUL WAS WON

The farm on which I worked was in the suburbs of a Massachusetts village, and a beautiful night in June, when a few scattered drops of rain were falling from fleecy clouds, I was overtaken in the streets by a pleasant-faced young gentleman as I was driving two Durham cows from the pasture to the stable. I cast my eye backward. Hearing footsteps, and seeing a cheerful face, my whole soul was delighted. Presently I heard a cheery voice to some one, and I felt it meant me. He approached on the opposite side of the street, did not hesitate to put his nicely-black boots into the mud, coming to my side, and kindly holding over my head the umbrella he was carrying.

So cheerfully he asked the natural questions to interest a boy: Whose cows are they? How much milk will they give? What did they cost? Do you drive them night and morning?—with many others, to which with a real pleasure I answered. Then, with the same pleasant, winning way, asked if I was a Christian. "No, sir." (Wonderful, I thought, to talk about cows and being a Christian at the same time, and in the same pleasant and natural way.)

"Do you want to be?" "I've always wanted to be, sir." "Do you pray?" "I've prayed, night and morning, since I was old enough to understand what it meant." "Have you a mother?" "She's in heaven, sir." "When did she go there?" "Last December, sir." "Was she a Christian?" "A Christian, sir! The best mother a boy ever had." "Tell me about her sickness." "She had consumption, coughing for three years, and was confined to her room for six months." "Did she talk with you about being a Christian?" "She was not a talking woman; but she prayed and lived before me, sir." "Tell me about her dying." "My father called my brother and self about two o'clock on a very cold December morning saying, 'Hasten, boys; your mother is dying.' "How did you feel when you were dressing?" "It was cold in that unfinished attic where we slept,

and I shook from head to foot. Putting on my coat, I got my hand between the lining and the sleeves, and could scarcely get it back I shook so." "What did you think then?" "Think, sir! What could I think, only that I had no mother to mend it? For it was never like that, no, never, when my mother could get about the house." "When your mother was put down in the grave, how did you feel?" "Feel, sir? If I was prepared, I felt that I would like to be buried by her side!" "Do you feel lonely?" "All the time, sir." "Why so?" "Oh! sir, it seems to me no one loves me!" "Have you a Sunday-school teacher?" "Yes, sir." "Don't he love you?" "I don't know, sir; he never said so." "How do you expect he would say it?" "Oh! sir; not to talk it out, but to speak to me on the street, and to seem interested in me." "Does he never do that?" "Never, sir; he doesn't seem to know me on the street, and we boys feel that he doesn't care much for us. Why, sir, he went to sleep in our class a few Sundays since."

The stranger seemed so interested in me, his face glowed with love, as he continued: "Can't you tell me something your mother said to you during her sickness?" "Yes, sir. I used to watch with her occasionally the last few weeks of her sickness, calling my father at midnight or at one o'clock. One morning I stepped to the bedside to kiss my mother good-night, before calling my father, and she said, "Hand me the glass of water, my boy." Giving it to her, sir, she drank the contents. Handing back the glass, and dropping her thin, bony hand upon the sheet, she said, "It is very white, but it will be whiter in a few days, and you won't have to sit up and watch with your mother."

The stranger's interest in me seemed to overflow as he passed his umbrella from his right to his left hand, seizing my right hand with his, exclaiming, "My dear boy, I think you ought to become a Christian now." "Yes, sir, I would like to if I knew how."

At this point in the interview, we came to the street-corner where the cows turn to go to the stable. Grasping my hand with increased warmth, he said, "Do you turn here?" "Yes, sir." With a tender look of love which I have no power to describe, he said, "My dear lad, you must become a Christian, and grow up and be useful, doing good in the world!" Then bending toward me, and drawing the umbrella down that he might be unobserved by passers-by, he offered in substance this prayer, still holding my hand: "O God! bless this motherless boy. He says no one loves him; but, dear Lord Jesus, show him how much You love him, and how You will wash away his sins and make him happy here, and give him a home with his mother in heaven forever. Hear the prayer his mother offered while

on earth, and hear his own prayer, for Jesus' sake. Amen."

When I opened my eyes at the close of that wonderful petition, and looked into the stranger's face, the tears were dropping from his cheeks. He withdrew his hand from mine with a strange reluctance, saying, "Good bye, my lad, the stranger loves you much, your mother loved you more, but Jesus Christ has died that you might live eternally with Him." He followed me with his eye till his vision was cut off, as he passed behind a fence. Going a few yards I stopped with amazement to think what had occurred, and watched the umbrella as it passed along at the top of the high board fence, till it was behind a barn.

Dear young friends, love to be taken by the hand and be talked with of the life to come; and, beloved teacher, love to take your pupils by the hand, weeping over them in your soul longings.—*Sel. from The Million.*

#### ITEMS.

THE NEW Secretary of Agriculture is an advocate of forest protection. He may accomplish much good in that line.

SAILING from New York to Calcutta, costs about \$250 for one first-class passage. The expense of an American missionary in India usually amounts to about \$600 a year, according to the calculation of the Baptist society.

A TWENTY weeks' strike in the Lancashire mills, England, which affected about one hundred and twenty-five thousand employees and cost them, in loss of wages about ten million dollars, came to a close by compromise, on the 30th of March.

ENGLISH railway men are trying to organize the entire railroad army under the teetotal banner. They have 14,500 active railroad workers who have taken the pledge of total abstinence from all intoxicating drinks. The traveling public naturally feels safer in the hands of a sober man. Even a toper on the train will prefer a clear-headed man in the cab and hold of the lever.

AMONG the most successful and at the same time the least-known organizations for evangelistic work in Europe is the Missionary Church of Belgium. It has twenty-five pastors and twenty other agents, who provide for twenty-eight congregations and sixty-three Sunday-schools, and carry on evangelistic work in a hundred localities. They also have about forty halls, and hold an average of nearly 8,000 meetings a year. Their growth varies from 500 to 600 conversions every year. These are mostly among the poor miners and workmen, who give liberally and show great activity.

COUNT TOLSTOI purposes paying a visit to the United States next spring. His object is "to live with the farmers, to study their methods of agriculture and stock raising, to become acquainted with the people of America who cultivate the soil."

THE PLANETS arranged in the order of their nearness to the sun, are Mercury, 35,392,000 miles distant; Venus, 66,134,000 miles distant; Terra (the earth), 91,430,000 miles distant; Mars, 139,311,000 miles distant; Saturn, 372,137,000 miles; Jupiter, 475,692,000 miles; Uranus, 1,753,869,000 miles; and Neptune, 2,745,998,000 miles. Mercury goes around the sun in about 88 days, Venus in 225 days, the earth in 365 days, Mars in 687 days, Jupiter in 4,333 days, Saturn in 10,759 days; Uranus takes 30,687 days and Neptune 60,127 days, or rather less than 165 of our years.

CUNNING GULLS.—An example of the cunning of gulls was observed at Tacoma, when several alighted on a bunch of logs that had been in the water for a long time, with the submerged sides thick with barnacles. One was a big gray fellow, who seemed to be the captain. He walked to a particular log, stood on one side of it close to the water, and then uttered peculiar cries. The other gulls came and perched on the same side of the log, which, under their combined weight, rolled over several inches. The gulls, step by step, kept the log rolling until the barnacles showed above the water. The birds picked eagerly at this food, and the log was not abandoned until every barnacle had been picked off.

SOURCES OF CRIME.—Anthony Comstock in *The Independent* says: There are three great sources of crime—to wit: Intemperance, gambling and evil reading. The harvests from the seed sowing of these three vice breeders in the community are doing more to degrade society, hinder the progress of the kingdom of our Lord Jesus Christ, undermine common honesty and fair dealing, and overthrow the safe guards of good government, than any or all other evil influences combined. These are essentially vicious because they breed crimes, disorder, poverty and want. Religion and morals are the foundation of all good government. Those who overthrow these safeguards must be treated as traitors to their country and foes to its highest interests.

THE "Frankfurter Zeitung," reports a terrible case of superstition which came to light in the village of Pontresina near Florence, Italy, and in which the lack of sense was superseded by brutal atrocity. The daughter of a peasant was afflicted with epilepsy and the priest of the neighborhood intimated to the father that the child was possessed of a devil. The peasant

thereupon sought the advice of a woman who professed to be a clairvoyant, how the devil might be driven from his daughter, and was told that he must seize and burn the first person that knocked at his door next morning. A female beggar had the misfortune to be the first one to knock. The peasant dragged her into the house, bound her hands and feet and put her into a burning oven. The frantic shrieks of the poor woman brought passers-by to the place, they forced an entrance and found the beggar half burnt and dying in the oven. The peasant, his daughter and the "clairvoyant" have been arrested. What about the good priest?

ALCOHOL IN SURGERY.—The *Journal of Inebriety* invites the attention to the "Manual of Operative Surgery," by the well-known surgeon of the London Hospital, Dr. Frederick Treves, in which, referring to the risks attending operations on the bodies of drunkards, he says:

"A scarcely worse subject for an operation can be found than is provided by the habitual drunkard. The condition contraindicates any but the most necessary and urgent procedures, such as amputation for severe crush, herniotomy, and the like. The mortality of these operations among alcoholics is, it is needless to say, enormous. Many individuals who state that they 'do not drink,' and who, although perhaps never drunk, are yet always taking a little stimulant in the form of 'nips' and an 'occasional glass,' are often as bad subjects for surgical treatment as are the acknowledged drunkards."

"Of the secret drinkers," continued Dr. Treves, "the surgeons have to be indeed aware. In his account of 'Calamities of Surgery,' Sir James Paget mentions the case of a person who was a drunkard on the sly, and yet not so much on the sly but that it was well known to his more intimate friends. His habits were not asked after, and one of his fingers was removed because joint disease had spoiled it. He died in a week or ten days with spreading cellular inflammation, such as was far from unlikely to occur in an habitual drunkard. Even abstinence from alcohol for a week or two before an operation does not seem to greatly modify the result." Dwelling on the immense importance to an operator of cultivating "a surgical hand," the same writer points out that "a shaky hand" may be developed by irregular modes of living, by the moderate use of alcohol, and by smoking.

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## LIVING BY THE DAY.

To know life's pathway to the end, my God,  
Its passes, lone to see,  
The trials that await me on the road,  
The folded mystery;  
Reading of wailing joys and wearing pain,  
To reach the records close,  
Learning the moment when the weary brain  
Shall find its long repose.

Not this I ask, I would not have withdrawn  
The future's misty veil,  
Lest, in the long array of waiting ills  
My feeble courage fail;  
Lest viewing all the sorrow and the wrong,  
'Neath which each heart must bend,  
My spirit faint, and in its weakness ask,  
Only the rest-crowned end.

The shadows and the sunshine which may  
From out that seeming night, [spring  
Leaving with Thee, my God, I only ask,  
That the next step be light;  
Content that my to-morrow live with Thee,  
To me an unknown way,  
If but one tiny, steady beam may fall  
Upon my path to day.

Showing my faltering feet the narrow way,  
Which they may safely tread,  
Assured by that small light, that nearer home,  
Another step I'm led  
Unknowing what of weakness or of blight  
My future steps impede,  
I ask no further strength than will suffice  
For this small moment's needs.

Viewing no long procession waiting me,  
Of labors yet unwrought,  
I plead, my Father, that my fingers be  
Their present duty taught;  
Unanxious for the morrow's manna fall,  
But, "daily bread" my plea,  
While a child-trust, my God, a dimless faith  
Leaves all the rest with Thee.

Set. by LIZZIE YODER

## Married.

MARTIN—WAHL.—On the 22d of March, 1893, at the residence of the bride's parents, in Waterloo Twp., Waterloo Co., Ont., by Bish. Elias Weber, Bro. Jesse Martin and sister Marietta Wahl, both of Waterloo Co., Ont.

GARBER—PLANK.—On the 21st of March, 1893, by Bish. Adam Kornhaus, at the home of the bride's parents, Bro. David Garber, of Elkhart Co., Ind., and sister Malissa E. Plank, of Wayne Co., Ohio.

STROCK—KORNHAUS.—On March 22, 1893, near Sterling, Ill., at the home of the bride's mother, widow Kornhaus, by Pre. Philip Nice, Bro. Homer C. Strock to sister Amanda W. Kornhaus. May God bless the union, and may peace and happiness follow them through life.

BALMER—GARBER.—On the 26th of March, 1893, at the residence of the bride's parents, in Harper Co., Kans., by Bish. S. C. Miller, of West Liberty, McPherson Co., Kans., Ferinand Balmer and Lina Garber, both of Harper Co., Kans. May God's richest blessings follow these dear young people through life and prosper them in all their ways.

S. C. M.

ROCKSTISCHEL—MURRAY.—On the 12th of March, 1893, in the Fairview meeting-house, Milford, Seward Co., Neb., by Bish. Joseph Shlegel, Edward Rockstischel and Barbara Murary, both of the above place.

TROYER—KUHN.—On the 26th of February, 1893, at the residence of the bride's parents, near Strong, Fillmore Co., Neb., by Bish. Joseph Shlegel, Abraham Troyer, of Seward Co., and Amanda Kuhns, of Fillmore Co., Neb. May peace and happiness follow them in their new relation.

GEHMAN—SHERK.—On the 22d of March, 1893, at the residence of the bride's parents, by J. B. Bowman, Samuel Gehman, of Roseville, to Laura May, daughter of Abraham Sherk, of Blair, all of Waterloo Co., Ont.

KING—NEWMAN.—March 19, 1893, at the home of the officiating minister, D. H. Bender, near Tub, Somerset Co., Pa., Joseph P. King and Leicy A. Newman, both of Somerset Co., Pa.

BENDER—MILLER.—March 23, 1893, at the home of the bride, near Tub, Pa., by D. H. Bender, John H. Bender, of Garrett Co., Md., and Lydia L. Miller, of Somerset Co., Pa.

## DIED.

SNYDER.—On the — of March, 1893, in Harrison Twp., Elkhart Co., Ind., Abraham Snyder, formerly of Waterloo Co., Ont., aged 76 years, 11 months and 19 days. He was the father of nine children, one of whom died before him. Buried at Yellow Creek meeting-house.

BONTREAGER.—In DeGraff, Logan Co., Ohio, after an illness of many months, Carrie Bontreager died on the 14th of March, 1893. In childhood, during a severe illness, she lost the sense of hearing. Some years after her friends sent her to Columbus, Ohio, where she received a good education at the school for mutes. She professed faith in her Savior while attending school there, and when she returned home she united with the M. E. church. For many months she had been afflicted with consumption which terminated her life. We hope she is now where her ears are unstopped and her tongue is unloosed, to sing everlasting praises to Him who died to redeem her. Her age was 29 years and 25 days. Her funeral services were held in the M. E. church in De Graff, Ohio, on March 16, conducted by Pre. Hill. Peace to her ashes.

ZIMMERMAN.—On the 12th of March, 1893, in Livingston Co., Ill., of inflammation of the brain, Caroline Bertha, daughter of Pre. Christian and Maria Zimmerman, aged 11 years, 1 month and 9 days. She was sick but seventeen hours. Buried on the 14th in the Pike Twp. graveyard. Funeral services in the Pike Center school-house by Joseph Ackerman, John P. Schmitt and Daniel Orendorf. Text, Mark 5:21-24.

THOMAS.—On the 10th of January, 1893, near Stony Brook, York Co., Pa., of pneumonia, Lizzie May Thomas, aged 2 years, 2 months and 6 days. Funeral on the 12th. Text, Matt. 18:3.

WITMER.—On the 15th of February, 1893, near Stony Brook, York Co., Pa., of pneumonia, Susie Naomi Witmer, aged 11 months and 26 days. Funeral on the 18th.

MARKEL.—On the 9th of March, 1893, at York, Pa., of scarlet fever, Mabel Irene Markel, aged 2 years, 6 months and 8 days. She was a beautiful, much beloved and only child of Wm. and Clara Markel. Buried at Stony Brook on the 12th. Funeral text, 2 Kings 4:26.

WITMER.—On the 20th of February, 1893, near Stony Brook, York Co., Pa., of infirmities of old age, sister Barbara Witmer, aged 86 years and 9 months. She was confined to her house for many years, yet she endured her affliction patiently. She had many warm-hearted friends. The last time she took sick, a few weeks before she died, she told her friends she would not get well this time, neither did she wish it. She longed to be at rest. Funeral text, Isa. 60:20.

"Yes, she longed to go to Jesus,  
To the heavenly home above,  
Where there is no toil nor sickness,  
But where all is joy and love."

CHRISTNER.—On the 31st of March, 1893, in Clinton Twp., Elkhart Co., Ind., of consumption, Bro. Jacob Christner, aged 64 years, 11 months and 20 days. He was a faithful brother in the A. M. church. He leaves his wife and seven children to mourn his departure. He greatly desired to depart this side and be at rest with his Savior. He was buried in the Union graveyard. Funeral service by J. E. Bontreger and D. J. Hochstetler.

ROYER.—On the 2d of April, 1893, near Clay City, Clay Co., Ind., of paralysis, Bish. Daniel Royer, aged 63 years, 5 months and 10 days. He was in the ministry about twenty years, and was ordained to the office of bishop some ten or twelve years ago. He was buried on the 4th. Services by Daniel Kinsport. He died with a blessed hope of eternal life. He had been failing for some time.

HORST.—March 3, 1893, at the home of her brother, near Scotland, Franklin Co., Pa., sister Annie D. Horst, aged 43 years, 1 month and 6 days. She died very suddenly of heart disease. She had not been well for some time, but never thought her end was so near. She had walked in the kitchen where she fell. They put her on chairs and sent for the doctor, but before he arrived she was a corpse. She was a faithful member of the Mennonite church from her youth. Buried at the Rowe meeting-house. Services by P. H. Parrett in English and P. Wadde in German. Text, Matt. 24:44.

"Our hearts are sad, in grief we sigh,  
But in submission look on high,  
Safe on that bright celestial shore,  
May we all meet to part no more."

NAFFZIGER.—On the 8th of March, 1893, near Danvers, Ill., Christian Naffziger, aged 90 years, 1 month and 19 days. He was born in Hessen Darmstadt, where he grew up and was married to Barbara Staehly. They settled in America in 1853. He was a minister in the Mennonite church and labored as long as his bodily strength permitted. Of his 12 children seven—and a number of grandchildren and great grandchildren—survive him. Appropriate remarks were made at the funeral by John Kinsinger, Chas. Gingerich and John Gingerich from Psa. 90 and 1 Cor. 15:45-56.

LEHMAN.—On the 19th of March, 1893, near Dalton, Wayne Co., Ohio, of dropsy, John C. Lehman, aged 81 years, 4 months and 15 days. Buried on the 21st in the Sonnenberg graveyard. Funeral services by Joel Lehman from Psa. 90 and by Jacob Nusbamm from 2 Cor. 5:1-10. He leaves a deeply bereaved wife, one daughter and many friends to mourn their loss, yet they have the assurance that it is well with him. The church loses a faithful brother and the Sunday-school a warm friend. He was born in Switzerland from which country he came to America with his parents in 1821, settling in the Sonnenberg settlement.

WAGNER.—On the 1st of April, 1893, at the residence of her son-in-law, Herman Borne-man, 311 N. Main St., Elkhart, Ind., after long months of suffering from rheumatism, sister Elizabeth Frey, widow of Bro. Jacob Wagner, deceased, aged 74 years, 5 months and 21 days. She was born at Berwangen, in Baden, Europe; was married in 1840 to Jacob Wagner. They lived in matrimony 32 years. Their union was blessed with 13 children, of whom five survive her. Bro. Wagner died 21 years ago. In 1878 sister Wagner came to America with four of her children, and settled in Elkhart, where she spent the last years of her life with her children. She united with the Mennonite church in her youth and was faithful to her vows until death. During her three years of sickness her sufferings were sometimes terrible, and finally she became quite helpless. She often longed for death and had a great desire to depart and be with Christ which is far better. Besides her five children she leaves 20 grandchildren to mourn their loss. Her remains were laid to rest in Grace Lawn cemetery on the 3d. Funeral services by J. F. Funk, from Phil. 1:23.

MEYER.—On the 13th of March, 1893, in Markham Twp., York Co., Ont., Anna, beloved wife of Henry Meyer, aged 28 years, 1 month and 13 days. Her remains were buried on the 15th in the Wideman burying ground, where a large number of friends and neighbors assembled to show their love and respect to the departed one. Samuel R. Hoover conducted the funeral service from Rev. 14:13. Our dear young sister suffered for about three weeks, first of quinsy, next of inflammation, and lastly of a severe attack of rheumatism, and with all the careful attendance of her surrounding friends and husband, she failed continually until death came to her relief. The loss is a painful one to our young brother, who is now left alone to care for his five little motherless children, and who are now with their father, mourning for the dear one passed away. But we do not mourn as those who have no hope. Our sister was fully resigned to the will of her God and gave good evidence of her hope and happiness in the midst of her manifold sufferings. Shortly before the hour of her departure came, she sang with a clear voice part of that deeply-touching yet triumphant hymn:

"My latest sun is sinking fast,  
My race is almost run;  
My strongest trials now are past,  
My triumph is begun," etc.

Truly our dear brother can sing in his sorrow the following lines:

"I need Thee, precious Jesus,  
I need a friend like Thee;  
A friend to soothe and pity,  
A friend to care for me.  
I need the heart of Jesus,  
To feel each anxious care,  
To tell my every trial,  
And all my sorrows share."

BERKEY.—On the 9th of March, 1893, in Wayne Co., Ohio, of asthma, Sarah, wife of Christian Berkey, aged 73 years, 11 months and 8 days. She was buried in the Oakgrove Amish burying ground, where a large course of friends and relatives assembled to pay the last tribute of respect to the beloved sister. She was a faithful member of the Amish Mennonite church and leaves an aged husband and two daughters to mourn their loss. She was fully resigned to her heavenly father's will and longed to go to her eternal home. Services by J. K. Yoder at the house and David Tröstle at the meeting-house, from Isa. 38:1. "Set thine house in order, for thou shalt die and not live."

HARTZLER.—On the 17th of February, 1893, near East Lynn, Cass Co., Mo., Mattie M. Blough, wife of Amos J. Hartzler, aged 35 years and 27 days. She leaves a husband and four children, the youngest being only nine days old at her death. When she found her recovery was doubtful she said she was ready to go. She was buried on the 18th in the Clear Fork graveyard. Funeral sermon by J. C. Kenagy and John Hartzler, from Job 14:1-7.

"Dear comforter, thou hast left us,  
Here thy loss we deeply feel;  
But 'tis God that has bereft us,  
He can all our sorrows heal."

HENSLEY.—March 8, 1893, of lung fever, Bertha Matilda, daughter of Anthony and Caroline Hensley, aged 11 months and 28 days. She was buried at the Mennonite meeting-house in Ustick, Ill., March 11. Funeral services were conducted by John Nice. Text, 2 Kings 4, latter clause of the 6th verse.

HES.—On the 3d of March, 1893, in Chester Co., Pa., near Atglen, of heart failure, Christian B. Hess, aged 76 years. He was a member of the Mennonite church for many years. His wife died 4 months ago, aged 69 years. He leaves three sons and one daughter to mourn his departure. Buried on the 6th at Hershey's meeting-house, Lancaster Co. Services by Bish. Isaac Eby.

"Dearest father, we do miss thee,  
When we see thy vacant chair,  
When we look around to see thee,  
Naught but sorrow see we there.  
Sweetly sleep, then, dearst father,  
Since our Savior thought it best  
Early life to change for glory,  
Cares and trials for sweetest rest.  
We'll not murmur tho' we miss thee,  
Rest thee now from all thy care;  
Soon we hope with wing celestial  
To be borne, thy joys to share."

L. H. H.

ZOOK.—March 19, 1893, in Logan Co., Ohio, after a lingering illness, Bro. Abram Zook, aged 62 years, 8 months and 21 days. He was a quiet and peaceable man, and left many friends to mourn their loss, but not as those without hope, for he gave bright evidence that it "was well with him." He was very patient during his long sickness, and often when alluding to his sufferings would smile and say, "I will not be long, until I can go home, where pain and sufferings are over." Funeral services the 21st at South Union, by C. K. Yoder and S. H. Detweiler. Text, 2 Tim. 4:7-8. Buried in the Yoder graveyard on the Ludlow Road.

"Life's labor done, as sinks the clay,  
Light from its load the spirit flies;  
While heaven and earth combine to say,  
'How blest the righteous when he dies.'"

KING.—Near Tub, Pa., March 1, 1893, of dropsy, Bro. Moses King, aged 65 years, 9 months and 20 days. Funeral services at the Folk meeting-house on March 3d, by D. H. Bender and G. D. Miller from Isa. 38:1.

LEHMAN.—On the 8th of January, 1893, at the home of his son-in-law Henry Sauder, after an illness of but one day of bronchitis, Christian Lehman, aged 77 years and 3 months. He was buried on the 10th in the Wallace graveyard, Perth Co., Ont. Funeral services by Amos Cressman from Rev. 14:13 and J. Nahrgang from 2 Cor. 5:1. He was a member of the Mennonite church since his youth and remained a faithful member until his death. He was a constant reader of the HERALD OF TRUTH, for many years and a warm supporter of the same.

HARSHBARGER.—On the 17th of March, 1893, near Waupacong, Ind., of lung troubles, William, son of A. A. and Susan Harshbarger, aged 8 months and 19 days. Was buried on the 19th in the old home graveyard. Services in the Amish Mennonite meeting-house by W. Sproll in English from Mark 10:14, and E. A. Mast in German from Job 14:1, 2.

GASCHO.—On the 20th of March, 1893, near St. Agatha, Waterloo Co., Ont., infant son of David and Barbara Gascho, aged 2 months and 4 days. Buried on the 22d in the Upper Road graveyard. Funeral services by W. Kennel from Mark 10:13-16, and by C. Litwiler from 1 Cor. 14:20.

KIEPFER.—On the 12th of March, 1893, near Newton, Perth Co., Ont., Nicholas Kiepf, aged 57 years, 4 months and 14 days. He leaves his bereaved wife and 8 children to mourn their loss. The remains were laid to rest on the 14th in the Mornington graveyard. Funeral services by A. Kiepf from 1 Cor. 15, and by C. Kiepf, from 2 Cor. 5:1-10.

NEBEL.—On the 21st of March, 1893, near Noble, Washington Co., Iowa, of consumption, Martin Nebel, aged 51 years, 11 months and 5 days. Buried on the 23d in the Sugar Creek graveyard. Funeral services by C. R. Gerig and S. Gerig from 2 Cor. 5:1-10. He leaves his wife and 10 children to mourn his departure. He was a beloved brother in the A. M. church. S. B.

HEATWOLE.—On the 3d of March 1893, in Augusta Co., Va., near Varona, of an illness of several months, Robert Elmer, an affectionate son of D. S. and F. R. Heatwole, aged 17 years, 3 months, and 17 days. He was an obedient and truthful boy from childhood in the time of his illness, the New Testament was his constant companion. Buried on the 5th of March at the Bank meeting-house, Rockham Co., Va. Funeral services by Bish. S. Coffman and J. F. Heatwole. Text, Job 14:7.

## Letters Received.

## WITH MONEY.

A—M S Alderfer, B K Augspurger, C B Augstein, Jos B Alsbach, J S Augspurger  
B—Samuel Brunk, E W Brucker, S Baechler, D D Buckwalter, J P Beachy, Susan Breuneman, Ann Barge, Isaac Boelcher, Jos Bacher, D R Byer, Harry B Bider, Samuel Brunk, A E Brackbill.  
C—J Christophel.  
D—Sarah Doner, A K Dreuer, Joe C Driver, Martha Dintaman.  
E—J W Eby & Son, J H Eby.  
F—J C Friesen, J A Fleming, Jacob I. Funk.  
G—E Graybill, Abraham Good, D S Gehman, Will Good, Anna Garber, M Gerber.  
H—D B Hoover, Esther Hoover, Levi Hartzler, Jos M Hershey, Seth Hartzler, Amos Hirschy, Wm Hersberger, Elias Hershey.  
K—May A Kreider, Eliza Kreider.  
L—Nancy C Landis, L von Lanyi, Ann'e Lapp, H B Lehman, C B Landis.  
M—Minnie C Musser, J M T Miller, H M Mayer, Clara Miller, J B Musser, Elizabeth Miller, E J B Miller, J R Miller, E J B Miller.  
N—H T Nice, Amos Nalsiger, John Newcomer.  
P—David Plank, J A Peters.  
R—S A Rohrer, Andrew W Ropp, Christian Riesser, John B Reist, H K Rupp, J B Butler.  
S—J A Stump, J P Schmitt, B F Shank, S G Scheller, Eli Schlatter, Eli H Schrock, J H Van Steen, John J Sumner, Jos M Schertz, P A Strubner, Jacob Stauffer, J W Schaffner, Mrs Kate Stuckey, John Schweitzer, J K Stauffer.  
W—S F Wister, Abm Weber, B L Weaver.  
Y—Elias Wolder, D A Wolder.

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Semi-Monthly.

ELKHART, IND., MAY 1, 1893.

Vol XXX. No. 9.

For the Herald of Truth.

THY WILL BE DONE.

O weakening faith when self we trust,  
Allured perchance by fleshly lust;  
Or seeking through ambition vain,  
The world's applause or praise to gain.

Then rather would poor mortals groan,  
Saying, O Lord, leave me alone  
While I my own planned course pursue,  
Whether my will or Thine I do.

When consecrated to the Lord,  
When guided by His holy Word,  
When trusting in His power alone,  
Who would not say, "Thy will be done!"

We often pray "Thy will be done;  
That will on earth and heaven is one:  
That man and angels serve and praise  
Thy holy name through endless days.

Thy will be done, Thou knowest well  
What I shall do; I cannot tell  
Unless Thy mighty hand shall lead;  
Then I shall suffer no defeat.

'Tis not Thy will that I should die,  
Since up above the azure sky  
Thou hast prepared a home for me  
Where I may ever live with Thee.

Take hand and heart and mind and thought,  
And bid me follow as I ought;  
Then let Thy will and mine be one  
And help me say, "THY WILL BE DONE!"

A. METZLER.

For the Herald of Truth.

PURPOSE AND ACTION.

It is surprising to see how many good purposes men have in their hearts, and yet how seldom they make an attempt to carry them out, or, if they do, that they go about the work so recklessly. If all Christians would duly follow out their convictions, under the supreme guidance of the Spirit of Truth, and never allow the enemy of souls to place a barrier before them, or if they would utilize every moment God gives them to the promotion of the good cause, we cannot conceive of the wondrous blessings the world would receive.

The religion of the Lord Jesus Christ is so comprehensive, and yet so extensive, that we cannot think of it all at one time, but must look at it little by little. This proves to us that if we wish to do something for the Lord, that we must not expect to accomplish everything at once, neither must

we expect to do any one special part with but one effort; we must do this important work which we feel that God has assigned us, "little by little," "step by step."

If it be God's plan that one be a missionary, he must not jump wildly at the conclusion that he must start right out for China, or India, or the dark regions of Africa, without taking thought of the matter. If it be His Will that a certain man be a preacher, and he feels convinced that the call has come to him, he must not be misled by the idea that he need not prepare himself for the work, nor qualify himself for the task. All such questions are very worthy of consideration, for they are of great weight. Whatever God's purpose may be concerning any of us, and though we may feel that we have a special calling to a special work, we must take heed lest we dash head-long into the enemy's net, and are captured, all on account of our folly in attempting to do much, without first going through God's workshop, and becoming fitted and adjusted for the place where He would have us, so that He can use us to advantage. We must first become submissive to God. If we are going to do the work, we may rest assured that little will be done. The adversary is only too anxious for such opportunities to lead us away while we are on the highest round of enthusiasm. He is continually after the "I's" and the "we's" to capture them.

By studying God's plan of the Creation, we notice that there was perfect order, and perfect system. This shows us that God is perfectly systematic. Why should we not be likewise? Is there any reason why we should not be so? Where is the institution that was established with any degree of permanence in one great leap? There is probably none in existence. There must be a solid foundation before a substantial building can be erected, and this is equally true with the Christian worker. Unless he make preparation, and with God's help and assisting grace qualify himself for any such work, the work will bear him down. It will become too heavy. He cannot endure it. It must go down. We sometimes say "haste makes waste," and this applies to the over-enthusiased Christian worker just as well as to anybody else. We would not anticipate much success for a druggist who would undertake to compound a certain kind of medicine without looking what ingredients he used. Just so with the Christian worker. He may have a good purpose, and if carried out properly and wisely and systematically, his purpose might prove a great blessing, but if he goes about it without studying the nature of the work, and looking ahead to see what the result may be and looking to God for direction, it will prove a disaster. Zeal and enthusiasm must never run ahead of knowledge and judgment.

Therefore, if we feel prompted that we should "go about and do something," let us first examine ourselves in the light of the Scriptures and see if we be qualified for the work, before we undertake it. Let us see to it that we, as tillers of the soil in the Lord's vineyard, are in proper trim for work, for that which is only half done, had often far better been left entirely untouched.

A. C. K.

For the Herald of Truth.

## OUR CONVERSATION.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matt. 5:16.

This is an admonition of Jesus that we should daily practice. I fear though many of us as children of light do not let our lights shine as we should before the world. Jesus said, "Ye are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." The grace of God is an ointment poured forth, and His grace, manifest in a redeemed soul, cannot be hid, for the life of such a man will be a means of grace to all who come beneath his influence. What we are is sometimes more important than what we say or do; for our actions often speak louder than our words. We are to be a living epistle, known and read of all men. Jesus said, "A good man out of the good treasure of the heart bringeth forth good

things; and an evil man, out of the evil treasure, bringeth forth evil things." He also said: "Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." If we examine ourselves do we not find that our light is very often hid through our conversation, by not taking heed to our tongue? When we behold how much evil is done by an improper use of the tongue, how important it is that we "become not entangled with filthiness, nor foolish talking, nor jesting, which is not convenient, but rather giving of thanks." We know that foolish and idle words cannot justify us; so we must conclude that they will condemn us. Paul said, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." How often we disobey in these things. Oh, should we not earnestly examine ourselves, whether we be in the faith, or if there is any light in us to shine, or whether we are only stumbling blocks for others to fall through our darkness, or whether we have perhaps only the name that we live, yet are spiritually dead. We dare not deny that generally, in regard to religion, there is too much indifference to be found among us whose duty it is to walk as children of the light before the world. What do we most desire and labor for? To what things are our thoughts most inclined? To heavenly or earthly treasures? That which we esteem most is much upon our minds, the heart will be filled with it, we love to talk about it, for "out of the abundance of the heart the mouth speaketh," and one brimming over with spiritual life cannot help imparting spiritual influence to others. Should not a frank, hearty, loving interest in the eternal welfare of all around us take the place of this careless indifference? How sad, that often, when we meet together, the conversation is altogether about temporal or earthly things, which we know is not edifying, and cannot minister grace unto the hearers. It only tends to take away that grace which may already have been in the heart. Let us be more faithful, that we engage not so much in the things which Paul said are not convenient, but rather speak the things that are necessary for our temporal and spiritual welfare, and that of our fellow-men. How often we must feel ashamed when we think of some foolish words we have spoken for pastime, when we should have been speaking better things, or rather searching the word of God, than having a vain conversation. Let us pray for one another that we may be able to overcome these and all other evils that darken our light before the world. Let us use the tongue more for that which the all-wise Creator has de-

signed it, namely, to praise and glorify His holy name. I fear we often lose much influence that we might use for good upon the rising generation and those outside of the fold of Christ, through our unprofitable conversation; for they see that we sometimes deny our faith and profession by our words. Let us all be careful, both in words and deeds, that our light may shine before the world, and that at the great judgment day we may hear the welcome plaudit, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." SISTER C.

For the Herald of Truth.  
THOUGHTS ON MY FIFTIETH  
BIRTHDAY.

Birthdays are often the occasion of merry-making, and this practice is very ancient. Pharaoh on his birthday made a feast to all his servants, restoring the butler to his former position but hanged the chief baker. Then we find that Job's sons went and feasted in their houses every one his day, and called their sisters to eat and drink with them, though it seems that this practice did not please their father; for we read farther on that Job sanctified them and rose up early and offered burnt offerings according to the number of them all; for Job said, "It may be that my sons have sinned and cursed God in their hearts." Thus did Job continually. We here learn that Job looked with suspicion on the actions of his sons, and we have no record that he at any time took part in their feasting.

We also read of the celebration of the anniversary of Herod's birthday, which cost the head of John the Baptist. This custom did not, so far as we have any record, originate with the people of God. When we have spent half a century of life and take a review of the past, and think of the many unimproved opportunities of the past, the many hours, days, and months whiled away carelessly and unconcerned, and how often, even after we had started out to serve the Master, we have come far short of doing that which we should have done,—when reflecting on our past life in this way, we find little room for merry-making and feasting. Much more do we feel to praise our God that He has been merciful to us in sparing our lives and bringing us to a knowledge of our true condition, and for so mercifully providing means whereby we may make our peace, calling and election sure.

The Apostle Paul says: "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." Everything that will stand this test is always allowable; that which does not must be discarded. At our fiftieth year we may have arrived at the zenith of our

usefulness. Naturally when we have arrived on the summit of a hill or some eminence, and look around us, we can see farther and have a clearer vision of our surroundings than we can before we reach this eminence. We may after this still grow in the grace and knowledge of our Lord Jesus Christ, though intellectually and physically we begin to descend the hill of life.

Fifty years is but a short time to live, yet what wonderful changes have taken place from our earliest recollections up to the present time! Especially is this true in the scientific and political world. Whether the world has grown better, morally, we leave the reader to judge for himself. But slavery has been abolished, the decree by which millions of human beings were held in bondage has been, thank God, forever erased from the statute books of this and every other civilized nation on the globe. And the land where the poor heathen was captured and often torn away from his family, and branded like the cattle of our Western plains, driven on shipboard and taken thousands of miles away from his native land, and sold as merchandise, is being explored and missionaries are now going farther and farther into the dark heathen lands, bearing to the benighted heathen the glad tidings of salvation. Is not the thought of this enough to bring praises to our God? Truly He is a wonder-working God. Is not that stone cut loose without hands already filling the earth? Think of the educational advantages, and, above all, the advantages of gaining spiritual knowledge, now to what they were fifty years ago. Surely there is no excuse to offer on this line. Sabbath-schools then were few and far between. Religious meetings for the young were unknown. And we very well remember when we first heard it preached that we must know for ourselves that we are saved, that salvation from sin is a conscious experience. And besides this the opportunities for worship which to day are offered to both young and old, and the encouragements which they have to come into the service of God and continue steadfast in the work of the Lord, gives us cause indeed for thankfulness.

Young people, do you realize your advantages and opportunities for doing good? We believe that some of you do. Many others do not so much as think seriously of this most important matter. Remember, too, that it is not enough to know something of Christ historically and theoretically; you must know Him experimentally as your Savior, that He saves you from sin. Seek Him again and again until you do know of a certainty that He is your personal Savior. Without this knowledge you may in the end be deceived.

Dear unsaved friend, when you again give a birthday present to a friend, think

of that Friend in heaven who is interceding in your behalf, that Friend who merits the most costly gift on earth. Give Him your heart; it will cost you nothing and will make you happy here and in eternity.

Dear brethren and sisters, who have reached the fiftieth mile-stone on life's journey, let us by the grace of God press on and learn the way of salvation yet more perfectly. If we have but as it were reached the lower limb of the Tree of Life, let us not rest here except it be to plume our wings for loftier soarings into a still purer atmosphere, learning meekness, lowliness and all the Christian graces as we approach our eternal home. These are a few of the many thoughts that came to my mind this day.

A BROTHER.

For the Herald of Truth.  
ACCEPTED OR REJECTED.

God only knows how many poor souls of to-day are standing aloof from churches. The condition is emblematic of the ark in Noah's day. God ordered how it should be built, and we should be careful to enlist in a church where God's ordinances and commentaries are all practiced. God's spirit as a still voice presents to men's minds the duty they owe to Him, to repent of what is past, seek salvation, and then labor for Him boldly, taking their stand on the Lord's side. But there is that little word "if"! Thousands of excuses follow it. Some fear they would not be accepted. They see nothing in themselves good or strong enough to take the step. Some look to those who do "belong to church," and see so many faults that they will not accept the precious invitations to come to Jesus, their best friend. They think many would better be rejected than accepted. Or, when they do go to church, they do not get the encouragement of the members they should. The enemy has of course much to do with getting this idea into a man who seeks an excuse for not becoming a Christian, still, I fear, we as members are not doing our duty in speaking a few words to invite them to become laborers in Christ's vineyard, etc.

Some members stand back on account of a little thoughtless act of another member. If it is worth minding it is worth speaking of to your brother or sister who offended you and should be settled "between thee and him alone." These and many more are all excuses the enemy presents to the outsider. These excuses may do to live by, but they will not stand the test on judgment day. You will be accepted or rejected on your own account. Let us as members of Christ attend services more regularly. Let us keep our lamps burning that as spiritual lights we may shine by our appearance and our actions.

HETTY RANCK.

For the Herald of Truth.  
WHAT SHALL BE OUR  
REWARD?

"Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."—Matt. 25: 21.

Are we living so that we may expect the message, "Well done, good and faithful servant" spoken to us? We should live each day as though it were our last, for the summons may come at any time, "Arise! the Master calleth for thee."

Laboring for Christ is not a task, but a pleasant duty if we work because it is a pleasure and not a matter of compulsion. If a person tries to serve God simply because he fears the reward of the wicked, he will find it a difficult and irksome work.

Are we living so that when life here is ended our influence may live on and win others to Christ? Many a pilgrim has been cheered on by the remembrance of some kind word or deed of some dear one who has long gone to his reward.

Let us not be discouraged if our labors seem to be in vain, for they may bring forth abundant fruit in after years, and, even though it should be too late to share the joy here, we have the blessed assurance that we shall not fail of our reward. Are we striving to do what we can so that we may meet with redeemed ones in heaven for whom we've helped to make the pathway plain and the burden light? Are we letting our lights shine so that others may be constrained to turn from darkness and walk in that narrow path which leads to eternal bliss? We are to be Christ's witnesses.

Are we claiming praise for our good works? If so, our motive is not pure. To God belongs all the glory and honor, for it is alone through the grace of His dear Son that we can accomplish any good.

The thoughts I have been trying to bring out in my weakness are beautifully expressed in the following hymn:

"Some day the word will come to me,  
Arise; the Master calls for thee,  
May I be ready then to go,  
Saying, 'Lord Jesus, even so.'"

"Will tears be shed upon my bier  
By some I've helped to comfort here?  
Will seed I've sown some fruitage bear  
Too late for me the joy to share?"

"Shall I on Jordan's farther side  
Find some redeemed and glorified,  
To whom I've pointed out the road,  
Leading to that divine abode?"

"I cannot answer Yea or Nay:  
This only, Master, can I say:  
If I've done aught to honor Thee,  
It was Thy grace that wrought through me."

CLARA M. BRUBAKER.

Ayr, Nebr.

For the Herald of Truth.  
WHERE SHALL THEY GO?

This is a question which many Christian workers are now asking about those who are erring and leading lives of shame. The Christians in nearly all cases reply—in actions if not in words—To eternal destruction, for when a woman once falls, who will then receive her, who will speak words of comfort or extend a helping hand? Thank God, there are a few who will, though in numbers they are almost as a grain of sand on the sea shore, yet their efforts are richly rewarded and many are found ready to accept the offer of salvation.

But, WHERE SHALL THEY GO? is the question which stares them in the face. It is said on good authority that in New York there are 40 000 women who are left to choose between death by starvation or a life of sin. This does not include the many thousands in the same city who willingly lead a life of degradation, and yet New York has better accommodations for erring women than any other of our large cities in America; and yet in all of them there are thousands who, if they were to leave their life of sin, would have nothing but starvation staring them in the face. Where shall they go?

In Chicago, though there are many costly churches and a few Missions where sinners are pointed to the Lamb of God "which taketh away the sin of the world," there is but one place\* where a woman can go to if she wishes to leave her life of shame and misfortune. The name of this place is THE ANCHORAGE, and to a few it is an anchorage indeed. This Home was opened in 1886 on Fourth Avenue by Miss Frances E. Willard and Dr. Kate Bushnell, as a Reading Room for homeless and unfortunate girls, a place where the poor creatures could come for an hour or a day for sympathy and advice, for prayer and hope. It could shelter the unfortunate ones during the day, but at night they must return to their haunts or be turned out on the streets. Ere long it was decided that a Home was necessary, and after careful search the house at 125 Plymouth Place was secured. This Home, located as it is in darkest Chicago, in the very midst of villainous dens, saloons and dance houses, is the only place of shelter and protection, where a young woman or girl can go if she wishes to leave the life that has dragged her down. It is a *Preventive and Rescue* work, where young girls who may or may not have taken the first step in vice may have the opportunity for sober, second thought, and it is their home without money and without price, until work is provided for them or until they are sent to their parents or friends. Very many have found homes and situations, a few have been married and are doing well; a few are in some business which they conduct them-



selves, while a few have returned to their sins again. This Home can give shelter to 16 or 17 girls at the same time. But what of the thousands and thousands of others in Chicago who must stay in their dens of vice or, *Where shall they go?* What of the hundreds of girls who come to Chicago every week, many from Christian homes, and are led astray, and then, *where shall they go?* The only places open for them are HELLS on earth called Sporting Houses and Saloons. Many would turn to Christ if they had some one to show them the way, some place to go where Satan would not snatch away the good seed as soon as it is sown. Many come to the Anchorage Mission only to be turned away for want of room. Turned away! and where shall they go? Christians talk about these things and wonder why some one does not do something for them. They forget that Ezekiel 3: 18 and 33: 6 applies to the Christians, and while they who lead lives of sin lose their own souls, yet will God require their blood at the hands of us who bear the name of His Anointed One. Some, when spoken to, have said that they have lived in sin for years, no one has spoken to them about their souls, no one told them of a Savior's love, and often they ask, "Where can we go?" Where shall we tell them to go? To you who read this I will leave the question for the present.

M. S. MILLER.

80 Institute Place, Chicago, Ill.

\*The writer is probably unaware of the existence of several similar Homes in Chicago, prominent among which is the one but recently opened by Pre. I. A. Sprunger, and called "Light and Hope." Ed.

For the Herald of Truth.

#### "ON THE HOUR OF DEATH."

"Be ye always ready: For at what hour you think not, the Son of man will come." Our Savior does not tell us to begin to prepare ourselves when death has arrived, but to prepare ourselves beforehand; because the time of death will be a time of confusion, when it will be morally impossible to prepare ourselves in a proper manner to appear for judgment, and to obtain a favorable sentence. It is a just punishment upon him who, having it in his power to do good, and will not do it, will not be able to do it afterward, when he desires to do it. No, my Lord, I will not wait until that time to begin a change of life. Make known to me what I must *now* do to please Thee, for I desire to do without reserve whatever Thou requirest of me.

The time of death is the time of night, when nothing can be done. "The night cometh, when no man can work." The sad news that the disease is mortal, and griefs and pains which accompany it, the disordered state of the mind and above

all the remorse of conscience will often cast the poor sick man into such a state of distress and confusion as to hinder him from fully realizing what he is doing. He will anxiously desire to escape damnation, but will not find the means, for the time of chastisement will be at hand, "I will repay them in due time that their foot may slide."

O, my God, I give Thee thanks for allowing me time to amend *now* while it is the time of mercy and not of punishment. I would rather lose all things than forfeit Thy grace. I love Thee above all things!

Imagine yourself in a rock-stranded vessel overtaken by a storm in the midst of the sea and already on the point of sinking. Think how great your confusion would be and that you would not know what to do to escape death. Imagine now, how great will be the confusion of the sinner who at his death shall find himself accused by his own conscience. Sinner, go therefore *now* and seek Christ, that you may have no trouble with your conscience in the hour of death. O, my God, let not Thy blood be shed for me in vain! Thou hast promised pardon to him who repents; I do grieve sincerely for the many offences I have committed against Thee, and come for pardon through the merits of Him whom Thou hast given for my justification.

"I know my end must surely come

But know not when, or where, or how, It may be I shall hear my doom

To night, to-morrow, nay, or now, Ere yet this present hour is fled."

This living body may be dead."

Lancaster, Pa. AMELIA MOSEMAN.

For the Herald of Truth.

#### KEEP YOURSELF IN IT.

There is an apostolic injunction to keep ourselves in the love of God which is significant enough for reflection. In our view of it we cannot escape the love of God. His love, His benevolence, goes out to every creature. It bathes the universe of life, as the sun enswathes all in genial embrace. The arch fiend himself is not beyond the infinite love of God. But there is a special way in which God loves His children. There is a love of complacency as well as a love of benevolence, such love as is parental and personal. The possession of this in fulness is not, indeed, the believer's hope, but it is his joy and peace; his advancement in favor and holiness.

God so loved the believer while he was yet a sinner that He gave His Son that he might be redeemed. That love is the ground of his hope. But, being redeemed he is exhorted to keep himself in the new-found complacent affection in which the Father holds him.

It is not feverish energy, incessant bustling about good works, through which we grow into largest and sweetest spiritual life; but rather by keeping ourselves in the love of God—in full sympathy with Him. The Christian life is not a system, a code, but a personal relation.

The church is a household. All we are children. We live not by law and rule, but in the Father's smile and favor. Work is without friction, duty is a joy, if all is dominated by the thought of keeping in the Father's love. How little it takes to put us out of it—out of the open faced enjoyment of it. A little petulance; a little disobedience; a little indulgence in that which God hates, and a cloud is formed between us and the Sun, and soon the chill is felt that warns us that we are in shadow, not under warm rays.

Consider the lilies, how they grow. They toil not, they fret not; there is no feverish effort. They keep themselves in the sunshine—that is all or *nearly* all their secret. What a blessed lesson if we could only learn it. Keep yourselves in the love of God.

For the Herald of Truth.

#### TRUST IN GOD.

Do we fully trust in God in all our trials and temptations as we should? Does not God care for us if we only trust Him? God says:—"Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat." With a simple trusting faith, God will deliver us anywhere and at all times, if it is according to His will. Can the sinner enjoy that confidence in God, that he will be delivered in trouble without that faith and trust in God? He may believe that there is a God, and that Christ was once upon this earth, but if he does not accept Him as his Saviour, and makes a full surrender of himself, this will be of no benefit to him whatever.

"Our fathers trusted thee: they trusted and thou didst deliver them." Ps. 22: 4. Is not this evidence that God is merciful and kind to us, and that He will deliver us and keep us in the path of righteousness and that He will deliver us in trouble? "O how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee, before the sons of men." Does God want us to stand idle and let Him provide our daily necessities? No; God will do for us what we cannot do ourselves.

Faith in God is necessary to please Him. Faith in Christ is essential to salvation. Job trusted in God in his afflictions and as a result God wrought a blessing out of his afflictions.

"Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Ps. 37: 3.

Let us look at this not merely as the duty but as one of the greatest privileges of every Christian, namely, to trust the Lord with all his heart. The reward will be good, not only in this world, but in the world to come.

W. K. J.

For the Herald of Truth.

#### SPEAK NOT EVIL ONE OF ANOTHER.

How much evil and trouble could be avoided if we would always obey the above words!

James says in the third chapter of his epistle, "The tongue is an unruly evil, full of deadly poison." He also says, "Behold, how great a matter a little fire kindleth."

Let us think, dear friends, what this unruly little member can do, how great a matter we can kindle by thoughtlessly saying something of another person. It will go from one person to another, usually gathering up a good deal of rubbish on its way, until it reaches the person of whom it was spoken. Remember it may have been only a little fire when it started, but now, what a great fire has been kindled. If the first tattler did as the Scriptures tell him to do he would go to the alleged offender, and learn if the report be true, forgive, and if necessary admonish him and then it would end. Very often however, he is not willing to do this, but instead, will treat him coldly and often speak worse of him than he really was spoken of.

We are told in God's Word, if we do not from our hearts forgive those who trespass against us, our heavenly Father will not forgive us. Friends, what would become of us if He would not forgive us? Would we not all have to take our part in the lake that burneth with fire and brimstone? We are all poor weak mortals, liable to err, but we are commanded to bear with one another; therefore let us be more careful what we say and let us pray more earnestly for more meek and forgiving hearts, and that we may not offend in word, for such, James says, is a perfect man and able also to bridle the whole body.

\* \* \*

For the Herald of Truth.

#### GOD IS THE GIVER OF ALL.

Gen. 2: 7, tells us that God formed man out of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul. The Lord gave us this natural life to be useful. This is shown us plainly here. After man became a living soul God put him into the garden of Eden and gave him charge of the garden and told him to dress it, that is, keep it in good order. God gave him work immediately after placing him

in the garden. God created man to be useful; He created man with intelligence and gave him dominion over everything He created. Since this is so, "why stand ye here all the day idle?" We will apply this to ourselves. There is a work for us to do. God gives us a season to plant and a season to harvest and a season to gather. He saw it best to divide these seasons into four parts and each season brings its time for us to do a certain work. Those seasons are short; we must therefore be active and be about our business.

If we want to plant, harvest and gather we have no time to waste. We are not commanded to work in order to get great gain of this world's goods, but that we may have something to give to the needy. To hoard up riches instead of using them for a wise purpose is a great sin and draws down upon the possessor the judgment of God. We are commanded to eat our bread by the sweat of our brow and to work while it is day, for there is a time in the future wherein no man can work. "Why stand ye here all the day idle?" Let us be about our Master's business as Christ, that holy and just One, was about His Father's business. Christ was obedient in all things to His Father. He gave us an example of obedience to pattern after. Let us be obedient in all things to our Master. Let us cultivate the soil in our hearts that it may become fertile and bear the fruit of righteousness. Job. 32: 8 says there is a spirit in man and the inspiration of the Almighty giveth them understanding. If we bring about this fertility in our hearts this spirit in man cannot be submerged in great waves of resentment as it sometimes is. In doing this work we must not depend upon our own strength, for we can do nothing of ourselves. Christ says, "Ask, and it shall be given unto you." There is no excuse for us; if we do our part the Lord will help us that we may become fruitful. When we bear this fruit it will give us a joy the world knows not of, a joy unspeakable. Peter says (1 Pet. 1: 8), "In whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." If we have a foretaste of this unspeakable joy in this world, how great will it be when we meet each other on the eternal shores of happiness to share with each other the heavenly joys! Salvation is free. We can all get this spiritual life if we take upon us Christ's yoke and follow Him. The natural yoke that binds beasts together seems to me to be a burden. If we take upon us Christ's yoke it binds us to Him and it is easy, and the burden is light. Jesus had no higher vision for Himself than to bear the cross; His word declares it so. Christ bore the cross patiently and took upon Himself the sins of the whole world. Oh what great love the Father has for us! He not only prepared a way through which we might gain eternal life, but actually sends out an earn-

est invitation and says, "Come." Dear laborers in the vineyard, let us labor in such a way that the Lord will not call in vain; for what we do to honor Christ, we shall receive a glorious reward.

SUSY. K. LEHMAN.

Cullom, Ill.

For the Herald of Truth.

#### "YE MUST BE BORN AGAIN."

John 3: 7.

Regeneration is a subject which lies at the very basis of salvation, and we should be very diligent to take heed that we really are "born again," for there are many who fancy they are, who are not. Be assured that the mere name of a Christian is not the nature of a Christian; and that being born in a Christian land, and being recognized as professing the Christian religion, is of no avail whatever, unless there be something more added to it—the being "born again" by the power of the Holy Spirit. To be "born again" is a matter so mysterious, that human words cannot describe it. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth; so is every one that is born of the Spirit." Nevertheless, it is a change which is known and felt; known by works of holiness, and felt by a gracious experience. This great work is supernatural. It is not an operation which a man performs for himself; a new principle is infused, which works in the heart, renews the soul, and affects the entire man. It is not a change of my name, but a renewal of my nature, so that I am not the man I used to be, but a new man in Christ Jesus. To wash and dress a corpse is a far different thing from making it alive: man can do the one, God alone can do the other. If you have, then, been "born again," your acknowledgment will be, "O Lord Jesus, the everlasting Father, Thou art my spiritual Parent; unless Thy Spirit had breathed into me the breath of a new, holy, and spiritual life, I had been to this day 'dead in trespasses and sins.' My heavenly life is wholly derived from Thee, to Thee I ascribe it. My life is hid with Christ in God! It is no longer I who live, but Christ who liveth in me." May the Lord enable us to be well assured on this vital point. To be unregenerated is to be unsaved, unpardoned, without God, and without hope.

"Order my footsteps by thy Word,  
And make my heart sincere;  
Let sin have no dominion Lord,  
But keep my conscience clear."

E. H. H.

HUNAN Province, south of the Yangtse, contains probably 16,000,000 of people. It is the largest solid mass of heathenism in the world, without one resident Protestant missionary.



## A QUIET WITNESS.

Our sister L— was to us boys the loveliest, sweetest creature we knew. In thoughtfulness and care, she was a kind of second mother, ever concerned about us, and mindful of every thing. In devotedness and love, she excelled. If we teased her (shame upon us for ever teasing such a sister! but we did), she bore it so patiently that our consciences smote us afterward. If we got into mischief, and she saw we were laying up trouble for ourselves at our tutor's severe hand, she would beg us, even with tears, to desist; and when, unmindful of her entreaties, we carried out our own wills and got the punishment she deserved, it was pain fully evident that she suffered it all too in sympathy. She could not eat, nor be cheerful, while we were in sorrow, though it was for our sins.

The reader will not wonder that we were unbondedly attached to her, and that we were surprised beyond measure when, upon returning home one day from a summer vacation spent among friends, she told us she had been converted while away, and that she had a happiness in her soul which she had never known before. Also that she hoped to be a truer sister to us than she had been, for she earnestly desired to please the Lord Jesus, who had saved her and made her so happy.

The effect of her words was like a thunderbolt upon me. I knew she meant what she said. Beside, her countenance was witness to it. There was fresh life and deeper soberness in it. It smote me to the depth of my soul. If a sister as good as ours had ever had to be converted, what of me—so often a naughty boy? We questioned her about this change. What did she do to get it? How did it come?

"Oh, nothing," she said. "Only I had felt for some time that though I was called a good girl by everybody, God who saw what was in my heart, did not think that of me. I knew I had a heart full of sin, and it gave me trouble. At a meeting where I went with our friends, there was one minister who said just what I felt in my heart, as if he knew all about me; and he said that he knew this because the Word of God told it, and he had passed through it himself. Then he said that it was to save just such people that Jesus had come from heaven to die. Why, I saw it then so plainly, and it made me happy with such a new, strange happiness that I could not keep the tears back. Then I knew that I was a child of God; and I am very happy, for Jesus seems so near and so dear."

From that time, we could not tease or distress her as before. We dared not. She was the same as ever in daily life, but with something added which restrained us. When she realized that in

her ways before us she had not pleased the Lord Jesus, she was so tried by it, and so ready to confess it, that it only impressed us more with the reality of what had taken place in her. We were ever seeking to hide our evil: she was ever ready to stand in the light and to expose even what we could not see. God saw her, and that was enough for her.

Thus was she a witness, humble and unpretending, unconscious perhaps, to our need of being converted. Jesus had won her heart, and ours were not yet won. My own was yet stubbornly to pass through years of self-love and self-seeking, but to fall at last also into the possession of that adorable Savior, whose love is only equalled by His patience.

"Oh, Jesus, Lord, who loved me like to Thee? Fruit of thy work; with Thee, too, there to see Thy glory, Lord, while endless ages roll; Myself the prize and travail of Thy soul."

She continued with us for some time after this, often insisting that trying to be good boys was only an outside coat: God must have our hearts, and it was only when we were washed from our sins by the blood of Jesus that we could truly love Him. Then she took ill, and in a few days our mother's face grew grave. We saw it, and shrank from asking questions, but hovered around that bed in silence. Then came the awful verdict, "There is no hope;" and while she hushed the sobs we could not restrain, her soul gazed on the face of Jesus in the glory, and so she passed from our embrace into the blessedness of His presence.

## EARLY CHRISTIANS AGAINST WAR.

During a considerable period after the death of Christ, it is certain that His followers believed He had forbidden war; and that, in consequence of this belief, many of them refused to engage in it, whatever were the consequence, whether reproach, or imprisonment, or death.

Christ and His Apostles delivered general precepts for the regulation of our conduct. And to what did their immediate successors apply the pacific precepts which have been delivered? They applied them to war; they were assured that the precepts absolutely forbade it. These were not the sentiments, and this was not the conduct of isolated individuals. Their principles were the principles of the body. Justin Martyr and Tatian talk of soldiers and Christians as distinct characters. Clemens, of Alexandria, calls his Christian contemporaries the "followers of peace," and expressly tells us, "that the followers used none of the implements of war." Lactantius, another early Christian, says expressly, "It can never be lawful for righteous men to go to war."

Even after Christianity had spread over almost the whole of the known world, Tertullian in speaking of a part of the Roman armies, including more than one-third of the standing legions of Rome, distinctly informs us "that not a Christian could be found among them."

Irenæus, who lived about 180, affirms that the prophecy of Isaiah, which declared that men should turn their swords into plow shares and their spears into pruning-hooks, *had been fulfilled in his time*; "for the Christians," says he, "have changed their swords and their lances into instruments of peace, and they know not how to fight." Justin Martyr, his contemporary, writes, "That the prophecy is fulfilled, you have good reason to believe, for we, who in times past, killed one another, do not now fight with our enemies." Tertullian says, "You must confess that the prophecy has been accomplished, as far as the practice of every individual is concerned to whom it is applicable."

## VANITY.

This propensity pervades the whole human family, to a less or greater degree, as the atmosphere does the globe. It is the froth and effervescence of pride. The latter is unyielding haughtiness, the former, is soft, pliant, and light as the down of a goose. It is selfishness modified and puffed up, like a bladder with wind. It is all action, but has no useful strength. It feeds voraciously and abundantly on the richest food that can be served up, and can live on less and meaner diet than anything of which we can have a conception. The rich, poor, learned, ignorant, beautiful, ugly, high, low, strong and weak—all have a share of vanity. The humblest Christian is not free from it, and when he is most humble, the devil will flatter his vanity by telling him of it. Vanity is ever striving to hide itself, like the peacock its ugly feet, and will even deny its own name. "I speak without vanity," Hush, you deceitful puff. You make men and women, the only animals that can laugh, the very ones to be laughed at. Dr. Johnson once remarked: "When any one complains of the want of what he is known to possess in an eminent degree, he waits with impatience to be contradicted, and renders him ridiculous." Vanity engenders affectation, mock modesty, and a train of such like; all subtracting from the real dignity of man.

On the other hand, it feeds with equal voracity on vulgarity, coarseness and fulsome eccentricity; everything on the person can attract attention. It often takes liberality by the hand, prompts advice, administers reproof, and sometimes perches, visibly and gaily, on the prayers and sermons in the pulpit. It is an every-

## SUNDAY SCHOOL LESSONS.

## LESSON VI.—MAY 7.

THE VALUE OF WISDOM.—Prov. 3:11-24.

*Golden Text.*—Trust in the Lord with all thine heart; and lean not unto thine own understanding.—Prov. 3:5.  
*Time.*—About 1000 B. C.  
*Place.*—The Proverbs were likely written at Jerusalem.

*INTRODUCTION.*—This Lesson.—These verses, like those of the last lesson, are from the introductory or first section of the book of Proverbs. This chapter is one of the most beautiful and most powerful in the whole book. It would be an excellent lesson to commit to memory.

*What it teaches.*—(1) No one can be truly wise who does not become a Christian. One may be very shrewd as a man, a scholar, or in business affairs, but if he neglect religion he is very unwise, for he leaves out of view his relations to God and eternity, which are more important than all others (Job 38:28; Psa. 2:10, 11; Luke 12:20, 21; James 3:17). (2) What great blessedness awaits the truly wise man, who, while making the most of himself for this world, is more careful to do it for eternity, and so seeks Jesus Christ first of all! Long life and other temporal blessings fall to him here in the order of God's providence, and eternal years of blessedness in heaven with Christ is every thing (Deut. 4:5, 6; Prov. 2:6, 7; Dan. 12:3; Matt. 6:32).—*Hurlbut.*

## DAILY READINGS.

M. Value of Wisdom.	Prov. 3:11-24.
T. Power of Wisdom.	Ecc. 7:11-19.
W. Glorifying in Wisdom.	Jer. 9:23, 24.
T. The glory of Wisdom.	Dan. 12:1-3.
F. Obeying is Wisdom.	Matt. 7:24-29.
S. The spirit of Wisdom.	Eph. 1:15-23.
S. How to get Wisdom.	James 1:1-7.

## LESSON VII.—MAY 14.

FRUITS OF WISDOM.—Prov. 12:1-15.

*Golden Text.*—The fruit of righteousness is a tree of life, and he that winneth souls is wise.—Prov. 11:30.

*Time.*—Solomon probably wrote his proverbs about 1000 B. C.  
*Place.*—Solomon probably wrote in Jerusalem.

*INTRODUCTION.*—Wisdom and Folly.—In the 9th chapter we have a picture of two personages with their invitations to men, which are as real now as in Solomon's time. There is a kind of competition between Wisdom and Folly, between Righteousness and Sin, between Virtue and Vice. What thinking person could for a moment hesitate between the noble form of Wisdom and the shameful, deceitful attractions of Folly. The two voices are heard in the high places of the city; each of them invites the passers-by, the one into her fair palace, the other into her foul and deadly house. The words of their invitation are very similar; but how different is the burden of the two messages! Wisdom offers life, but is silent about enjoyment; Folly offers enjoyment, but says nothing of the death which must surely ensue. The House of Wisdom is ever open, and whosoever is wise may enter the noble mansion and enjoy its lordly feast. But the Pavilion of Folly is open to the simple. "Her house is indeed haunted with ghosts, and when a man enters her portal he already has his foot in hell."

*Object of this lesson.*—It is our duty as Christian teachers to instruct others in *spiritual truth*; but this should not lead us to overlook the duty and advantages of *good morals*.

God's word teaches morals as well as spirituality, and it is well to have an occasional lesson like this to show the beauty and profitability of virtue. The truths here set forth are fundamental to all virtuous and successful living. The scholar who *lives out* this lesson cannot fail of a useful and noble life. No one can be a Christian without virtue, but virtue will not make him a Christian.

## DAILY READINGS.

M. Fruits of Wisdom.	Prov. 12:1-15.
T. Virtue the way of life.	Prov. 12:16-28.
T. Virtue the way of safety.	Prov. 11:10-21.
T. Vice leads to death.	Prov. 14:1-12.
F. Virtue and vice contrasted.	Prov. 9:1-18.
S. Wisdom calls to virtue.	Prov. 8:1-13.
S. True wisdom from above.	James 3:11-18.

## LESSON VIII.—MAY 21.

AGAINST INTEMPERANCE.—Prov. 23:29-35.

*Golden Text.*—Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.—Prov. 20:1.

*Time.*—Written about 1000 B. C.  
*Place.*—Written likely at Jerusalem.

*INTRODUCTION.*—Professor Phelps' saying, "The Old Testament often seems as if it were inspired especially for young men," is verified in the present chapter. A father, foreseeing the social dangers of a well-born lad, with pleasant manners and a well-filled purse, advises him in regard to great banquets; then, with a little gush of affection, entreates him to keep out of the company of wine-bibbers and gluttons who will surely come to poverty. Finally, with a strong, rapid hand, he draws a character-sketch of the drunkard, which hangs in the world's great picture gallery, a solemn warning for all time. This picture is the text of the lesson for to-day.—*Feloubet.*

Strong drink holds millions in its chains of slavery, and annually digs the graves of sixty thousand people. It costs the United States seven hundred million dollars every year, and the money is worse wasted than if thrown into the sea, for with it we buy poverty and crime and disease and ruin. It does no good to any man, and does incalculable harm to millions. The word of God lifts its voice against this evil in the lesson before us. With powerful pencil and in bold lines the wise man draws the picture of the drinking man in all his hideousness, with bleared eyes, slobbering tongue, reeling gait, heart full of lust, and hands ready for quarrel. He points us, too, to the only safeguard, TOTAL ABSTINENCE, urging us not to moderation, but to "lock not on the wine," to avoid it, turn from it, and pass away. No man was ever made a drunkard by following the precepts of the Bible.—*Hurlbut.*

While "total abstinence" is the teaching here, and is safe always, and is a grand position to gain; yet it is a fact which must be acknowledged, that the teaching of the Bible in general is not that of total abstinence from the use of wine, but from the too great use of it. In the discussion of this subject nothing is gained by trying to force teachings from the Bible which are not in it. Might it not, however, be wise and expedient for Christian men and women to become total abstainers as a matter of liberty and expediency for the purpose of checking the horrible evil of drunkenness?

## DAILY READINGS.

M. Against Intemperance.	Prov. 23:29-35.
T. Strong Drink is Raging.	Prov. 20:1-9.
W. Priest and Prophet Overcome.	Isa. 28:1-7.
T. The King Overcome.	Dan. 5:1-9.
F. Judgment on a Drunkard.	Dan. 5:24-31.
S. Christian Sobriety.	Rom. 13:10-14.
S. Waiting Sobriety.	Luke 21:29-38.

## HYMN FROM THE ITALIAN.

The following hymn was transcribed from a pillar in a little church in Italy and translated by a young lady in Brooklyn for E. P. Hammond who read it in his meetings occasionally with much effect.

Oh, blessed feet of Jesus  
Weary with seeking me!  
Stand at God's bar of judgment  
And intercede for me.  
Oh, knees which bent in anguish  
In dark Gethsemane!  
Kneel at the throne of glory  
And intercede for me.  
Oh, hands that were extended  
Upon the awful tree!  
Hold up those precious nail-prints  
Which intercede for me.  
Oh, side from whence the spear-point  
Brought blood and water free!  
For healing and for cleansing  
Still intercede for me.  
Oh, head so deeply pierc'd  
With thorns which sharpest be!  
Bend low before thy Father  
And intercede for me.  
Oh, Sacred heart! such sorrow  
The world may never see,  
As that which gave the warrant  
To intercede for me.  
Oh body scarred and wounded  
My sacrifice to be!  
Present thy perfect offering,  
And intercede for me.  
Oh, loving, risen Savior  
Fronted death and sorrow free,  
Though throned in endless glory,  
Still intercede for me.

Selected by LVDIA DARLING.

## TOBACCO.

Barrow, in his travels, speaks of the use made by the Hottentots of this plant, for the purpose of destroying snakes: "A Hottentot," says he, "applied some of it from the short end of his wooden tobacco-pipe to the mouth of the snake whilst darting out his tongue. The effect was as instantaneous as an electric shock: with a convulsive motion that was momentary, the snake half untwisted itself, and never stirred more, and the muscles were so contracted, that the whole animal felt hard and rigid, as if dried in the sun."

## HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.  
J. S. COFFMAN, ASST. EDITOR.  
A. B. KOLE, ASST. EDITOR.

May 1, 1893.

Entered at the Post Office at Elkhart, as second class mail matter.

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THE HERALD OF TRUTH is one dollar per year.

*Der Herold der Wahrheit* is one dollar per year.

THE English and German Herald to one address is \$1.50 per year.

FANATICISM, prejudice, bigotry and kindred evils are the children of ignorance.

CHANGE OF ADDRESS.—Pre. D. Z. Yoder from Sterling, Ohio, to Smithville, Ohio.

BRO. J. F. FUNK spent the third week in April with the congregation in Clay Co., Ind.

CHANGE OF ADDRESS.—E. Hostetler from Garden City, Mo. to Allensville, Mifflin Co., Pa.

WE EXTEND our heartfelt sympathy to our dear brother, Bish. J. P. Smucker of Nappanee, Ind. in the loss of his dear companion. God comfort our bereaved brother in his great affliction.

CORRECTION.—We request our readers to note the correction of date of the A. M. conference to be held in Wayne Co., Ohio. The announcement should have read May 25th and 26th, not 26th and 27th.

DIED.—Just as we are ready to go to press we learn to our sorrow that our aged and much beloved fellow-laborer, Bish. R. J. Smith, of New Paris, Elkhart Co., Ind. died on the morning of April 25th, of heart disease.

IN giving the number of applicants at Shore and Shipshewana in the last issue of the HERALD it should have been stated that the greater number of them made application for baptism while other ministers were laboring in that vicinity early in the winter.

DEACON ORDAINED.—On the 16th of April, Bro. Isaac B. King was ordained Deacon of the Bethel congregation, Cass Co., Mo. Bish. L. J. Heatwole officiated at the ordination. This was one of Bro. Heatwole's last services for that congregation before he left for Virginia.

BRO. L. J. HEATWOLE and family arrived here from the West on the 19th of April. They will remain at Elkhart over Sunday Apr. 23, and then proceed to their former home in Virginia to live. Bro. Heatwole's failing health necessitates a change of climate. We hope the change will prove highly beneficial.

CHANGE OF ADDRESS.—Bro. L. J. Heatwole desires us to state that his address in the future will be Dale Enterprise, Rockingham Co., Va. instead of Garden City, Cass Co., Mo., and that all correspondence in the interests of the church at the latter place should now be addressed to Pre. D. F. Yoder, at Garden City.

BISH. JOSEPH GARBER of the A. M. congregation in Mornington, Perth Co., Ont., bade adieu to his brethren and sisters of that place on the 14th of March and left for his new home in Minnesota where there is a small congregation of 11 families, most of them from his congregation in Mornington. His loss will be felt very much, for although the home congregation is left in charge of four ministers, none of them has been in the work for two years, and besides, the church is without a bishop. May God richly bless him in his new home and may He also stand by the church at home and bless the young brethren upon whom the care of the church falls.

ONLY FIFTY CENTS.—For fifty cents we will send the *Herald of Truth* to any address in United States or Canada for the remainder of the present year, the subscription to begin with the next issue following the receipt of the subscription money. Show this to your friends and induce them to subscribe for a paper that brings news from all our churches, beside giving many pages of valuable and edifying reading matter on religious topics.

THE BRETHREN William Graybill of Juniata Co., Pa. and Elias Ebersole of Lancaster Co., Pa. left their homes on the 24th of April on an evangelizing tour to the West, their first stop being at Canton, Ohio. From there they come to Indiana and after a short stop here will proceed westward. May a kind heavenly Father preserve them on their journey and richly prosper them in their work among the western congregations.

LECTURES TO PROFESSING CHRISTIANS. We wish to draw the attention of our readers once more to that really valuable book by Charles G. Finney. In response to a previous notice of this book we received orders for quite a number of copies, and we believe the book is giving general satisfaction, and is doing good work. Finney is so plain that he cannot be misunderstood and he does not fear to deal with subjects, which concern every professor. Our people will find it a valuable help in the defence of simplicity and plain every day piety. Cloth binding, post paid only \$1.50.

OUR SUNDAY-SCHOOL LESSON HELPS for the Second Quarter have been going rapidly for a month or more and seem to give very good satisfaction. The blanks on the last page seem to meet the wants of those teachers who wish to keep a record of their class aside from the Secretary's Record. To all who will give us their address we will send postpaid a copy of our Helps. There are also still a number of schools that have not yet been opened for the summer and have not ordered their supplies. We shall be glad to hear from them very soon. We cannot help thinking that valuable time is lost by not opening the schools as early in the season as possible.

THE DEADLY CIGARETTE.—Newspaper accounts from week to week show the deadly work of the pernicious little cigarette. Our own city furnishes its quota of victims as will be seen in the death notices on another page. We further quote from one of our city dailies, and leave the reader to make his comments, hoping however that it will serve as a timely warning to any who may think there is no harm in a cigarette.—

Lying on his bed in the room of his parents over the Griffin grocery is the unconscious form of sixteen-year-old Johnny Cockrun. Since last Monday noon, he has lain in this condition and for over a week he has not taken nourishment. Incoherent mutterings occasionally come from his lips, but since first falling into the stupor no indication of returning consciousness has been shown. His brain and lungs are affected, so the physicians state, and this sore affliction is the result of excessive cigarette smoking. For over a year he has been an inveterate smoker of the slender brain destroyers, and the boys with whom he associates have frequently wondered at his ability to consume package after package of them.

Last night it was thought that he could not live till morning. In his delirium he would plead piteously to be allowed "just one smoke" and his fingers nervously twirled as in the act of rolling an imaginary cigarette. His room was visited by a large number of young boys, most of them his former playmates, and the sight must have impressed its lesson upon them.

Similar cases exist on Hickory street and in Northeast Elkhart, but the names of the unfortunate lads could not be ascertained this afternoon.

The final outcome of their present illness cannot be predicted. In this connection it may be well to note that in the report of the recent burning of a cigarette factory in New York, the newspapers noted in a matter of fact manner that "the supplies in the cellar consisted of opium, molasses, rum, glycerine, paper, whiskey and tobacco." It is of this sort of stuff that cigarettes are made, and it is no wonder that so many habitual smokers of the nasty things are driven crazy.

A WORD TO OUR MINISTERS.—As the conferences in the different districts and states are now being and about to be held, a word of caution, offered in kindness to our ministers may not be amiss. The bishops present to you the principles upon which the Christian faith is founded; they set forth the points on which we lay especial stress in our church work and church discipline, and show you the position we occupy or should occupy in this world as a society of believers, and on what special lines we should labor and contend more earnestly for the Lord. To these ideas and suggestions of your bishops you are requested to add your testimony and give your approval if you find them in accordance with the spirit and

the word of God, and to add such thoughts if necessary, as may in your estimation be beneficial to the conference, all to the end that the work may be carried on more unitedly, with greater zeal and to the salvation of more souls, and the upbuilding of the church of Christ in general on the true foundation.

You give your testimony and say you are in accord with what has been presented, and that it is your whole desire and intent to work in harmony therewith as God gives you grace.

"As God gives you grace." Hereby you are making a solemn statement. You place yourself under direct responsibility to God and the church to *do all in your power*, and with *all* the grace you receive from above, to fulfill your calling as a minister of God in Christ's stead. You repeat your vows made before God and the church at your baptism and at your ordination to the ministry. There are therefore now two things that will concern you: *First*, that that to which you give your testimony—and in accordance with which you agree and promise to work—is the teaching of your Master; *Secondly*, that, having given your word, you are true to the same, and endeavor, with all the powers and talents, that God has bestowed upon you, and as He gives you grace, to present them to the world and defend and uphold them wherever you are, and to "keep house" with them in your own congregation, and fearing nothing more than that you should prove unfaithful to your vows.

If the principles, doctrines and practices as they are presented to you are worth your testimony as a minister of the gospel, are they not worth your life? In other words, do you hold them as precious in the sight of God as your life, and would you lay down your life for their sake? The flagrancy with which ministers have disregarded such vows leads us to warn our ministers against such base inconsistency and want of respect for God's word and their responsible position. To lose his influence a man need but be inconsistent and show the world that he does not regard his own word. The minister who does this is not worthy of his calling nor of the confidence of men, and generally the time comes when he learns to his sorrow that his labors for God are abortive. An inconsistent minister is a tool of Satan

rather than an instrument in the hands of God, and when unholiness so takes hold upon a minister that he disdains his vows and testimonies he is far more a danger than a blessing to his church. Such inconsistencies have been the cause of more than one division in the church, and it behooves us to warn and admonish with all earnestness not to make light of the high and responsible calling whereunto our ministers are called, but that they seek with much prayer and study of the Word to show themselves approved workmen in the ministry, rightly dividing the word of truth, losing sight of self, and preaching and upholding only the doctrine of Christ and Him crucified, in a way that will not bring shame upon them and the church of Christ.

What are our conferences worth if the principles presented are not adhered to. If a question is presented for decision let it be examined as in God's presence and discussed solely in the light of His word as delivered by Jesus and His apostles, and then, when a decision is made it will be worth standing by and adhering to, no matter what may come, and if disregarded, will bring sorrow and just retribution upon the head of the offender. Loyalty to such decisions means loyalty to Christ; disloyalty to them means disloyalty to the Head of the Church.

## CORRESPONDENCE.

FROM MILTON GROVE, LANCASTER CO., PA.—Our communion services in Risser's congregation will be held on the 14th of May. Baptismal services will be held on the 13th. COR.

FROM SUGAR CREEK, HENRY CO., IOWA.—On the 16th of April a minister was ordained to fill the vacancy of Pre. S. T. Miller, deceased. Two brethren received votes, and the lot fell on Bro. Daniel Graber. May the Lord bless the brother and use him as an instrument in His hands by which many souls may be turned from darkness to light. COR.

FROM ROSELAND, ADAMS CO., NEBR.—We have Bible Readings in our meeting house every Sunday evening. The attendance and interest are generally good. We also have appointed a tract committee, the purpose of which is to buy and distribute and circulate good reading matter. Brethren and sisters, pray for us that we may be the means of winning souls to Christ. COR.

FROM CANTON, McPHERSON CO., KANS.—We expect to hold our spring communion services in the Spring Valley meeting-house near Canton, McPherston Co., on the 21st of May, and hereby cordially invite those of our people who live in the adjacent counties to be present with us on that occasion. Those coming on the 19th will be met at Canton by stating the time of their arrival to  
D. K. WEAVER.

FROM MILLERSVILLE LANCASTER CO., PA.—On the 29th of April we will have our preparatory meeting at Millersville. Four converts will also be baptized on the same day. May the blessing of God rest upon them, and may they remain faithful to their vow to the end. On the following Sunday we will have our communion services. Oh, that all our hearts may be closely knit together as one happy family of our blessed Father and Elder Brother Jesus Christ, is the prayer of your unworthy correspondent for all the dear brethren and sisters.  
COR.

CULLOM, ILL., APRIL 10, 1893.—On the 25th of March Bro. M. S. Steiner, of Elkhart, Ind., came to visit our little flock here. He preached three very impressive sermons while here. May God richly bless our dear young brother in his responsible calling. May he be endowed with power and strength from on high that he may "cry aloud and spare not." On the 8th of April Bro. D. D. Miller, of Goshen, Ind., also came into our midst, and held a number of meetings, which were appreciated very much by all that were present. May God richly bless our dear brethren as they go forth to labor for the Master. Come again, brethren.  
COR.

FROM STRONG, FILLMORE CO., NEBR.—On the 15th of April we were favored with a pleasant visit by the brethren Joseph Schlegel and Joseph Rediger, of Seward Co., Nebr. They held three meetings in our school-house and brought us anew the blessed news of salvation in Jesus Christ. They also observed the communion with us, for which we were very glad. Nearly all of the members—about twenty—were present to participate. One person was re-instated into full membership. The brethren returned home on the 17th. We would be pleased to have our ministering brethren visit us more frequently. When you come this way do not fail to stop with us. COR.

FROM DALTON, WAYNE CO., OHIO.—As it is always a pleasure for one congregation to hear of the growth and prosperity of sister congregations, I will therefore give the HERALD something again to take along to its many readers,  
COR.

On Good Friday fourteen young people were received into the Sonnenberg congregation by water baptism; two others were reinstated. Bish. Jacob Nussbaum officiated at the services. May God add His blessing to all that was done in His name. The brethren David Hostetler and Solomon Plank, of Weilersville, Ohio, were also present and refreshed us with many good things from the Word of God.

Sunday, April 2, communion services were held. May it have been a rich love-feast in the Spirit to all who participated, that the bond of unity and perfectness may ever be strengthened.  
COR.

SMITHVILLE, OHIO.—March 13th the ministering brethren D. J. Johns, of Goshen, Ind., and D. D. Miller, of Middlebury, Ind., arrived in our midst and held meetings at the Pleasant Hill and Oak Grove meeting-houses. During that time and up to the present thirty young soldiers have enlisted under King Emmanuel's banner, also one in Bro. D. C. Amstutz's (or the Chippewa) church, at which place several meetings were held.

We feel that the Lord is yet willing to hear the cry of His people, since He has given these young souls grace to renounce the vanities of sin and accept Christ as their salvation. Our prayer for them as well as for us all is, that we may be bright and shining lights, that men may see our good works and glorify our Father which is in heaven. There are yet many that feel the convicting power of the Spirit, but have not yet become willing to accept Christ as their refuge. May they not trample on the wooings of the Spirit and the prayers of God's people.  
COR.

FROM PHOENIX, ARIZONA.—(Advertisements are nearly always partial, especially so when new country is advertised. Since information from disinterested persons is always the more reliable, we therefore give an extract from a letter written by Bro. A. H. Weaver, of Phoenix, Arizona.—Ed.)

"It is now about three months since I came here. During this time I have had various experiences new to me. I have greatly improved in health. So far this climate is good for me. This valley is a dry desert, nearly destitute of vegetation, except where it is irrigated. Where properly irrigated, the very rich soil produces the most abundant vegetation I have ever seen. The most serious objection met here is that, with the present system, there is not enough water to properly irrigate all the land under the canals. By building reservoirs on the mountains—a matter now under contemplation—the difficulty may possibly be overcome.

"The people here come from all parts of the United States and Europe. Several reservations are occupied by Indians and Mexicans, and are scattered quite plentifully throughout the valley. The mingling of the above classes does not give us the best class of society. I greatly miss the society at home. . . . The climate here is beautiful. There is scarcely any cloudy weather. In the winter it gets cold enough to freeze a little ice some nights, but during the day it becomes quite warm. In the summer, they tell me, it becomes very hot, but does not distress a person more than less warm weather in a more humid climate.

"This valley had been inhabited by some prehistoric people who built large irrigating canals and lived in villages built of adobe. Traces of these canals are still found, and the mounds which were once their homes are full of broken pottery, millstones and mortars, etc. What became of them is not known.

"The Indians (Maricopa and Pima) are more intelligent than any other Indians I ever saw. They irrigate considerable land, raise wheat and some vegetables in a very primitive way, and are self-supporting."

#### SUNDAY-SCHOOL ITEMS.

FROM TISKILWA, BUREAU CO., ILL.—Sunday, April 16, our Sunday-school was reorganized with Bro. Samuel Zimmerman for Superintendent and Bro. Henry Stauffer for Assistant.  
COR.

FROM NEWVILLE, PA.—Our Sunday-school is getting along nicely. Bro. A. Lehman, our Superintendent, is laboring earnestly for the success of the school, and it is encouraging to see the young people come in and take part in the school.  
COR.

FROM HOPEDALE, ILL.—On the 16th of April our Sunday-school was reorganized with Bro. Jacob O. Oswald for Superintendent and Bro. Benjamin Martin, Assistant. May God use us as instruments in His hands, that by His wisdom and power much good may be done in this Sunday-school.  
COR.

FROM GARDEN CITY, MO.—On Sunday, April 2, 1893, the brethren at the Sycamore Grove church, in Cass Co., Mo., organized their German Sunday-school for the ensuing summer. The following officers were chosen: Samuel M. Schrock, Superintendent; Levi J. Miller, Assistant; D. J. Schrock, Secretary; P. Hostetler and L. D. Zook, Choristers. May the Lord bless the work that it may be to His honor and glory and the salvation of souls.  
COR.

FROM McVEY TOWN, PA.—Our Sunday-school was re-organized on the 9th of April for the twenty-second year, by electing J. K. Hartzler, Superintendent; Ezra Yoder and Halie A. Harshbarger, Assistants; Jacob H. Byler, Secretary; and Mary Yoder, Treasurer.  
COR.

FROM DALTON, WAYNE CO., OHIO.—Our Sunday-school will be re-organized on the 23d of April. We hope that with the reorganization there will be new life and vigor and renewed earnestness in this most important part of Christian work. Greeting to all the readers of the HERALD.  
COR.

FROM ELIDA, OHIO.—We re-organized our Sunday-school for the summer on the 9th of April. The Superintendents are Bro. George Ross and Bro. Daniel Shenk; Bro. Noah Shenk is Chorister. The brethren Andrew Shenk and Daniel Brunk were present and gave very valuable suggestions.  
C. H. M.

FROM PLEASANT VIEW, STARK CO., OHIO.—The Sunday-school was re-organized at this place on March 26. Bro. Henry Horst was chosen Superintendent, and Bro. Harvey Santmyers, Assistant Superintendent. The interest manifested in this school seems to be very good. May the Lord direct and support these brethren and may He ever bless all who are engaged in the work.  
COR.

FROM MILLERSVILLE, LANCASTER CO., PA.—Our Sunday-school at Millersville was reorganized on the 23d of April for the summer. During the winter we held the school every two weeks and made one lesson out of two in the Lesson Helps. Our Bible classes find the Helps very useful. Our primary classes use the Primary Question books and Infant Lessons.  
COR.

FROM GRANTSVILLE, MD.—The Caselman Union Sunday-school was re-organized April 2. The meeting was opened by Bro. H. M. Gelnett. The officers were then elected as follows: Superintendent, Daniel Kinsinger; Secretary, Nancy Baker; Assistant Secretary, Mary Beachy; Treasurer, Jacob Kinsinger; and J. L. Durst, Chorister. The teachers are Katie Beachy, Mary Beachy, Sidney Custer, Wilson Livengood, Milton Kinsinger, and S. O. Bender, together with some of those already named as officers. May the good seed sown in this Sunday-school take root in the tender hearts and spring up and bring abundant fruits to the honor and glory of God.  
NANCY BAKER, Sec.

FROM ROSELAND, ADAMS CO., NEBR.—The Sunday-school at this place was reorganized on the first Sunday in April, (2d). Bro. Daniel G. Lapp was chosen Superintendent, and Bro. J. R. Ebersole, Assistant, for the ensuing year, and Bro. Elias Ebersole, Treasurer. This is an "evergreen" Sunday-school. May God bless the efforts put forth in the Sunday-school work.  
COR.

THOMPSON TOWN, PA., APR. 10, 1893.—On the 2d of April the Delaware Menonite Sunday-school was organized for the summer. The following officers were elected: Superintendents, Joseph S. Graybill and Samuel B. Weaver; for Secretaries, T. R. Auker and C. C. Graybill; for leaders, William Siefert and Emma Graybill; for Treasurer, David R. Benner.  
COR.

PEABODY, MARION CO., KANS., APRIL 18, 1893.—We re-organized our Sunday-school at the Catlin meeting house March 26, 1893, with Bro. L. L. Beck, Supt., B. Menno Weaver, Assistant, and Bro. S. G. Winey, Secretary. The following teachers were also appointed: Sisters Weaver, Laura Winey and Fanny Kornhaus, and the brethren M. Weaver, H. F. Fletcher, John Schrock and E. C. Weaver. May the Lord bless us.  
S. G. W., Sec'y.

FROM FLANAGAN, ILL.—After the lapse of three months we reorganized our school. We remodeled our meeting-house somewhat, and it is a pleasure to open our Sabbath-school again. Bro. H. Augspurger is our Superintendent; D. B. King, Secretary. We would desire the prayers of the readers of the HERALD, that the Lord may bless the efforts put forth this year in sowing the Gospel seed into those tender hearts, that we may reap a rich harvest as our reward for our labor in our Master's vineyard.  
J. W. B.

FROM EUGENE, LANCASTER CO., OR.—On the 9th of April, 1893, the Sunday-school at the Oak Hill meeting-house met to be re-organized. Everything passed off quietly and pleasantly. Bro. J. A. Yoder was elected Superintendent, and Bro. C. I. Kilmer, Assistant Superintendent. This Sunday-school has been carried on all winter with a fair success. On good Friday our members came together to have a council meeting. We had a peaceable and unanimous council. We expect to have communion some time in May, if the Lord will. Our minister, who has been so severely afflicted with cancer, we are glad to say, is again able to attend to his ministerial duties, and has held several meetings through Easter season. By his earnest appeals

several have been brought under conviction, and we hope they will fully make up their minds to turn away from the world and accept Christ. We also have been greatly encouraged over the addition of Bro. and sister Hershberger to our little flock. They moved here lately from Nappanee, Ind.  
COR.

FROM THE MARTIN CONGREGATION, WAYNE CO., OHIO.—Having closed the Sunday-school for the winter season, it was again opened on April 2. The choosing of officers was decided by ballot. Bro. I. J. Buckwalter was elected Superintendent and Bro. Aaron Eberly, Assistant Superintendent. The school numbers about eighty pupils, and the attendance is good. It is hoped that these young brethren as Superintendents, realize the responsibilities resting upon them, that the prayers of the church go forth in their behalf and that God's blessings rest upon them and all God-fearing people.  
COR.

FROM LANCASTER CO., PA.—On the 16th of April we re-opened our Sunday-school at Good's meeting house for the season with a very good attendance. Pre. Levi Ebersole was again elected Superintendent, Bro. Samuel Ebersole and Bro. Martin Good, Assistants, A. Treasurer and a Secretary were also elected. We are using the Bibles and Testaments and the Question Books. We have the Sunday-school every Sunday morning. Church services are held every two weeks, at which time Sunday-school begins at 8 o'clock, and the other Sundays at 9. We can as well go to the house of God every Sunday and learn about His ways, as to go and visit and be engaged in talking about our worldly affairs, as is very often done. If the church is open every Sunday, the young people, as well as the old ones, have an opportunity to attend both Sunday-school and church services. Let the young people feel that on Sunday there is a place to go to which cannot be missed, and that it is the church and Sunday-school.  
COR.

FROM THE WALNUT GROVE EVERGREEN SCHOOL, LOGAN CO., OHIO.—For the first time this Sunday-school was continued during the winter, and the result of the work has in many respects been very encouraging. The interest in Sunday-school work, we are glad to say, has of late been steadily increasing, and we realize God's blessing. The school was organized for the winter, Nov. 13th, 1892, ending April 2, 1893. Sessions for the winter, 10; largest attendance Dec. 11, 152; smallest, Feb. 5, 71; average attendance during the term, 110; verses committed to memory, 488. The penny collections amounted to \$11.18. The



school was reorganized for the summer. Bro D. S. Yoder was appointed Superintendent; S. H. Plank, Assistant; Katie Plank, Secretary; and David Plank, Jr., Treasurer. May the good Lord continue to bless the Sunday-schools here and at other places where conducted according to His will. In conclusion I would yet say that our Young People's Meeting here is still in a flourishing condition, and we feel that the Lord has blessed us in this work. We ask an interest in your prayers. COR.

FROM THE HAGEY CHURCH, NEAR PRESTON, WATERLOO CO., ONT.—A meeting was held at the above named place on Easter Monday, April 3, for the purpose of re-organizing the Sunday-school in this church. The following brethren and sisters were elected as officers for this year: David Wismer, Sup. rintendent; Abraham Oberholtzer, Assistant Superintendent; Levi Witmer, Secretary and Treasurer; Lizzie Gingrich, Assistant Secretary; Jos. S. Shantz, Chorister; and a number of brethren and sisters as teachers. The school will open for the summer on the 16th day of April. We hope that the summer may be profitably spent in this place, for old and young, and in such a way that the good Lord can bless all the work done in this church, and that perishing souls may be led to Christ and accepted as heirs of His glory, is my prayer for this as well as all other branches of God's church here below. We would yet ask an interest in the prayers of all brethren and sisters, that the officers and teachers of this school be fully qualified for the work to be performed. COR.

FROM BLOOMING GLEN S. S., BUCKS CO., PA.—Our Mennonite Sunday-school at Blooming Glen has been organized for the year 1893. Bro. Wm. F. Myers was re-elected Superintendent and Bro. A. S. Moyer Assistant Superintendent. The school opened with a full house; 124 scholars were enrolled. The Lesson Helps reached us in due time for the opening of the school. We believe we will need many more Lesson Helps for the coming year on account of the increasing demand. We are glad to see such a large attendance of the young, and it would be more encouraging to see the parents come with their children and in this manner aid in the encouragement of those who have become willing to undertake the work which is entrusted them—the moulding, and implanting sound doctrine and right principles in the young and rising generation. We hope the effort put forth will prove useful in the building up of our church, and that God will bless and accept the good work of those who labor for Him. There

is indeed no work, no duty, so important as the work of salvation. Oh, that others might also see the necessity of this and turn to the Lord and be blessed in His service. May all be awakened to a sense of love and duty and go to work vigorously in the Master's cause. W. D. B.

#### CONFERENCES.

##### ANNUAL.

For Ohio, on the 19th of May, in the Martin meeting-house at Orrville, Wayne County.

For Canada, in C Eby's meeting-house, Berlin, Waterloo Co., Ont., beginning Thursday, May 25.

For Illinois, in the Union meeting-house near Washington, Tazewell Co., on the 26th of May. Washington is the nearest railroad station. Bishops will meet on the afternoon of the 25th to arrange the questions. All questions or subjects to be considered at the Conference should be delivered in writing to the undersigned not later than the 24th. A cordial invitation is extended to all our ministers and all other brethren and sisters far and near. E. M. HARTMAN.

Washington, Ill.

The Lord willing, there will be Conference in the Amish Mennonite church, near Smithville, Wayne Co., Ohio, on the 25th and 26th of May, 1893. Those from a distance desiring to attend said Conference may have a conveyance on their arrival at either of the following named railroad stations, by writing to the brethren named below: Coming on the B. & O. R. R., stop off at Sterling, and write in due time to David Zook, Sterling, Ohio. Coming on the W. & Lake Erie R. R., stop at Smithville, Ohio, write to Benjamin Gerich, Smithville, Ohio. Those coming on the Fort Wayne & Chicago R. R. or C. A. & C. R. R. to Orrville, Ohio, write to Eli Wenger, Orrville, Ohio. Any one coming on the Fort Wayne & Chicago R. R., wishing to stop off at Wooster or Smithville Station, write to C. Z. Yoder, Weilersville, Wayne Co., Ohio.

The Annual Conference of the Amish Mennonite church of Northern Indiana, in the Haw Patch meeting-house, La Grange County, Thursday and Friday, June 1 and 2. Those coming over the Wabash R'y will please write to Pre. J. S. Hartzler, Haw Patch, Ind., and stop at this station. Those coming over the Lake Shore & M. S. R'y will write Pre. Jonathan Kurtz, Ligonier, Ind., and will stop at that station. The Wabash R'y is, however, preferable. Haw Patch being but about one mile from the place of

meeting. Those having questions to present at Conference will send them in writing to Joseph D. Miller, Middlebury, Ind., not later than the 24th of May. All Amish and Mennonite ministers are cordially invited to meet with us.

JOSEPH D. MILLER, Sec.

##### SEMI-ANNUAL.

For Montgomery Co., Pa., on the first Thursday in May (4th), in the Franconia meeting-house.

In Weidman's meeting-house, Markham, York Co., Ont., May 5.

For Virginia, in Weaver's meeting-house, Middle District, Rockingham Co., Va., on the second Friday in May (12th). The nearest station is Harrisonburg, where those coming from a distance will be met. A cordial invitation is extended to all to come, especially ministers and deacons. Let us do all we can to build up the church of Christ. Let God's spirit be manifest in every one. Let love be the moving power in our work for Christ.

EMANUEL SUTER.

March 8, 1893.

#### ITEMS.

The thermometer in Chicago registered 86 degrees at 3 p. m. April 7, the hottest weather so early in the season for twenty-three years.

CHICAGO is being flooded with thieves, thugs and general toughs from everywhere. They expect to reap a rich harvest from those who visit the World's Fair.

CARTER HARRISON was elected Mayor of Chicago at the recent election by a majority of 19,000, over S. W. Allerton. Harrison was supported by the "tough" element, hence his victory.

The great Mormon Temple, which has been forty years in building, was formally dedicated at Salt Lake City, Utah, Apr. 6. The building costs over \$5,000,000, and is one of the grandest buildings in the world.

The crown prince of Serbia, seventeen years of age, seized the throne, April 14, and proclaimed himself King Alexander I. He will probably recall his mother, the banished Queen Natalie. The populace approves the young king's act.

WITHIN a six-mile radius of Charing Cross, London, there are 270 miles of railway and 255 stations, and within a twelve mile radius over 400 miles of line and 301 stations. The average number of passengers carried on a week day by the public conveyances of London, including omnibuses, is 2,500,000. The total for last year was 777,000,000.

#### Married.

ZOOK—YODER.—On the 5th of March, 1893, at the residence of J. C. Kenagy, near East Lynne, Cass Co., Mo., and by the same, Bro. John I. Zook and sister Fannie J. Yoder, all of Cass Co., Mo. May God abundantly bless the dear brother and sister through life's journey.

YODER—MARTIN.—On April 13th, 1893, at the residence of the bride's parents, near Garden City, Cass Co., Mo., by J. C. Kenagy, Bro. Sem K. Yoder, and sister Mary Martin. May God's blessing be upon them.

DETWILER—SHENK.—November 22d, 1892, at the residence of the bride's brother at Drumore, Pa., by Abraham B. Herr, Bro. Paul Detwiler, of York county, and sister Lizzie Sherk, of Lancaster, Pa.

#### SAD ACCIDENT.

On Good Friday, the 31st of March, several of the sons of Bro. Henry Baer near Manheim, Waterloo Co., Ontario, were engaged in boiling maple sap in the woods, the rest of the family having gone to meeting. While the oldest of them went home for a short time on some business, his brother Noah, about eight and a half years old, accidentally fell into the pen of boiling sap, and was scalded so badly that he died at about 10 o'clock the same evening. Buried at Latschar's cemetery on Monday April 3d, where a large number of people were assembled to sympathize with the sorrowing family in their sad bereavement. Bro. Menno Cressman spoke in German from Matt. 22: 12 and Bro. N. Stauffer in English from Mark 10: 14, 15, 17.

AN ærolite which is said to weigh 40,000 pounds, fell about four months ago, near Jimenez, Mexico. It struck a cliff in its descent, it is further said, and its course down the mountain side ploughed a deep furrow in the earth and rock, revealing a rich vein of silver at one point. The claim was immediately taken, and is being worked with good profit.

The first World's Sunday-school convention ever held in America, will convene in St. Louis, Mo., September 4-6, at the close of the international gathering of Sunday school workers. The number of delegates from America will be limited to four times the representation in Congress, or one delegate to thirty seven thousand, five hundred of the population. The delegation from foreign lands is unlimited, but restricted to such as bear credentials from national Sunday-school organizations, and to well-known Christian workers and missionaries.

It is reported from Rome, that the Pope has just completed an examination of the question of the study of the Scriptures, having devoted inquiry especially to the diverse opinions of savants on great biblical questions. It is said that he will indite a letter to bishops requesting them to enjoin upon their flocks a more profound study of the Scriptures and a larger place in the schools for the study and critical explanation of hermeneutics. He urges the necessity of keeping in the track of modern progress and discovery in order to adapt Catholicism to the needs of the day.

#### DIED.

SCHLATTER.—On the 4th of April, 1893, in Tazewell Co., Ill., of the infirmities of old age, Joseph Schlatter, aged 77 years and 8 months. He was a faithful member of the Mennonite church.

AUGSPURGER.—On the 31st of March, 1893, near Trenton, Butler Co., Ohio, Henry K., son of Jacob and Barbara Augspurger, aged 29 years, 3 months and 6 days. Buried on the 2d of April. Funeral services by H. J. Krebbel from Heb. 13: 7 and John 20: 29. H. J. K.

ERB.—On the 26th of March, 1893, at the home of her son, Isaac, in Wilnot township, Waterloo Co., Ontario, sister Mary Ann Erb (nee Clemens), relict of the late Peter Erb, aged 76 years, 7 months and 10 days. The funeral services were held at the Blenheim Mennonite meeting-house on the 28th, when Bro. Joseph Nahrgang spoke in German from Rev. 14: 13, and Bro. Noah Stauffer in English from Psalm 39: 7. She was buried in C. Eby's cemetery, Berlin, on the 29th.

WISMER.—On the 1st of April, 1893, in Clinton Twp., Lincoln Co., Ont., of heart failure, Isaac Wismer, in his 87th year. His wife preceded him about 6 months. He leaves 6 sons and 1 daughter to mourn their loss but their loss is his eternal gain. Peace to his ashes.

KREIDER.—On the 2d of April, 1893, in West Lampeter Twp., Lancaster Co., Pa., of cerebro spinal meningitis, Willis D., only child of Bro. and sister Elwood D. and Mary Kreider, aged 6 years, 4 months and 30 days. His remains were laid to rest on the 4th. Funeral services by Elias Gruff, Text, Rom. 6: 23. "For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." E. H.

"Dear Will, thou art gone to rest,  
Thy toil and care are o'er;  
And sorrow, pain and suffering now  
Shall ne'er distress thee more.  
Farewell, my father, mother dear,  
I am not dead, but sleep;  
Prepare to die for die you must,  
And slumber in the dust." A. M. K.

HERSHEY.—On the 21st of March, 1893, in Paradise, Lancaster Co., Pa., of diphtheria, Ellis K., youngest son of Harry E. and Lydia A. Hershey, aged 3 years, 7 months and 2 days.

"Another little lamb has gone  
To dwell with Him who gave;  
Another little darling babe  
Is sheltered in the grave.  
God needed one more angel child  
Amidst His shining band,  
And so He bent His loving smile,  
And clasped our darling's hand."

STEINER.—On the 30th of March, 1893, in Milton Twp., Wayne Co., Ohio, of paralysis, John C. Steiner, aged 54 years, 8 months and 5 days. Buried on the 2d of April at the Mennonite meeting house in Milton Twp. He was a member of the Mennonite church. Funeral services by Adam Brenneman and D. Z. Yoder. The funeral was attended by many friends and neighbors. He left a wife and six children to mourn their loss.

BLANK.—On the 25th of February, 1893, near New Holland, Lancaster Co., Pa., Bro. Jacob Blank, aged 76 years, 10 months and 24 days. Buried on the 28th in the Stoltzfus family graveyard near by. He was a member of the Old Amish Mennonites. A large congregation assembled to pay their last tribute of respect and love to the departed brother.

BLANK.—On the 1st of April at the same place, his wife, Mary, aged 73 years, 6 months and 24 days. Buried on the 4th at the same place. The departed brother and sister left a family of 6 children, 2 boys and 4 girls. All have families.

SHAUM.—On the 19th of April, 1893, in Elkhart Co., Ind., infant daughter of Isaiah and Mary Shaum, aged 4 weeks and 2 days. Buried at Olive on the 20th. Funeral services by J. S. Coffman.

**KAUFFMAN.**—On the 11th of April, 1893, Solomon Kauffman, aged 76 years and 1 month. Funeral services in German by Michael Yoder and in English by Abram Myers.

**WYSE.**—On the 29th of March, 1893, near Archbold, Fulton Co., Ohio, sister Sarah, wife of Christian Wyse, aged 27 years, 5 months and 1 day. She leaves a sorrowing husband and 3 children, one an infant, 10 days old; also her parents, brothers and sisters and many friends. Her death was very sudden and unexpected. On the 1st of April a large concourse of people followed her remains to the grave at Lockport, from the residence of her father, Peter Schadt. Funeral services by Chr. Freyberger and Chr. Steckley. Deceased was a member of the Amish Mennonite church, and lived in matrimony about five years.

**GINGRICH.**—Jerome G. Gingrich was born in Juniata Co., Pa., March 2, 1859, married Nellie Shupert in Salem, Oregon, Oct. 2, 1889, died in Elkhart, Ind., March 30, 1893, aged 34 years and 28 days. He leaves his bereaved young widow and one child, brothers, sisters and many friends to mourn his early death. He suffered a long time from asthma, the results of which finally ended his life. His remains were laid to rest on the 2d of April in the Olive graveyard. Funeral services by J. S. Coffman and J. S. Lehman.

**COCHRAN.**—On the 16th of April, 1893, at 425 S. Main St., Elkhart, Ind., from the effects of cigarette smoking, John W., son of Mr. and Mrs. Nathan Cochran, in his 17th year. He took violently sick on the 10th and soon became unconscious, and remained delirious nearly all the time until death ended his terrible sufferings here. The poison had been gradually undermining his system, but his craving was stronger than his power to resist, and finally brought him to an untimely grave. His sad death is a terrible warning to all to beware of the poisonous compounds contained in the deadly cigarette.

**ERM.**—On March 12th, 1893, near Heuston, Harvey Co., Kansas, of lung fever and whooping cough, Susie Etta, daughter of T. M. and Lizzie Erb, aged 7 months and 1 day. Funeral on the 14th at the Pennsylvania meeting house where services were conducted by Pre. M. E. Horst, from Ps. 127, first clause of 3d verse, "Lo, children are an heritage of the Lord," followed by Pre. D. D. Zook, who made very impressive remarks on the words, "And Jesus called a little child unto him and set him in the midst of them," Matt. 18:2.

**ENGEL.**—On the 17th of April, 1893, at Woodford, Ill., Minnie, daughter of Christian and Lena Engel, aged 19 years. After suffering for four days the most terrible agonies of St. Vitus dance, she calmly fell asleep in Jesus. This has cast a shadow on the whole community, but our loss is her gain. She accepted Christ as her Savior a few years ago. The Sabbath school told a faithful scholar and our church a true, devoted member, for her seat was seldom vacant, but now dear Minnie has gone to take possession of those mansions which Jesus has prepared for all those that love Him. The morning of her death she said, "There is a day set for every one to die. This is my day." She bade those around her bide a fond farewell and said, "You must meet me in heaven," and began to sing, "On Christ the solid rock, I stand," "I'm going home to die no more." She was a constant reader of the HERALD OF TRUTH. Services by Pre. Stephen Stahley and J. B. Zehr, in German and Pre. P. Shantz in English. Text, "Blessed are the dead that die in the Lord."

J. W. B.

**SMUCKER.**—On April 5, 1893, near Nappanee, Ind., of tumor, Sister Salome (maiden name Peight), wife of Bishop Jonathan P. Smucker, aged 55 years, 8 months and 16 days. During her illness of several years she never suffered any pain, and while she was rapidly failing the last few months she was never known to murmur or complain about her disease. She was born near Reedsville, Mifflin Co., Pa., emigrated with her parents, when twelve years old, to Wayne Co., Ohio. Was united in matrimony Dec. 4, 1856; the mother of 11 children, of whom three have pre-deceased her to the spirit world. She leaves a sorrowing husband, 5 sons and 3 daughters to mourn their loss, but our loss is her eternal gain. She was a consistent Christian, a loving wife and a kind affectionate mother. The last prayer she offered was for herself and her children in the East and in the West; then for the Sabbath-school, lastly for her neighbors and their children, and lastly for her beloved husband and his co-laborers that they might keep the church pure and spotless. She was buried on the 8th in the Union cemetery at the brick M. H. Funeral services in Nappanee at the Dunkard church by D. J. Johns in German and Jas. H. McGowen in English from Rev. 7:9-17.

"Weep not for me, my friends so dear,  
Nor shed for me the sorrowing tear;  
I am not dead but only sleep,  
My silent slumber oh how sweet!"

J. H. McG.

**ROSENBERGER.**—On the 10th of April, 1893, in Preston, Waterloo Co., Ontario, Bro. Joseph Rosenberg, aged 68 years, 2 months and 16 days. Bro. Rosenberg had been suffering of dropsy for some time. He had spent nearly his life in self-righteousness, yet during his sickness and the many severe spells, he experienced his lost condition and repented of his sins, and five days previous to his death he united with the church by baptism, from that time on he had peace and joyfully awaited death to make an end to his suffering. He remained conscious till the very last. He left a bright hope for the future. He was buried on the 13th in Hagley's graveyard. Funeral services by — Pomeroy and Jacob B. Gingrich from Isa. 38:1.

**RUTH.**—On the 7th of April 1893, in Line Lexington, Montgomery Co., Pa., of dropsy and cancer in the stomach, Magdalena, wife of Henry Ruth, aged 68 years 6 months 9 days. The remains were followed to their last resting place on the 11th at Line Lexington by a large concourse of relatives and friends. She suffered greatly for years yet in patience. Funeral services by Samuel Leatherman and John Walter at the house and by Josiah Clemmer and H. Rosenberger at the meeting-house from 2 Cor. 4:17.

**HOOLEY.**—On the 8th of April, 1893, near Reedsville, Mifflin Co., Pa., Elizabeth (maiden name Hartzler), wife of John C. Hooley, aged 79 years and 2 months. She was from youth a faithful member of the Amish church, and leaves an aged husband, with whom she lived in wedlock for 60 years, and a numerous family of children and grandchildren to mourn their loss. She was confined to the house all winter, and for the last four weeks to her bed, from the effects of cancer. She bore her sufferings very patiently and death services as a merciful deliverer. Funeral services on the 10th by C. K. Peachey and John Peachey.

**BUSH.**—On Jan. 26th, 1893, in Chicago, Waterloo Co., Ontario, of bowel complaint, Walter Bush, aged 2 months and 21 days. Buried at Cressman's graveyard on the 28th. Services by J. B. Gingrich from Luke 16:16.

**DELF.**—On the 5th of April 1893, in Salford, Montgomery Co., Pa., of blood poisoning, Abraham Delf, aged 79 y., 3 m., 17 d. Buried on the 10th in the Salford graveyard. Funeral services by Henry Bower and Josiah Clemmer from Heb. 9:27.

**CHARLES.**—On the 9th of April, 1893, of diphtheria and membranous croup, Phares N., son of David P. and Annie M. Charles, aged 5 years, 6 months and 15 days. He was buried at Habecker's Mennonite meeting-house in Lancaster Co., Pa. He was a bright boy and beloved by all. Funeral services were conducted at the church by A. Witmer and J. K. Brubaker. The latter took for his text the very appropriate words found in John 11:36.

Dear Phares thou hast left us,  
Thy face no more we'll see,  
No longer in this world of pain,  
We hear thy joy and glee.

No longer in thy earthly home,  
Where as the sunbeam thou hast been,  
Wilt thou greet thy parents dear,  
No longer by thy sisters seen.

In school we miss thy joyous face,  
As we behold thy vacant seat,  
We still can think thee in thy place,  
Not here but on the golden street.

The time thou hast been with us here  
Seems to us but as one brief day,  
But he who loved thee dearer still  
Hath called thee to His home away.

Although thy sojourn here was brief,  
Thy work on earth was quite complete,  
And angels sing the joyous strain,  
One more Heaven's chorus to repeat.

Many a time thy face we've watched  
And thought that such a joyful life  
Could never from our midst be rent,  
Ere passing through life's sterner strife.

But God who knoweth all things best,  
Sent from His heavenly throne on high,  
The message that He needed thee  
In that bright home beyond the sky.

Dearest child, thy work is done,  
Thy wish to be an angel fair,  
Is realized, thy race is run,  
And thou wilt joys immortal share.

Our loss we feel to be thy gain,  
Of this cold world thou'lt little know,  
For e'en the spring-time of thy life,  
Has found thee in thy heavenly home.

Gone from us is the one we loved  
Gone from this world of pain and care,  
Gone to live with his Father beloved  
Where happy angels dwell so fair.

Composed by his teacher, H. D. CHARLES.

**HIESTAND.**—On the 6th of April 1893, in Mt. Joy Twp., Lancaster Co., Pa., Emma, daughter of Daniel Eshliman, and wife of — Hiestand, aged nearly 20 years. Buried at the Green Tree M. H. followed by many relatives and friends. Funeral services from John 5:24, 25. She leaves her sorrowing young husband to mourn her early death.

**GANTZ.**—On the 7th of April 1893, in Mt. Joy Twp., Lancaster Co., Pa., infant child of Leander and — Gantz, aged 27 days. Buried in the Milton Grove graveyard. Funeral services from Job. 1:21.

**SNYDER.**—On March 2, 1893, near Nappanee, Ind., of inflammation of the bowels, Sadie, daughter of Lafayette and Mary Ann Snyder, aged 4 years, 6 months and 6 days. Funeral services by J. C. Murray from John 14:1 and J. H. McGowen from Matt. 18:2, 3.

**MARTIN.**—Sister Elizabeth Martin, wife of Bro. Jacob Martin, died on the 25th of March, 1893, at her residence near Cearfas, Washington county, Md., aged 74 years, 8 months and 11 days. Since Christmas, sister Martin suffered a great deal. She sustained a severe paralytic stroke, and from this cause it is thought her death was the direct result. She passed away peacefully and quietly, surrounded by her loved ones. She was a kind mother, a devoted wife, and an earnest and consistent member of the Mennonite church for sixty years. Her maiden name was Horst. She leaves to survive her husband, twelve children, fifty-nine grandchildren and twenty-one great grandchildren. Two brothers, Bishop Michael Horst, of North Lawrence, Ohio, and Jacob Horst, of Lancaster county, Pa., also survive her. Her children are, Michael, near Hagerstown; Annie, who married Solomon Martin, near Maugansville; Pre. Jacob, Augusta Co., Va.; Mary, who married L. W. Eby, of Hagerstown; John B. Big Spring; Henry H., Cearfas; Miss Lizzie, at home; David, State Line; Samuel, near Green Castle; Abraham, near Smithburg; Mattie, who married Pre. Lewis Shank, Broadway, Va.; and Amos, Broadfording. All of her children are members of her own—the Mennonite—church. The funeral took place on the 29th. Services by Pre. George Keener, and Bish. Abraham Shank, the latter of Broadway, Va., at Reiff's Mennonite meeting-house, interment in the graveyard adjoining.

I. W. EBY.

**BARKDOL.**—Sister Susie Barkdol, wife of the late Peter Barkdol, deceased, of old age, at her residence near Ringgold, Washington county, Md., on April 4th, 1893, aged 76 years, 6 months and 2 days. She was for many years a consistent member of the Mennonite church, and was highly esteemed by all who knew her. Her maiden name was Shank. One daughter and one granddaughter, also one brother, Benjamin Shank, of Smithburg, and one sister — Stoner, near Waynesboro, Franklin county, Penna., survive her. Funeral took place on the 6th, at the River brethren church at Ringgold; interment in the graveyard adjoining. Services by Bro. Henry Buer, at the house, and the brethren David Shank and Martin Whisler in the church, the latter from Hanover, Franklin Co., Pa.

I. W. EBY.

**SYMENSA.**—On the 6th of April, 1893, at the residence of his son-in-law Simon Darkwood in Kosciusko Co., Ind., Harry Symmsna, aged 74 years, 6 months and 9 days. He and his wife went on a visit and when they arrived at the home of the daughter it was seen that he was sick, and his son-in-law had to support him from falling from the buggy. He was taken to the house where after three days he died. He was a member of the Mennonite church and came from Holland in 1854. He leaves five children to mourn his death. He was buried at the Whitebel (Dunkard) church, in Union Twp. His residence being near this place. He was a good, quiet man and seemed to have assurance in Christ and a good hope of the life to come. Funeral services by David Burkholder and John F. Funk from Job 5:25, 29.

**HAVERSTICK.**—March 14, 1893, near Petersburg, Lancaster Co., Pa., of old age, sister Magdalena Haverstick, widow, aged 91 years, 11 months and 20 days. Funeral on the 18th. Text, John 17:24-26. Buried at the Petersburg meeting-house. A large congregation assembled to pay a tribute of respect for the beloved sister. A large family and circle of friends followed her remains to the grave. Peace to her ashes!

**NAFZINGER.**—On the 13th of April 1893, in Henry Co., Ohio, of consumption, Anna, wife of John J. Nafzinger, aged 58 years 10 months and 2 days. She leaves her bereaved companion and 9 children, all of whom followed her remains to the grave on the 16th. Funeral discourse to a large congregation of sympathizing friends in the Fulton Co., M. H. by Chr. Freyberger, Chr. Stuckey and D. Wyse. Deceased was a member of the A. M. church and lived in matrimony 31 years 2 months and 13 days.

**WICKLER.**—On the 20th of March 1893, near Metamora, Woodford Co., Ill., Walter Wickler, aged 1 year 5 months and 21 days. Funeral services by Emanuel Hartman and Valentine Struhbar in English from 1 Cor. 15 and by John Smith and Michael Kinsinger in German from Ps. 16:6.

**SHICK.**—On the 11th of April 1893, Magdalena Shick, maiden name Augspurger, of near Washington, Tazewell Co., Ill., aged 69 years 10 months and 28 days. Her sickness was an intimation of the bowels. She leaves an aged companion, 10 children, 34 grandchildren and 4 great grandchildren, one sister and many friends. Sister Shick was a faithful mother in Israel and a member of the A. M. church since her youth. Accompanied by many friends her remains were conveyed to their last resting place on the 14th. Funeral services by Emanuel Hartman and Michael Kinsinger from Rev. 14:13.

**BERKEY.**—Delia May Berkey was born Sept. 22, 1872, died of diphtheria in Clinton Twp., Elkhart Co., Ind., on the 27th of Mar. 1893, aged 20 years 6 months and 5 days. She united with the Amish Mennonite church in the spring of 1891. She was the only child of John and — Berkey. Her remains were laid to rest in the Forest Grove graveyard. Funeral services by Eli Miller and J. S. Coffman.

**ESHLIMAN.**—On the 2d of April 1893, in Mt. Joy Twp., Lancaster Co., Pa., suddenly, Ephraim Eshliman, aged 25 years 1 month and 7 days. He leaves a young widow and a child to mourn his sudden death. He was working as usual the day before his death, though he complained some of distress about the heart. Next morning at 5 he complained of pain at the heart. A physician was hastily summoned, but death came before any help could be rendered. Truly a loud warning to all to be prepared for death. Buried at the Green Tree M. H. Funeral services were held from Ps. 39:6.

**INGOLD.**—On the 8th of April 1893, in Champaign Co., Ill., of puerperal fever and malaria, Sister Jacobina Ingold, maiden name Grieser, aged 22 years 1 month and 6 days. Her infant child preceded her two days. They were laid to rest on the 10th of April, followed to the grave by the young husband and father, her parents, brothers and sisters and many sorrowing friends. She died with a living hope of glory, and she admonished those around her to live so that they might meet in heaven. Funeral services by Daniel Roeth of Morton, Ill. from 1 Pet. 1, and by Peter Zehr of Fisher, Ill. from John 14:1-18.

**HERTZLER.**—March 17th, near Sener's toll gate, Lancaster Co., Pa., Stella G., daughter of Bro. and sister Andrew B. and — Hertzler, aged 2 years, 3 months and 20 days. Funeral on the 20th of March. Text, Mark 10:13-16. Buried at the Petersburg meeting-house. A large congregation assembled to sympathize with the bereft parents. This dear little girl was accidentally scalded with hot water, which caused her death. May the good Lord comfort the dear parents.

**GINGRICH.**—On the 3d of March, 1893, in Berlin, Waterloo Co., Ontario, Anna, daughter of John and Mary Ann Gingrich, aged 9 years. Buried at North Woolwich graveyard on the 6th. Funeral services by Henry Goudy at the house, from Psalm 16:6, at the meeting-house by Joseph and Jacob B. Gingrich, from Matt. 18:3.

**BOWMAN.**—On the 13th of April, 1893, in Freeport, Waterloo Co., Ontario, of kidney disease and blood poisoning, Isaac G. Bowman, aged 70 years and 8 months. Buried in Hagley's graveyard on the 15th. Funeral services by J. B. Bowman in English, from Psa. 144:15 and J. B. Gingrich in German from Psa. 90:10.

**DUMAN.**—On the 16th of March, 1893, in Somerset Co., Pa., of consumption, John Duman, aged 34 years, 6 months and 24 days. He was buried on the 19th in the family graveyard of David Yoder in Cambria Co., Pa. Funeral services at the Weaver Mennonite meeting house by Levi Blough and Jonas Blough. He left behind him a sorrowing wife and six children to mourn their sad loss.

LEVI A. BLOUGH.

**HIESTAND.**—April 3d, 1893, near Florin, Lancaster Co., Pa., Emma S., wife of Martin Hiestand, aged 19 years, 8 months and 15 days. Funeral on the 6th. Text, John 5:24, 25. Buried at Green Tree meeting-house. A husband, an infant, one brother, her parents and a large circle of friends mourn her early death. A large congregation assembled, deeply sympathizing with the bereft family.

## Letters Received.

### WITH MONEY.

A—D D Augspurger, F Aeschliman, J U Amstutz, H P Andrews, John Ash, A B Bachman, J L Evers, B—J N Brubaker, Mary S Benner, J D Blosser, Ellen M Burkhardt, Katie A Bender, John Buerge, Noah Byers, Lena Beachy, Isaac Blosser, Daniel B Bowman, Jos Burk, A B Brackbill, N N Byers, Jos Burckey, H M Bachman, Eli Bachman, Christian Beachy, John W Burkholder.  
C—Isaac M Clemmer.  
E—J S Erb, Wm H Eash, A B Eshleman, J L Evers, Anna Eshleman, L S Eash, Jacob Egly, Jacob Ebersole, A L Brubaker, Elias Eby, Adam Eshenshade, E—Amos Erby, Sue H Route, J C Friesen, J C Forry, B F Forry.  
G—Joel Good, Samuel Gerber, S H Glick, Jac E Greider, Peter Gerber, Elizabeth Grieser, P Geisbrecht, Isaac I Gehman, Elias Groff, M C Glotfey, J C Groff, John H Good.  
H—J N Hackman, A L Horst, H N Hostetter, Jacob Hartzler, Andrew D Hershey, Jacob Holter, M F Holter, J F Harsh, Emma H Harsh, Martin S Herr, E W Hershberger, C R Herr, John C Hartzler, B Hostetter, Alm Hostetter, Catharine Hostetter, K D Herr.  
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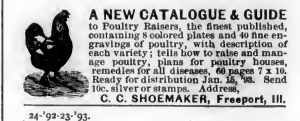
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For the Herald of Truth.  
GROWTH IN GRACE.

Growth in grace is not the result of will, resolutions, or self-inspection. Persons do not grow in grace because they try to grow, or because they are sure that they are growing. No lad ever grew tall by stretching himself up by the door-post or mantle, or measuring to see if he was not almost a man. Stretching and swelling and strutting never produced any real growth. True growth is a result of remoter causes, and is, in itself, an imperceptible and unconscious fruit of operation and adjustment of pre-existing vital forces. For the physical growth of a child, there must be first, life; second, air; third, food; fourth, exercise; fifth, light; and sixth, repose.

A child grows by living, breathing, working and sleeping. And if he desires to grow, his best course is not to spend his time in measuring and stretching, or in crying and whining because he is no larger, but to run his errands, do his work, read his book, eat his bread and milk, and go to bed. And if he does this he will grow when he does not know it,—he must grow for he cannot help it.

And if people who mourn and fret and toil and strive about growing in grace, would cease their worrying, they often would prosper just as well. Let them then see to it, first of all, that they are established in grace,—that they "have tasted that the Lord is gracious," and that they stand in the true grace of God. And if they have this life, however feeble it may be, within them, then let them feed upon it,—the sincere milk of the Word—and obey and follow Christ in the work which He appoints, walking in the light of His truth, and observing every precept as they are instructed in the Word of God, and in this they will grow in grace and in the knowledge of the Lord, notwithstanding all their doubts, fears, trials, troubles and temptations. If a child sits stived and imprisoned in a noisome narrow hole, destitute of proper food, and away from fresh air and sunshine, he can have no true and healthful growth. And if a Christian is caged up in some prison of doubt, or unbelief, or sectarianism, he cannot make proper progress in healthful Spiritual life,

no matter how much he may sigh and cry and try to grow in grace.

Growth requires food, and growth in grace requires a gracious diet. If a babe in Christ is fed on newspaper novels, ornamental sermons, rhetorical flowers, musty creeds, and old, dry, sectarian disputes; or if his taste has become so vitiated that nothing but new notions, sensational discourses, theological pickles, condiments and sweet meats will satisfy his appetite, no healthy growth can be expected; but the convert will fade and droop as surely as an infant will sicken and pine when fed on chalk and water instead of milk, or on candies and condiments instead of plain, health-giving food. The great trouble with many of the church's children at present is, they do not desire "the sincere milk of the word," that they may "grow thereby." They starve on costly diet, grow all head and no body and sicken and die of high living. They lack the humble fear that gives health to the poorest, and the earnest exercise which makes the sleep of the laboring man sweet, whether he eat little or much.

The results of an evil diet are soon manifested. Deception is impossible. Children may not know by the taste whether their food brings health or disease, but the results will shortly tell. Bad food makes plenty of funerals. Over many a wonderfully compounded dish a prophet would exclaim, "There is death in the pot." Errors, strifes, janglings and vain philosophies, famish the souls that receive them instead of the bread of heaven.

Only the Word can nourish up in faith and sound doctrine those who have been begotten to a new and holy life. "The sincere milk of the word" for babes; the "strong meat" for "them that are of full age;" "the bread that cometh down from heaven," the meat—that "endureth to everlasting life," the sweetness "of the honey and the honey comb," all these refresh and strengthen and bless the children of the Lord.

Grow in grace. Learn what grace is, even "the grace of God that bringeth salvation," and being planted and established in that, seek not to be great and to do great things, but to be just as little as God made you to be, and do little things

in a way that will please the Lord that bought you; and you will surely grow in grace.

The child does not grow by trying to be a man, or by undertaking to do a man's work. Many a child has thus over-acted and interrupted his growth, ruined his health and lost life itself; when, had he been contented to be a child and do a child's work, he might have grown to manhood's strength at the appointed time.

Self-consciousness and self-assertion avail nothing in this growth. It is real and self-revealing and others are often conscious of it before we are aware of it ourselves.

And so physical growth is usually first noticed by others. The boy who lives, work, plays, eats and sleeps, has no idea of his own growth until some old friend meets him and says: "Why, my boy, how you do grow!" etc.

And he keeps on growing until his bones are developed, his muscles formed for strength and leauty, and at length he loses his boyish awkwardness, and grows to be a comely well proportioned and able-bodied man ready for usefulness in the "sterner walks" of life.

Thus do people grow in grace. They hardly know when or how. They find themselves awkward, clumsy, and uncouth. But they grow.

They find their sectarian straight-jackets too tight, and they shed them. They grow too strong for bonds, and too large-souled for narrow thoughts and selfish plans. The Lord enlarges their hearts that they may run after Him.

His gentleness makes them great. They still feel weak and erring and feeble and unworthy, but yet they grow. They work more and worry less. Their hearts carry larger loads and have less to say about trials and trifles. Their hearts understand knowledge. Their stammering tongues speak plainly. They have boldness in the Lord and are strong in the power of His might. And while they feel that they are yet but children in the faith, others will say, "How that brother does grow.—I remember him when he was but a trembling child, and now he is strong, for the 'word of God abideth in him,' and he overcomes the wicked one."



From such persons—the babes in Christ of other days—grow up the fathers and mothers in Israel, the ministers of the word of grace, the women “that labor in the gospel,” the elders that tend “the flock of God,” the overcomers in the fight of faith, the soldiers who are strong in the Lord and the power of His might, and the holy brethren who are steadfast, unmovable and always abounding in the work of the Lord.

This growth in grace is no special or peculiar privilege of some select and saintly class of Christians;—it is the common law of mental and spiritual existence of terrestrial and celestial life.

We must progress or retrograde; develop or dwarf; grow or die.

Nothing but growth in grace is a normal Christian existence. Let us conform to universal law and remember that earth knows no condition of stationary completeness. But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and forever. Amen, 2 Pet. 3:18.

I. A. MILLER.

For the Herald of Truth.

#### AN UNHEEDED WARNING.

When the Lord Jesus was here upon earth, He had to say, as He looked sorrowfully around upon the multitudes that were persecuting and rejecting Him, “Ye will not come to me, that ye might have life.” John 5:40. Are there not many, alas, in our own day, of whom these words could be used with equal truth? The language of their lives, and, too often even of their very lips is, “Depart from us; for we desire not the knowledge of thy ways.” Job 21:14. It was so, unfortunately for her, with the one who forms the subject of the following narrative, and who lived in the early part of the present century. The story, the truth of which is attested by sufficient authority, God has often been pleased to use in the arousing of careless sinners; and it is once more narrated, with the earnest desire that any thoughtless reader of the HERALD OF TRUTH may thereby be awakened to a serious consideration of eternal matters. Let none such imagine that to be converted, and to become a child of God, will render them miserable or unhappy; far, far from this. “Acquaint now thyself with him, and be at peace: thereby good shall come unto thee.” Job 22:21.

Read this solemn narrative, we beseech you, and give heed to the warning that it contains. You, too, dear reader, must sooner or later leave this world and enter eternity; turn not a deaf ear to the Savior’s loving invitations, but come to Him as a poor, lost, and needy sinner—come to Him as you are, and come to Him at once.

\* “In 1814 the late Mr. and Mrs. F., who were lost in August, 1831, on board the *Rothsey Castle* Steam packet, were acquainted with three sisters, residing in London, who belonged to the higher class of society. Two of them were decidedly pious, but the third was just the contrary, and extremely volatile. They were all advanced in life, which rendered the gaiety of the third the less becoming, and also inclined her the more easily to take offence at any remarks made upon it. She hated the piety of her sisters, and opposed it in a very petty and spiteful manner, though they endeavored to accommodate themselves to her wishes, and to render the difference between them as little disagreeable as possible.

“One night, toward the close of 1814, she had been at an assembly very late, and the next morning, at breakfast, her behavior was so remarkably different from her usual manner, that the sisters feared she was very unwell, or had met with some misfortune which deeply affected her. Instead of her incessant chat about every person she had met, and everything she had seen, and all that had been said and done, she sat sullen, silent, and absorbed. As she ate nothing, her sisters asked her if she were unwell. She answered, ‘No.’ ‘What is the matter?’ ‘Nothing.’ They were afraid something had distressed her. She said, ‘I have a poor idea of people who pry into matters that do not concern them.’ The whole of the morning was passed alone by her in her own room, and at dinner time the same conduct recurred as in the morning; she ate scarcely anything, never spoke, except when she answered, in an uncivil way, whatever was asked her, and all with an appearance of depression, obstinacy, and melancholy that spread its influence very painfully over the cheerfulness of her companions.

“She retired to rest late, and with the air of one who expects from sleep neither alleviation nor refreshment.

“The next morning she scarcely touched her breakfast, and seemed in the same oppressed and uncomfortable state as on the preceding day. One of her affectionate sisters again addressed her, ‘Anna, you are not well; is it your head that pains you?’

“She answered, ‘I am well, and nothing pains me.’

“‘Then you have something on your mind; and will you not tell us? Do we not love you? Have we not the same earthly interests with you, and can we seek any good but yours, in an anxious wish to share your sorrows?’

“‘Oh, you have superstition enough of your own, without more being added. I shall not tell you what ails me, so you have no occasion to press any further your curiosity. I dare say you would be

\* From “The Three Sisters.”

delighted to know it, for you would think it some spiritual triumph; but I laugh at these things. I am not quite old enough yet to become the victim of dreams and visions.’

“‘Anna, we do not live in dreams and visions.’

“‘She answered sharply, ‘No, and I do not mean that you should.’ The sisters looked at each other, and relapsed into silence.

“‘The second day passed as the first; Anna was gloomy and moody, and her sisters, both from pity and anxiety, were unhappy for her sake.

“‘The third morning she again began the day as one who loathed the light, who had no interest in existence, and to whom the lapse of time and prospects of eternity brought neither peace nor hope. As her sisters looked at her, one of them suddenly said, ‘Anna, what was your dream?’ She started and laughed wildly. ‘Ah! Oh! what was it indeed! You would give the world to know, but I shall not tell you. I thought you did not believe in dreams and visions.’ The sisters replied, ‘Nor do we in general. You know they are usually the offspring of a disordered mind, confused images, and fancies, whilst reason is dormant; and the remembrance of them usually passes away the moment that we are fairly engaged in our usual occupation. But, there are, no doubt, dreams which are as much sent from God as are our afflictions, or any other warning. There is a verse in the Bible where it mentions God as speaking to a man in a dream, in a vision of the night, when deep sleep falleth upon man.’

“‘She laughed again and said, ‘You have verses in the Bible for everything that suits your purpose, but I do not choose to be warned by you in such a way; and I have no doubt but I shall get it out of my head in a day or two.’

“‘Anna, we do beseech you to tell us; if you really have had a dream from heaven, you surely would not wish to forget it, and if not, we will help you to laugh it off.’

“‘She answered in a sulky mood, ‘Well, if you must know it, you must. No doubt it was very extraordinary. I should have thought it the effect of the ball, but that I never anywhere saw anything resembling it, and you must not suppose that you can understand what I am going to say, for you never saw, nor can imagine anything like it.

#### THE DREAM.

“‘I thought I was walking in the wide street of a great city; many people were walking there besides myself, but there was something in their air that immediately struck me; they seemed thoughtful, yet cheerful, neither occupied with business nor with gaiety, but having about them such dignity of repose, such high settled purpose, such peace, and such

purity, as was never stamped upon mortal brow.” The light of the city was also strange; it was not the sun, for there was nothing to dazzle; it was not the moon, for all was clear as noonday; it seemed an atmosphere of calm, lovely and changeless light.

“‘As I looked at the buildings they all seemed like palaces, but not like the palaces of earth. The pavement that I walked on, and the houses that I saw, were all alike of gold, bright and shining, and as clear as glass. The large and glittering windows seemed like divided rainbows, and were to receive and remit nothing but the light of gladness; it was, indeed, a place where hope might lead, where love might dwell. I could not help crying as I went along. Surely these are the habitations of righteousness, and truth, and peace! All was beauty, bright and perfectness. I could not tell what was wanting to make me wish for eternity in such a place, and yet its very purity oppressed me; I saw nothing congenial, though looks of love and kindness met me in every face of that happy throng. I felt nothing responsive, and walked on, all alone, in the midst of the crowd, oppressed and sad. I saw that they all went one way, and I followed, wondering at the reason; and at length I saw them all cross over to one building, much larger and finer than the rest. I saw them ascend its massive steps, and enter beneath its ample porch. I felt no desire to go with them, but I approached as far as the steps out of curiosity. I saw persons enter who were dressed in every variety of colors, and in the costumes of all nations; but they disappeared within the porch, and then I saw them cross the hall all in white. Oh! that I could describe to you that hall. It was not crystal—it was not marble—it was not gold, but *light, pure light*, consolidated into form. It was the moon without his dazzling rays; it was the sun without his scorching heat; and within was a staircase mounting upwards, all of light, and I saw it touched by the moving feet, and by the white, spotless garments of those who ascended it. It was indeed passing fair. As it made me shudder and turn away. As I turned, I saw one on the lower step looking at me with interest so intense, and a manner so anxious, that I stopped to hear what he had to say. He spoke like liquid music, and asked me, ‘Why do you turn away? Is there a place elsewhere? Is there pleasure in silence; he pressed me to enter, but I neither answered nor moved. Suddenly he disappeared, and another took his place with the same look and the same manner. I wished to avoid him, but I stood riveted to the spot.

“‘Art thou come so far?’ he said, “and wilt thou lose thy labor? Put off

thy own garments, and take the white livery!’

“‘Here he continued to press me, until I got weary and angry, and said, ‘I will not enter; I do not like the livery; and I am oppressed with your whiteness.’ He sighed, and was gone. Many passers-by looked at me with mingled pity and kindness, and pressed me to follow with them; but I rejected them all, and stood melancholy and disturbed. At length one young, bright messenger, stationed on the steps, came up to me and entreated me to enter, with a voice and manner I could not resist. ‘Do not turn,’ he said; ‘where canst thou go? Do not linger, for why shouldst thou weary thyself for naught? Enter here and taste happiness. Do not all go in, and are any rejected? Do not all tribes and all colors pass into that hall, and are they not washed, and clothed, and comforted?’ He gave me his hand, and I entered the hall along with him; here I was sprinkled with pure water, and garments of pure white were put upon my shoulders, and I knew not how, but I mounted the bright stairs by the side of my happy guide. Oh, what light burst upon my sight when I had reached the summit! But mortal words cannot describe it, nor can mortal fancy in any way conceive it. Where are the living sapphires, where are the glittering stars, that are like the bright radiance in which I stood? Where are the forms of love, or the looks of love? I sunk down overpowered and wretched. I crept into a corner and tried to hide myself, for I saw and felt that I had nothing in unison with the blessed inhabitants of such a place.

“‘They moved in a dance to music and to songs that never fell on mortal ear. My guide joined in the rapture, and I was left alone. I saw the tall forms all fair, all bright, in their own ineffable felicity, their songs and looks of gratitude forming the countenances and the differences of each. At length I saw *One* taller than the rest, and in every way far more fair, far more dignified; more awfully fair, such as surpasses thought, and to Him each was turned, and in His face each face was brightened; the songs and the dance were in His honor, and all seemed to derive from Him their life and joy.

“‘As I gazed in trembling and speechless amazement, one who saw me left the company and came to where I sat, and said, ‘Why art thou so silent? Come quickly, unite in the dance and join in the song.’ I felt a sudden anger in my heart, and I answered with sharpness, ‘I will not join in your song, for I know not the tune; and I cannot join in the dance, for I know not the measure.’ He sighed, and with a look of most humiliating pity he resumed his place. About a minute after, another came and addressed me as he had done; and with the same temper I answered him in the same way. He

looked as if he could have resigned his own dazzling glory to have changed me. If heaven could know anguish, he seemed to feel it; but he left me and returned to his place.

“‘What could it be that put such a temper in my heart? At length the Lord of that glorious company of those living, breathing, glittering forms of life, and light, and beauty, of those sounds of harmony, and those songs of triumph, saw me, and came up to speak to me. I thrilled in every part with awe; I felt my blood chill, and my flesh tremble, and my heart grew harder, and my voice grew bolder. He spoke, and deep toned music issued from His lips, ‘Why sittest thou so still, and all around thee so glad? Come, join in the dance, for I have triumphed. Come, join in the song, for my people reign.’ Love unspeakable He seemed to beam upon me, as though it would have melted a heart of stone. I felt it, but melted not. I gazed an instant, and I said, ‘I will not join in the song, for I know not the tune; and I will not join the dance, for I know not the measure.’ *Creation would have fled at the change of His countenance. His glance was lightning, and in a voice louder than ten thousand thunders He said to me, ‘Then what dost thou do here?’* The floor beneath me opened, and I sunk into the flames and torments; and with the dreadful fright I awoke.”

“‘Here was a momentary silence, for the sisters were shocked and surprised at the dream; and they both thought that neither the substance of it, nor the deep impression it had made, could be the effects of any natural cause on Anna’s volatile mind. ‘Anna,’ they said, ‘we cannot help you to forget such a dream as this. We surely believe that it is from God, and it may be greatly blessed to your soul if you seek it to be so. Your description of the Holy City may be an impression from the word of God, for much the same account is described in the Revelations. The city has no need of the sun, nor the moon, for the temple of God is there, and the Lamb is the light thereof. All who enter must put off their garments, and their own righteousness, and then, washed in the blood of Jesus, are seen, ‘arrayed in fine linen, clean and white.’ Rev. 19:8. They sing a new song, saying, ‘Thou art worthy . . . for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests.’ Rev. 5:9, 10. Oh, Anna, you know something of the way; do give up your own will, and listen to this fearful warning. Join us, and learn the steps which lead to heaven, and how to sing the songs of Zion!’

“‘Anna’s brow again darkened, and she answered, ‘I do not want you to

preach to me; *I shall do as I please.* She continued in this melancholy state to the end of the week, and was found in her room—dead! No one knew the cause of her death. She died without disease of body; she died without any apparent change of mind!"

It may be, dear reader, that you who have just read the foregoing narrative have often been warned of your danger. A pious mother may many a time have prayed for you and urged you to turn to the Lord Jesus Christ, but up to this moment both warnings and entreaties have proved vain. Once more you are warned to flee from the wrath to come; once more you are invited to come to the open arms of the Savior Jesus. *Once more*, we say, yes, *once more*, and this may be the last warning you will ever have, and the last invitation you will ever receive. Oh, dear reader, listen to these solemn words: "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me." Prov. 1:24-28. "The harvest is passed . . . and we are not saved." Jer. 8:20.

Richland, Tenn. J. B. S.

For the Herald of Truth.

#### WHAT IS THE CHIEF END OF OUR BEING?

God has created us for His glory. He has, upon His part, made full provision that we may accomplish His will. Our God makes no mistakes. He does not do anything at a mere venture. Therefore having so decreed, He *will have honor of us.* 'Tis true our first parents transgressed and brought sin and condemnation upon themselves and their posterity; but God has graciously provided for this so that what was lost in the fall of Adam was reinstated by Christ. Through Him we can be saved from the curse of a broken law.

Sin is in the world, and death by sin; and death has passed upon all for that all have sinned, but the gift of God is eternal life through Jesus Christ our Lord. Jesus said, "I am come that ye might have life." By the law we have a knowledge of sin, and if we give heed to the voice of the Spirit of God through the preaching of the Word, the reading of the Bible and various means of grace that are afforded us, we are made to see that we are dead in sin and trespass, and if we would gain favor with God and be reinstated to a condition that we can have the eternal life

which Christ came to bring to us and which God desires we shall enjoy, we *must be born again.*

This new birth is affected by a full surrender of our self and self-will to Christ and by faith asking Him to cleanse our heart by His Spirit and by the blood of the atonement which He made for our sins. Having cleansed our hearts from all sin we now realize His blessed presence with us. And what a joy fills our heart! We now earnestly desire the abiding presence of this dear Jesus, and He graciously condescends to be constantly with us as He promised, saying, "Lo, I am with you always, even unto the end of the world." We are now so comforted and so happy in Jesus' love that we are ever ready to tell of it when opportunity affords. Hence also we practice the injunction of Romans 16:16, to "salute one another (the brethren) with a holy kiss." Having been born anew of His Spirit, we now have new desires, and new affections. We realize that our treasure is not on this earth, but is in heaven and our affections are now there. The things we formerly loved we now hate. Having Christ now continually dwelling with us His precious image becomes, as it were, stamped upon our hearts and with the eye of faith we are enabled to behold His beauty and His love and can now realize with the Psalmist that He is truly "the chief among ten thousand and the one altogether lovely."

Christ being Himself the Word is now quickened in us and becomes to us the true bread of life. What a change! This Word which was formerly a dead letter now becomes actual life to us. It is a lamp to our feet and a light to our path. We love to meditate therein day and night. And it is sweeter than honey or the honey comb.—But our dear Lord wants us to be happy in His love not only in this life, but especially in the great eternity. He wants us to wear *crowns of victory.* He therefore permits us to be subjected to many a year in some cases *very* many trials and conflicts in order that we shall have opportunity to *conquer* the enemy of our peace and happiness here. We can by His help always overcome and thus add many stars to our crown. The greater our conflicts and the more numerous our battles with the devil, the greater will be our "crown of rejoicing," and the more honor we bring to our dear Jesus, and we will there in all eternity rejoice because of victory through the blood of the Lamb of God and will spread our *crowns* before Him, saying, "Thou art worthy; thou hast purchased us unto God by thy blood." Praise the Lord! praise Him for His wonderful love to us.

Dear reader, I pray that these few thoughts may help us to understand what truly is the chief end of our being, and that with a fervent zeal for the Lord we will strive to honor and glorify our God

all our remaining days here so He can in due time say to us as He will to all His faithful children, "Well done, enter thou into the joy of thy Lord."

B. F. HERR.

For the Herald of Truth.

#### MISSION SABBATH-SCHOOLS.

Of all Christian work now being carried on, in the city of Chicago, none is perhaps more needed, more neglected, or more blessed than work among the children whose parents give them no religious training, who care not whether they grow up religious or not. They will grow up, most of them, and they will grow up godless unless some influence is brought to bear upon them to save them from such a fate.

The "Mission Band" has been endeavoring to do something to reach these children during the past few years, but as the disciples of old said when they were told to feed the 5,000 with the five loaves and two fishes; we also have felt tempted to say, "What are these among so many?" We have now three schools in operation among these children. Two of these schools are conducted in dance halls for want of a more suitable place, and one in a mission hall. The oldest one of these schools, known as the Dana school because it is held in Dana Hall, corner of Desplaines and Milwaukee Ave., was started some three or four years ago, in a R. R. Y. M. C. A. reading-room corner Canal and Kinzie Sts. Some 30 or 40 children were present the first Sunday. It has since had as high as 225 on a Sunday. We have had some extremely interesting results from this school. Although it has been moved several times—and sometimes it seemed as though it would be impossible to find other quarters—yet God has always opened the way and we were able to continue it.

The second school is the Oak St. Mission Sunday school at 205 and 207 Oak St. It has been in existence nearly as long as the Dana school. It was for some time poorly attended, but on procuring larger quarters up stairs the school suddenly increased in attendance until it has sometimes reached 350. The average attendance at this school is about 225. Quite a wonderful working of the Spirit of God occurred at this school about a year ago, among the pupils, when many of them gave their hearts to God.

The last school which has been started is called the Aurora Turner Hall Sunday-school, because it is held in Aurora Turner Hall. This school was started last August with 115 children, and increased to 350 in 12 Sundays. It has an average attendance of about 250, and is located in a neighborhood where there is hardly a church of any description and

where nearly all the children do not attend any other Sabbath-school. Although the children seem very rough, yet we have already given out a number of Bibles as rewards to those who were proficient in their knowledge of the Sunday-school lessons, and who could repeat the Golden Texts for the Quarter, thus showing the interest they take in the Word of God. Several have also been led to see Jesus as their Savior. It has been our aim to make the schools non-sectarian, but find that no sect will help us under those circumstances, but we had rather look only to God.

To those who may be desirous to help us in some way, we desire to suggest a few ways in which they may do so.

1st. Pray for us, if nothing more.

2d. Send us all your old Sunday-school papers; we can't afford to buy them.

3d. If the Lord is prospering you as a school send us some money so that other schools may be started. \$150 a year is all it costs—rent and all—to keep one of these schools running. We have exhausted our resources, and can't see our way clear just now to start other schools at present for want of funds. Should you desire to contribute something please address,

CHAS. EICKENBERG,  
Pres. Chicago Ave. Church Mission Bd.,  
Cor. La Salle and Monroe Sts.

#### THE BAPTISM OF FIRE.

"He shall baptize you with the Holy Ghost, and with fire."—Matt. 3:11.

This is, indeed, a beautiful description, by John the Baptist, of Christ. Baptism, in this passage of scripture, denotes the divine influence the Spirit of Christ would exercise upon the human heart here upon earth. John wishes his hearers to understand that he, indeed, baptized their bodies with water, to a profession of repentance, but He that should come after him, who was far superior to him, "whose shoes he was not worthy to bear," should bathe their souls with the effusion of "the Holy Ghost and of fire." Christ sends the searcher of all hearts, His all-prevailing power through His Spirit, and He sends it in the symbol of a heavenly flame.

When the Savior was with the disciples here upon earth, He gave them the promise that "the Comforter" would come, and shortly before He ascended into heaven, He gave them this assurance, "ye shall be baptized with the Holy Spirit not many days hence." Thus we see when the disciples were assembled "with one accord in one place," all of a sudden, "there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sit-

ting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them." Acts, 2: 2, 3. This was the baptism of the Holy Ghost, which Christ had promised unto His followers. That heavenly flame was the gift of God through the atoning blood of Christ, which was to "reprove the world of sin, and of righteousness, and of judgment." From that hour, when the lambent flame had lit upon each of them, and had been kindled in the hearts of the disciples, they were different men. From that place they went forth into the world, being "endued with power from on high," their tongues aglow and their lives lit up with the never-failing light of heaven. It was no wonder that three thousand souls were converted and added to the church in one day, through the instrumentality of Peter and his co-laborers. Whole Jerusalem was astir, and was confounded, and was wondering whereunto this would grow, for so mighty was the word of God and prevailed, inasmuch that numbers were "added to the church daily such as should be saved."

The unprecedented gift of the Holy Spirit, which was meted out unto the apostles without measure on that memorable day, is the indispensable want of every Christian, and of every church in these latter days. God is ready to bestow that spiritual renovator without stint upon all that are longing for it, and will with child-like simplicity ask Him. All that are in possession of that incalculable gift will be enabled thereby in a measure to labor successfully in the sphere which is allotted unto them. There is a tendency to resort to methods for the promotion of the cause of God and for the conversion of souls, which create a great blaze, but soon end in smoke. Such methods ought by all means be discarded by every one who is working for the Master, and ways and means be sought out and employed which would have a tendency to strengthen the feeble-minded, induce the backslider to return, and to encourage the unconverted to forsake sin in its various forms, so that a thorough reformation may take place, but at the same time not to rest content, until they know that "old things have passed away, and all has become new."

Christian communities often realize a coldness and manifest spiritual barrenness, which they attribute to an unknown cause. The reason there is so much coldness, formality and spiritual barrenness in many of the churches of to-day, as well as in many Christians, is because they have changed their relation with God. People very often fall into the error that the sun emits less heat in the winter than in the summer. The rays of the sun are just as powerful in mid-winter, when the country is icebound and we are shivering with cold, as in July. The reason why this land of ours is wrapped in a mantle of snow in

winter, and blizzards are of frequent occurrence is, because the globe on which we live has shifted its position to another angle towards the sun. The reason there exists so much coldness and indifference in the hearts of so many Christians in these latter days is, because they are not in the same position with God as they formerly were. When a Christian neglects his duty, when he closes his heart towards charitable purposes, neglects prayer and has nothing to say for the Lord, he backslides and falls into sin. He puts himself out of the way of the invigorating rays of the Sun of Righteousness, consequently his coldness and indifference are all his own make. So with the church which has drifted into formality, whose members deck themselves in all the fashions of the times, who resort to all manner of inconsistent ways in order to procure funds for the financial support of the church, whose pastors, as well as the members, are lovers of pleasure more than lovers of God, it has on account of its abominations and grievous sins, sunken in its spiritual temperature far below zero. The channel through which the solemn, but cheerful, sojourns of Zion, and the fervent and heartfelt prayers used to ascend up to heaven as a memorial before God, is frozen up. The prayer and fellowship meetings of such a cold and formal church are as a refrigerator, where neither saint nor sinner is cheered nor comforted. As long as such a state of religious coldness exists the extension of the borders of such a church need not be looked for, for conversions will be but of rare occurrence.

Before a change for the better, under the above named circumstances, can take place, the first duty of every cold and formal professor is to acknowledge and forsake his sinfulness. It is an undeniable fact that the only hope for the soul which has lived in a state of self-indulgence is to "do the first works" over and to hasten back to Christ. "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." Pr. 28:13. The soul that comes to the Lord with an honest heart in true penitence, and acknowledges his waywardness and backslidings, will receive a hearty reception and obtain forgiveness. When the prodigal returns, "let the Father will meet him when he is 'yet a great way off.'" This also means a return to duty. When all the members of a church are right with God, then all will go well. The preaching will then have its desired effect. It will then be like a flame of fire fanned by a heavenly breeze, which will ignite and burn up all combustible material, such as "wood, hay and stubble," which is nothing else than conformity to the world, self gratification, high mindedness and the adoption of the opinions of men, in place of the sacred and simple commandments of the Lord. The meetings will then be well attended,



and become a power for good to the community in which they are held. When the church which had drifted away from God has returned to her former position, she will then again be basking in the warmth and the sun-light of heaven, and enjoy the smiles and approbation of the countenance of Christ. Tongues which had grown cold and were cleaving to the roof of the mouth, not able to speak for the Master in devotional exercises, are now loose and are engaged in chanting praises unto the Lord, in supplicating a throne of grace for a lost and ruined world, and are ready to testify of God's unbounded mercy whenever they have an opportunity. Calls for charitable purposes, as well as funds for the propagation of the gospel, will now be responded to with liberality. Christians everywhere will begin to live differently, not only on the Sabbath-day or in the prayer-meeting, but at home or abroad, no matter what their calling or lot may be.

When the Spirit of Christ as a living flame has again taken possession of the heart, all coldness and self-esteem will vanish as if by magic or as snow before the heat of a summer sun. Sinners' hearts, although they be as hard as adamant, will melt like wax before the fire, and will become as pliable as clay in the potter's hand, so that God can mold and fashion them according to His own good pleasure. The hearts of God's children will then not only abound and overflow with "brotherly kindness," but the whole surrounding atmosphere will be aglow with universal love. CHARLES BAKER.

#### THE BIBLE IN THE HOME.

Some years ago, when walking through a small village in Germany, I was overtaken by a violent thunderstorm, and was glad to accept the offer of shelter given to me by one of the cottagers.

Although I was anxious to get forward on my journey, and the delay caused me no little inconvenience, I can never regret, or consider as wasted, the hour or two that I spent with my entertainer.

An open Bible on the table led me to speak of religion, and in the way in which the man listened to what I said, and the joyful look that overspread his face when he spoke of the Word of God as being the one great comfort and solace of his life, made me think that although he belonged to the "poor of this world," yet he was rich in faith, and one of the "heirs of the kingdom which God hath promised to them that love Him."

So interested was I with his conversation, and by his modest and pious manner, that I ventured to ask him to give me a slight sketch of his history, and to tell me how he was brought from the bonds of infidelity, by which he had said he was once bound, to the "glorious lib-

erty of the children of God." This request he complied with, and in a few words I repeat his simple tale.

When quite a young man his mind had become tainted by infidel principles, and he looked upon the Bible as a cunningly-devised fable, unworthy of belief, and fit only to be treated with scorn by one so wise as he then considered himself.

He worked hard at his trade, prospered, and married; and the children who gathered around his board became the delight of his life. When the eldest son began to attend school, a Bible was there provided for him. But the parents regarded it more in the light of a useful school-book than as the inspired Word of God. The father was greatly interested in the eagerness and delight with which the boy read to himself chapter after chapter every day.

He not only read, but frequently asked his parents to explain difficult passages, or to allow him to read to them portions that interested him most; but he was usually put off by some evasive answer as, "Not now—another time." Then it was that the little fellow would say, "Father, if you have no time to look and read, you can at least listen, and I will read it to you so often that you can remember it all."

The parent did not want to hear; but he could not refuse his little one, and as he afterwards confessed, he remembered much in spite of himself. Up to this time he had been a prosperous man, and remarkably free from trials, but now came darker days. Disease entered his family; his wife died, and one by one his children were taken from him by death.

He was now left alone in the world; yet, although sad and solitary, he maintained his courage, and continued to live the hard-working and thrifty life he had always led. For a time prosperity seemed again to smile upon him, when, alas! a fire, which broke out on his premises, in a few hours reduced to ashes nearly all he possessed. He was now poor indeed, having neither worldly goods nor the consolations of religion to help him to bear his losses with resignation.

It was at this period of his life that what were to him strange thoughts entered into his mind; words that his child had read out of his Bible came back to him; and although he would gladly have dismissed them from his thoughts, he was unable to drive them away. The sweet voice of his little son seemed often to ring in his ear, repeating a Gospel invitation, or speaking some warning to the unbeliever; passages of Scripture that had long been forgotten forced themselves upon his memory, and caused him great uneasiness.

Little did he then think that God's gracious Spirit was working in his soul, and with all his might he tried to rid himself of the uncomfortable thoughts that agitated his mind.

Whilst sitting one day at his work he was surprised by a visit from a travelling Bible-seller, who tried to induce him to purchase one of his volumes, at the same time speaking of the importance of religion, of the fearful state of the unconverted sinner, and of the claims which the Book of God had upon the consideration of every thinking man. Earnestly and affectionately as the colporteur spoke, he could not get the other to make a purchase, and, disappointed, he resumed his journey.

But the visit of the Bible man was not made in vain; the false peace on which the unbeliever had been resting was broken! He felt that there was truth and power in the words that he had heard, and he became restless and miserable. Then he grew angry with the man who had broken in upon his solitude, and inwardly charged him with being the cause of his unrest. One sentence spoken by the colporteur had fixed itself upon his memory; it was this, "True rest and peace can only be found in Jesus Christ, and He is to be found in the Bible."

Could he find peace in the book he had so long despised? He determined to try; so finding out the colporteur's house, he purchased a Bible. This he read with great eagerness, and as his eyes, by the power of the Holy Spirit, became opened, he found that at last he had the coveted prescription for peace of mind. In other words, he found all that made life happy and peaceful, and gave a hope of heaven, where some day he will meet his Saviour, and where he has reason to believe his wife and little ones are already happy; for his wife had been converted by the child's reading of the Bible before her death.

We are told that the "Word of God is quick and powerful," and that it is "able to make wise unto salvation, through faith which is in Christ Jesus." Let us then be careful not to neglect its precepts or despise its warnings, but let us take it as our daily guide; let us "search the Scriptures," being assured that if we do so earnestly and prayerfully, God, by His Holy Spirit, will bless them to us; we shall learn in them our lost and wretched condition, and also be told how to escape the wrath to come: even by faith in the Lord Jesus Christ.

**THE WHOLESOME.** Selected article in the last HERALD OF TRUTH on "Vanity," containing a brief reference to humility, its opposite, recalled a poem by Caroline Fry on the latter subject. The concluding lines are these:—

"Humility! the sweetest, loveliest flower [died, That bloom'd in Paradise, and the first that Has rarely blossom'd since on mortal soil. It is so frail, so delicate a thing, 'Tis gone if it but look upon itself. And she who ventures to esteem it hers, Proves by that single thought she has it not." L.

#### A JOINER'S GRAVE.

Mr. Suydam, in an address published in *Christian Alliance*, thus tells of his experience in joining some secret organizations:

"I have been restored from a peculiar kind of grave—a joiner's grave. I belonged to so many organizations—I have joined so many that I want to tell you how I got away from them. I found Jeremiah 16:18. 'They have filled mine inheritance with their carcasses and abominable things.' I found all these organizations interfered with my religion."

"First, I was A. B. C. of the D. E. F. G. H., and then I joined the I. J. K. L. I speak tenderly of this, because many people love it and I do too. I was president of one, and I thought it was a great day in my life when I got that honor. I had to ask God to forgive me for many things I did in that connection. I don't say every man is foolish about it, but I made great speeches, and was filled with selfish pride. Much of this work is wood, hay and stubble, and it is going to be burned up, and I am glad that the fire tries all things."

"I joined the M. N. O. P., and I got up receptions, and they were successes. They cost time and money. When the Lord waked me up in earnest, I gave up the little gold button, and the diploma. God has rescued me from all these things, and I want to urge you young people to hold only to the *Gospel of Christ*. I had rather get a hundred men for Christ than thousands for a political party, for I belonged to political parties too. I praise God I got separated from them. Church fairs I had a hand in too. We ought to do without money in the church rather than make it in such a way. I have found one organization that I have not given up—the *Church of God*. We will never know the blessedness of our privileges till we commence to pray for the world that lies in darkness. I don't have much time to pray for myself. In the I. J. K. L. we had earnest meetings for missionary work. But the 'powers that be' thought it wouldn't do to try to evangelize the world though we were at liberty to 'I. J. K. L.' the world."

"Then some of us came together and took for our text I Tim. 1:11. I want you all to become Gospel trustees. You must be this if you are an earnest Christian; and if you are, you must spread it. God is calling many out to preach the Gospel who are not ordained by man. And God wants us to be in earnest."

A man who belongs to Christ and serves God is likely to have his hands full. One boy said "I am going to join Jesus." Of old we read "much people were added to the Lord." How would this answer as a substitute for some of this "joining?" A man who joins Jesus will not need a "joiner's grave."

#### POST MORTEM PRAISE.

Never withhold a kindly word while your friends can listen. Do not wait until the silence of death comes, to say all that can be said in praise. Kindness has helped thousands to lead better lives while unkindness and neglect have slain tens of thousands. The praise so cruelly withheld in life is given lavishly after death.

A few weeks ago, I stood near the casket which held the form of a man well known in the world for his many gifts; above him eloquent speakers enumerated his many virtues and around stood men of distinction to do him honor. Every one had a kind word for him; every one remembered some generous deed or some noble trait, and yet, memory carried me back to a day not very far in the past, when he was stung by false accusations, misrepresented, assailed in public and private, and unable to take up a daily paper without finding himself abused; even his honesty was called in question, but he had walked on proudly, conscious of his integrity. I shall never forget that fine sad face, as he said during that time of trial, "I am not sour or bitter but God knows I am sore; a whole life of earnest effort is forgotten; and the deepest wounds are given by those I called my friends."

A few sentences from those brilliant utterances above his inanimate form, bestowed on him while smarting from the stings and arrows of the envious and malicious, might have saved hours of keen mental pain; and who can tell how much more he might have done for the world he enriched by his genius and scholarly attainments?

#### SUNDAY SCHOOL LESSONS.

##### LESSON IX.—MAY 28.

THE EXCELLENT WOMAN.—Prov. 31:10-31.

Golden Text.—Favor is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised.—Prov. 31:30.

Time.—Probably about 1915 B. C.

Place.—Probably written at Jerusalem.

INTRODUCTION.—This chapter is the latest collection in the Book of Proverbs, a kind of appendix to the proverbs collected by Hezekiah.

The Author is perhaps King Lemuel, reporting in the first portion his mother's teachings, and in the second picturing his ideal of woman.—*Peloubet*.

A Woman of Character for a Wife.—Both Paul and Peter have briefly described the general characteristics of what a godly wife ought to be (I Tim. 2:9, 10; I Peter 3:1-6), but I think that it must be admitted that the Old Testament picture is the more perfect bit of portraiture. More than half the misery of this world comes from the ill-assorted marriages, and these come about because young men in choosing wives look not beneath the surface of the pretty face, or some attraction of the person or to the social position or wealth of the women whom they choose for wives. Strength of character and home training are not inquired into. When a man wakes up to find that instead of a helpmeet for him he has

simply gotten a silly, vain and extravagant woman for a wife, the love that came in at the front door is apt to go out at the back door. If he should get a competent woman who is 'a brawling woman' or ill-tempered woman, it is just as bad. There ought to be a balance between disposition and character, and the old rule that 'beauty is as beauty does' should guide men in the selection of their wives. If young men should insist upon character and the proper training of girls under the guidance of excellent mothers as a condition of proposal for marriage, there would be fewer frivolous women and more happy homes.—*Pentecost*.

The Worthy Husband.—Let it be remembered that this grand picture of virtuous womanhood, as distinct from virtuous manhood, was not made because women should be any more noble in character than men. Nearly all the Proverbs were addressed to men—"My son." It is but reasonable that a few should portray directly true womanly character.

DAILY READINGS.  
M. The Excellent Woman. Prov. 31:10-31.  
T. Example of a virtuous woman. Ruth 1:16-22.  
W. Hospitality of the Shunamite. 2 Kgs. 4:8-13.  
Th. Charitable Dorcas. Acts 9:36-43.  
F. Laborers in the Gospel. Phil. 4:1-7.  
S. Faithful teachers. 2 Tim. 1:1-5.  
S. Holy women commended. Rom. 16:1-15.

LESSON X.—JUNE 4.  
REVERENCE AND FIDELITY.—Eccl. 5:1-12.  
Golden Text.—Not slothful in business; fervent in spirit; serving the Lord.—Rom. 12:11.  
Time.—This lesson was written probably about 977 B. C.

INTRODUCTION.—The name, *Ecclesiastes* means either 'one who calls an assembly together,' to teach or to talk to them, and thus may be called a Preacher; or 'a member of such an assembly,' who takes part in its discussions, and thus speaks to them. Dean Plumptre calls him the Debater.—*Peloubet*.

The Author.—The writer introduces himself as the "Son of David, King in Jerusalem," and claims great wisdom and wealth, from which it has been assumed that he was Solomon. He does not directly claim to be Solomon, and there may be doubts whether he wrote the book, yet there is no solid reason for doubting that *Ecclesiastes* is the production of the wise king the son of David. It is supposed that 'the Song of Solomon was written by Solomon in his youth, the Proverbs in his maturity, and *Ecclesiastes* in his old age.' "The tendency of modern scholarship is to the opinion that the book of *Ecclesiastes* was written by some unknown author in the Persian period, after the exile, and later than Ezra and Nehemiah."

What this lesson teaches.—I. It is foolish and wicked (1) to irreverently engage in God's worship; (2) to utter any prayer, or testimony, or praise of ritual without profound sincerity; (3) to take pledges or make vows of reform without consideration; (4) to permit virtuous resolves to be dissipated; (5) to become discouraged by the wrong doings of others; (6) to seek permanent happiness in transient wealth; (7) to expect luxury to minister to health. II. It is wise and right (1) to reverence God in public and in private; (2) to keep all promises made to God and men; (3) to remember the unsatisfactoriness of earthly treasures; (4) to cherish firm faith in the Judge of all the earth; (5) to take one's religion into daily life.

DAILY READINGS.  
M. Reverence and Fidelity. Eccl. 5:1-12.  
T. Jacob's Reverence. Gen. 28:16-22.  
W. Moses' reverent awe. Ex. 3:1-6.  
Th. Solomon's reverent Prayer I Kgs. 8:22-30.  
F. Reverent waiting. Ps. 39:1-7.  
S. Reverent silence. Zech. 2:6-13.  
S. Reverent worship. Ps. 95.



## HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.  
J. S. COFFMAN, } ASST. EDITORS  
A. B. KOLB, }

May 15, 1893.

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NOTICE—The Annual Meeting of the Stockholders of the Mennonite Publishing Company will be held Monday, May 22, 1893, at 7:30 o'clock, P. M., at their Publishing House in Elkhart, Ind., for the election of Directors, and the transaction of other business.

A. K. FUNK, Sec'y.

OUR FAMILY ALMANAC.—We are now engaged on our Family Almanac for 1894, and kindly ask our readers to send us as soon as convenient the names and addresses of any ministers and bishops of our denomination (Mennonite and Amish branches) who may have been ordained during the year, or any that did not appear in the Almanac for 1893; also the names and places of any meeting-houses (and the time of meeting) that may not have been in the list as published heretofore. We shall consider it a great favor to our friends if they will aid us in making our Almanac as nearly perfect in these particulars as possible.

ALTHOUGH THE BIBLE has been translated into 187 languages and is accessible to about 1,000,000,000 souls, yet there are some 2,700 languages, spoken by about 500,000,000 people, without the Bible. A mass of people eight times the population of the United States without a Bible in their languages! Surely there is room for Christian mission work to extend.

WHAT IS SIN AGAINST THE HOLY GHOST.—A short answer to this is: Every sin that is not repented of is sin against the Holy Ghost. It will never be forgiven. If it would be repented of it would be forgiven. There is one sin however that cannot be repented of even if one would, and that is the blasphemy against the Holy Ghost. He who has committed this will never have a desire to repent, and will have no desire for divine favor—he is given over to hardness of heart.

DEACON JACOB HAGEY.—On another page will be found the obituary notice of our beloved aged brother, Dear Jacob Hagey, of Preston, Ont. Bro. Hagey was ordained deacon in 1832 and has therefore served the church in that position for about 61 years, something very unusual, indeed. It is possible that he served longer in that capacity than any other deacon in our denomination now living. Bro. Hagey's grandparents emigrated from Switzerland to Montgomery Co., Pa., where his father, Daniel Hagey, was born. Bro. Jacob Hagey was also born in the above named county, and when about ten years old he moved with his parents to Preston, Ontario.

The journey from Pennsylvania to Canada at that early time was attended with many difficulties. Almost the whole of the journey had to be made with "emigrant wagons," through forests and swamps and over mountains inhabited in many places by Indians and wild beasts.

Bro. Hagey united with the church in early life and from a little membership he saw the church in Ontario grow through all the vicissitudes peculiar to a new country, and later of schisms and other evils to its present flourishing condition with some thirty-five or forty congregations and a large membership. His younger brother was the well-known bishop, Joseph Hagey who died in 1877.

WARNING.—Those who are in a position to know ask us to warn the people, especially young women and girls, to beware of the many advertisements now appearing in some Chicago daily papers, offering "light and pleasant employment and good salary to intelligent young ladies," etc: Besides these advertisements there are agents in many towns and even villages and by flattering offers trying to induce young women to go to Chicago—for what? Simply to lure about 40,000 to 50,000 more innocent young women into dens of infamy and retain them there during the World's Fair! Every kind of pretext is used by these agents to entice and entrap the innocent and unsuspecting and get them to the city. One paper says that "only a few days ago, four or five young girls were sent back by a conductor on a train on which they were traveling to Chicago. The oldest was only 17, the youngest 13. They were to get \$10 a week, and board, have light work, and were going to a street which does not exist!" In view of these dangers we give the warning note to fathers and mothers and their daughters that they be not entrapped by any stranger, man or woman, who may come with blandness of speech and smoothness of tongue and with "taking" inducements to go to Chicago. It is the ruin of womanhood they are after, and there are already enough accounts in the papers of the disappearance of young girls from country towns and villages with tickets for Chicago, to prove that their business is infamy of the lowest and worst character. Beware of them! Read Prov. 4:14—17.

STRANGE.—Some time ago a subscriber asked us to discontinue his HERALD, after giving us his ideas of what we ought to do in editing a paper, and stating in conclusion that he had too much reading anyway and would have to stop some of his papers. All this is not strange; such things have no doubt happened before. But instead of signing his name he pasted the label from a weekly paper he receives. This is not so very strange either. But by that label and the marks and letters stamped on the label-paper the fact leaked out that he was a subscriber of a weekly which even a decent person, to say nothing of a professing Christian as the per-

son in question is, would spurn from his family table as he would a dangerous poison. This we think is strange, but we do hope that in making up his mind to discontinue some of his papers he will not fail to discontinue also the one from which he took the tell tale label. We are not surprised, however, to hear from this and that one that they wish to have their HERALD discontinued when we know that they have more pleasure in reading papers which have a savor of the vicious and degrading part of life pervading all their columns. Nor are we surprised when the children in such families show by their waywardness the want of respect and love for those things pure and holy, though their parents may put on an outward show of respectability and Christianity. What we are depends largely on what we read or delight to read, and if a man finds such delight in reading books and papers of a degrading nature that he finds no time or interest for reading matter that appeals to his higher nature, it shows plainer than words can say that he loves darkness and its deeds rather than light and its enlightening influences, and that his soul feeds on the evil, rather than on the good, that life gives. As the tree is known by its fruits, so the man is known by the desires of his mind and his morals are known by the environments which he chooses.

## TRACT FUND.

Contributions received during month of April, 1893:

From Elias Hershey, \$1.00; Salinda D. Eby, \$1.00; Lewis Burkholder, 50 cents; J. C. Harzler, 25 cents; J. Z. Kanagy, \$1.75.

Gratefully acknowledged,  
G. L. BENDER, Treas.

## MISSION FUND.

Contributions received during month of April, 1893:

From Mary Banner, \$4.00; T. M. Eby, \$3.00; P. P. Gortner, 40 cents; B. B. Leaman, \$1.00; Caledonia Church quarterly collection, Kent Co., Mich., \$7.00; Martin Fisher, \$2.00; M. Z. Peachy, \$2.00; J. F. K. (Spring City, Pa.), \$2.00; R. J. Schmitt, \$12.00.

Gratefully acknowledged,  
G. L. BENDER, Treas.

## CORRESPONDENCE.

SKIPPACK, MONTGOMERY CO., PA., APRIL 24, 1893.—Communion was held yesterday (April 23) at the Towamensing Mennonite meeting-house. A great many partook of the emblems. Bishops Josiah Clemmer and Leatherman officiated.  
A. B. MENSCH.

FROM SELKIRK, ONT.—Bro. John F. Rittenhouse, of Jordan, Ont., spent Sunday, April 16, with us on his return from the Waterloo Conference. Bro. Solomon Gehman and wife, of Waterloo Co., accompanied him. We had two interesting meetings on Sunday. Bro. G. remained with us part of the following week. May God bless his earnest efforts to present the Gospel truth. We greatly appreciated having a minister with us even so short a time, though we feel cheered by the fact that we have Jesus our Great High Priest with us always.  
COR.

RANSOM, NESS CO., KANS., APR. 26, 1893.—Bish. J. M. Shenk and Bro. R. J. Heatwole, on their return from Co. orado, again stopped with us. They remained with us two days, and while they were here this last time communion services were held. Bish. S. C. Miller, from McPherson Co., was with us at the same time; also several brethren from the southern part of the county. We have now two small Mennonite congregations in Ness Co., one in the northern part and one in the southern part of the county. We feel very thankful to the good Lord for sending us these dear brethren. They have done much good here, still, there is room for a great deal more good to be done yet.  
M. Z. T.

FROM JOHNSTOWN, PA.—Bro. H. H. Blauch, of Tub. Somerset Co., Pa., spent Easter with his children in our neighborhood, and while here he preached several times in the Blauch meeting-house, and Monday evening, the 3d of April, he preached in the Stahl meeting-house, from Matt. 20:6, "Why stand ye here all the day idle?" The latter part of his discourse was mostly on work, and while he so earnestly admonished us to work in the Sunday school and Bible meetings, it made a deep impression upon the mind of the writer in regard to other places of work. We as lay members may, by God's grace, do much work among our scattered members. Some of them may live only a short distance from us, and are probably not situated so that they can attend church services and Sunday-school as often as they would like. Our duty should be to visit them time and again and speak to them and encourage them to be steadfast in Christ. We should also encourage our ministers to do the same. I believe by such visits a great deal of good could be done. It would show to them that the church loves them. Oh, brethren, let us not forget our scattered members; let us remember them in our prayers.  
COR.

FROM MAHONING CO., OHIO.—Baptismal services were held in the Oberholzer congregation in Mahoning Co., Ohio, on Saturday afternoon, April 29. Despite

the drenching rain that continued to fall nearly all afternoon, the house was crowded almost to overflowing. There were thirty-two applicants for membership, twenty-five of whom were baptized in the meeting-house, five in a stream, and two were received from other denominations upon their confession. It was an impressive sight to behold so many precious souls starting out together in the service of the Master, and vowing before God and man from henceforth to live a life consecrated unto Him. May the Lord be their staff and their stay unto the end of life's rugged journey. While nearly all were young persons, yet there were among the number several grey headed grandparents. With this accession the membership here is now about 200.

The next day, Sunday, April 30th, communion was held at the same place. Bish. John Burkholder officiated on both occasions. Bro. David Hostetler, of Wayne Co., Ohio, was with us and conducted the services, which were very interesting.  
M.

A SAD ACCIDENT AT TELFORD, PA.—Last Saturday morning a very sad accident occurred at Telford, Pa. Tobias Swartley, a highly esteemed farmer of Franconia Twp., had been to Telford to get medicine from Dr. J. E. Bauman. He started at 8 o'clock to go home. When he approached the railroad on Main street he noticed that a coal train was standing on the track nearest to him. The train had been cut and the front part was slowly coming back, but Mr. Swartley saw he had time to cross and urged his horse forward. He however failed to notice the Buffalo Express coming along at a frightful speed on the other track and drove right in front of the train. His wagon was struck squarely but was caught on the cow catcher and carried half way to Reliance before the train could be brought to a stop. Mr. Swartley was hurled about 50 feet in the shedding at the coal and lumber yard, and when picked up life was extinct. The body was not mangled. There was a gash behind his ear, and his neck was broken, which had caused instant death. Deceased was about 61 years of age and leaves behind a wife and several children and a large circle of relatives and friends. The horse was not injured in the least and ran home as fast as he could. The crossing is a dangerous one, but is protected by an electric bell which, however, is often out of repair. Mr. Swartley had however been warned of his danger, but evidently did not hear them. The Coroner's jury censured the railroad company for not having a watchman at that crossing. The funeral will be held to-morrow. Interment at the Franconia Mennonite meeting-house. He leaves a widow and

four children, Jonas, at home; James and Mrs. Jacob Beidler, of Lower Salford, and Allen, near Lansdale.—*Schwenksville Item.*

#### SUNDAY SCHOOL ITEMS.

FROM GRIDLEY, McLEAN CO., ILL.—We reorganized our Sunday-school on Good Friday. Bro. Chr. Orendorff was chosen Superintendent, and Joseph Yoder Assistant. We open our Sunday-school every Sunday at 9 A. M., and after the close of the school we have our regular church services. We invite all Sunday-school workers and ministers to visit us. COR.

HARRISONBURG, VA., APRIL 24 1893.—Our Sunday-school at Weaver's meeting-house, Rockingham Co., Va., was organized on the 2d of April, with C. H. Brunk and Elias Brunk as Superintendents. Our school is now in a flourishing condition. We use the Lesson Helps, and our second order is still not sufficient for the demand. We have now 150 pupils, with good interest manifested by all. We hope God will bless our school and all its efforts for good. Yours in love, S. B., Sec'y.

FROM JOHNSTOWN, PA.—On the 2d of April the Sunday-school in the Blauch congregation was reorganized for this summer. Bro. John Thomas was chosen Superintendent, and Bro. John Lare, Assistant. On the 9th of April the Sunday-school in the Stahl congregation was reorganized. Bro. S. G. Shetler was chosen Superintendent, and Bro. John Stahl, Assistant. May the grace of God be with these schools so that much good may be done. LEVI BLAUCH.

FROM LOGAN, MICH.—On the 9th of April the East Bowne Mennonite Sunday-school was organized for the summer with the following officers: Bro. Isaac Weaver, Supt.; Bro. Hiram Livingston, Asst. Supt.; Bro. Moses Stahl, Sec'y; sister Mattie Bener to lead the singing; William Bener, Treas. May the good seed sown in this Sunday-school take root in the tender hearts and spring up and bring abundant fruits to the honor and glory of God and to the upbuilding of the church. S. J. SPEICHER

FROM NAPPANEE, IND.—The Amish Mennonite Sunday-school at this place has been reorganized, and so far the interest is good. Bro. Emmanuel Stahley is Superintendent. We use the English and German Mennonite S. S. Lesson Helps. Do not know how we could get along without them. Brethren and sisters, and all Sabbath-school workers, we

ask an interest in your prayers, in our behalf, that nothing shall be brought before the school, and sown in those young and tender hearts, but that is pleasing in God's sight.

FROM SELKIRK, ONT.—Our Sunday-school is doing fairly well. We have about sixty pupils. There are, however, many young children that might be gathered in. We reorganized some time ago, with Bro. Myron Gee for Superintendent, and Bro. Edwin Hoover, Assistant, and Bro. Moses Hoover, Secretary and Treasurer.

The lessons from the book of Job were very interesting, and the afflictions and trials he had, we have in a measure at the present day. How do we endure them? We can all take a great lesson of patience and practice it every day. Job did not know that he had done anything to merit these afflictions. Just here the Christian feeling is developed. He endured the murmurings of his friends for a time, but eventually came out refined as gold. Job did not see where he had gone out of favor with God. He was self-righteous, and I think we should be very careful how we censure other people who may not be doing just as we are. Man may draw the line in the circle of vision, but God's supernatural eye seeth and knoweth all things. God called Job's attention to the universe,—that made Job feel small and elevated God. Man cannot feel too humble toward his Creator. All we enjoy,—health, strength, wealth, heat, cold,—all these blessings are from Him. We must endeavor to win people to virtue and not to drive them. Oh, that souls may be searching God to-day as Job was. He would shield them as divinely and be a comforter throughout the ceaseless ages of eternity. This is too great a prize not to work and labor for.

A conscious condition of innocence is a tower of strength to the individual assailed, no matter how bitter the assault may be or however malignant the assailant. Dangers may threaten on every hand, the venomous shafts of slander may be hurled in spiteful violence at our devoted heads, but with conscious integrity and innocence the mind remains firm and immovable, knowing that if our hearts condemn us not, we have confidence toward God. Therefore in the words of the Psalmist, "Let us keep innocence, and take heed unto the thing that is right, for that shall bring a man peace at the last." All the precepts of the divine law are linked together. Negligence in one single point may lead to the destruction of all.

If you want to be a worker for the Lord, you might as well begin by cleansing your hands and purifying your heart.

He who has no inclination to learn more will be very apt to think that he knows enough. COR.

#### CONFERENCES.

##### ANNUAL.

For Ohio, on the 19th of May, in the Martin meeting-house at Orrville, Wayne County. Those coming on the Fort Wayne and Chicago R. R., or C. A. & C. R. R. to Orrville, Ohio, write to A. H. Brenneman, Orrville, or to S. K. Plank, Orrville. If any one wants to stop at Smithville, write to D. Hostetler. Ministers and deacons are heartily invited, and all those who will.

For Canada, in C. Eby's meeting-house, Berlin, Waterloo Co., Ont., beginning Thursday, May 25.

For Illinois, in the Union meeting-house near Washington, Tazewell Co., on the 26th of May. Washington is the nearest railroad station. Bishops will meet on the afternoon of the 25th to arrange the questions. All questions or subjects to be considered at the Conference should be delivered in writing to the undersigned not later than the 24th. A cordial invitation is extended to all our ministers and all other brethren and sisters far and near. E. M. HARTMAN. Washington, Ill.

The Lord willing, there will be Conference in the Amish Mennonite church, near Smithville, Wayne Co., Ohio, in the Oak Grove meeting-house, on the 25th and 26th of May, 1893. Those from a distance desiring to attend said Conference may have a conveyance on their arrival at either of the following named railroad stations, by writing to the brethren named below: Coming on the B. & O. R. R., stop off at Sterling, and write in due time to David Zook, Sterling, Ohio. Coming on the W. & Lake Erie R. R. stop at Smithville, Ohio, write to Benjamin Gerich, Smithville, Ohio. Those coming on the Fort Wayne & Chicago R. R. or C. A. & C. R. R. to Orrville, Ohio, write to Eli Wenger, Orrville, Ohio. Any one coming on the Fort Wayne & Chicago R. R. wishing to stop off at Wooster or Smithville Station, write to C. Z. Yoder, Weilersville, Wayne Co., Ohio.

The Annual Conference of the Amish Mennonite church of Northern Indiana, in the Haw Patch meeting-house, La Grange County, Thursday and Friday, June 1 and 2. Those coming over the Wabash R'y will please write to Pre. J. S. Hartzler, Haw Patch, Ind., and stop at this station. Those coming over the Lake Shore & M. S. R'y will write Pre. Jonathan Kurtz, Ligonier, Ind., and will stop at that station. The Wabash R'y is, however, preferable. Haw Patch being but about one mile from the place of meeting. Those having questions to pre-

sent at Conference will send them in writing to Joseph D. Miller, Middlebury, Ind., not later than the 24th of May. All Amish and Mennonite ministers are cordially invited to meet with us.

JOSEPH D. MILLER, Sec.

#### PROGRAMME.

The following is the programme for the annual S. S. meeting to be held on Whit Monday, May 22, at C. Eby's meeting-house, Berlin, Ont.

- 9-10 Opening exercises.
- 10-10:25 Relation and Duties of the Church to the Sabbath-school. Moses C. Bowman, David Bergey.
- 10:25-10:45. Discussion.
- 10:45-11. Evergreen Sabbath-schools. Benjamin Shoemaker, Jacob S. Woolner.
- 11-11:15. Discussion.
- 11:15-11:30. Punctuality and Regularity. Menno Cressman, Aaron S. Biehn.
- 11:30-11:45. Discussion.
- 11:45-12. Reports from the Sabbath-school Superintendents.
- 1:30-1:55 Which—Libraries, Prizes, or Religious Papers for our Sunday-schools? Menno S. Weber, David Wismer.
- 1:55-2:15. Discussion.
- 2:15-2:35. Viewing our Work from Different Standpoints. Anson Groh, Moses B. Betzner.
- 2:35-3. Discussion.
- 3-3:15. The Relation of Sabbath-schools to Missions. Israel R. Shantz, Isaac Bricker.
- 3:15-3:30. Discussion.
- 3:30-4. Address on Sabbath-school Work. Amos Cressman, Tobias Bowman.

For the Herald of Truth.

#### LIVING FAITH.

What we understand by a living faith is, that we have faith in God through our Lord Jesus Christ, and believe that Jesus is our Savior, that in Him is salvation, and that without Him there is no salvation. We are saved by grace through faith, and faith is the assurance of things hoped for, the evidence or proof of things not seen, Heb. 11:1. There is an action necessary on our part to set forth and manifest this faith that we have in the Lord Jesus. It will not do to have merely a nominal faith, or "faith without works," which James (2:17) says "is dead." We must, like Abraham of old, set forth our faith by our works. When God said to Abraham, "Go into the land of Moriah," and there he was to offer his only son. There was a work to be done on Abraham's part. He took the fire in his hand and laid the wood upon his son and traveled three days into the mountains and there made ready to perform a work, which, no doubt, seemed to him to be in

contradiction to what God had promised him before, not forgetting at the time he was about to offer his son that God had established a covenant with him regarding his son Isaac and his seed after him. But he took God at His word, and God could see by Abraham's works that he feared and obeyed God.

Now the Lord has given commandments and ordinances to be obeyed and performed whereby we may set forth a living faith that God may see that we fear Him. A living, active faith will prompt us to keep all of the Lord's commandments, and to keep from what He prohibits in His holy Word. This living faith must work by love, otherwise it is vain, as the Apostle Paul says in his first letter to the Corinthians (13:2), "Though I have all faith, so that I could remove mountains, and have not charity (or general love), I am nothing." A nominal faith in Christ will confess Him with the lips, but with the works deny Him and follow the world with all its mysticisms.

When we have the true and living faith in the Lord Jesus we have a desire to be initiated into the communion of those of like faith. The Scriptures teach that all men have not faith and that faith is a gift of God. Here the Infidel and unbelieving may take a stand and say, Why does not God give faith to all men? Because God has created man a free moral agent, to choose good or evil, and He will not impart faith in His Son, Jesus Christ to any one who does not want it, but rather chooses unbelief. Now then, God is the Creator, and we the creatures; let us therefore take God at His word, believe in His Son and receive the evidence that He is our Savior and live in accordance with His divine approbation. Mortal man has received so much wisdom in his creation that he knows there is a creative power above his comprehension. Why then remain an independent creature, depending upon himself which cannot add one cubit to his stature? Let us be dependent creatures, depending upon an independent God. GEO. DINTAMAN.

For the Herald of Truth.

#### WORK WHILE IT IS YET CALLED TO-DAY.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world. Amen."—Matt. 28:19, 20.

This command is just as pressing now as ever. Each generation needs to be taught the same Gospel, and as the population of the world increases, the field of labor becomes larger.

There are many millions who know nothing of the Gospel, and many millions

more who know nothing of the peaceful peace loving and peace giving part of the Gospel. The Solid Rock, which is Christ Jesus, rests on the whole Gospel. It is not God's will that one should perish, hence it is needful that all efforts should be put forth to teach the Gospel of "peace and good-will," a Gospel in which all carnal strife and warfare are known only to be condemned.

In this day much is done, nominally, for the cause of Christ, but notwithstanding this the poor—for which the Gospel has an especial claim—do not generally receive the benefit. God is no respecter of persons, therefore why not work as Christ and His apostles did? They went from place to place, preaching to those who were in spiritual darkness.

There are church districts of our people where there are only one or two places or houses of worship, and sometimes three, four or more ministers for each house of worship. It is not necessary that those ministers are all present at the same time every Sunday, or at every meeting. Two, or even one, of those ministers could hold services at their place of worship, while the others could hold meetings at some other convenient places beyond the church district. They could thus take their turn at home, and by doing outside work at other times, much more interest in the cause of Christ could be created, and who knows but God would in this way answer more of the prayers made by almost every minister to "extend His cause throughout the world and prosper the church?" God has one main way of spreading His cause here, and that is through His ministers. But the ministers must preach, or the people will never hear the Gospel. I do not want to be understood as thinking that the ministers have to do all the work themselves. While they are to do the preaching, there is also a work for all of us to do. Let us work more harmoniously together for the Lord and His cause while there is much to do. Let us do with our might what our hand findeth to do. In order to do the work for the Lord it is necessary that we consecrate ourselves wholly to the Lord. Let us not neglect so great a work. Let us be more interested in the way of bringing those dear souls to Christ who are yet standing aloof from Him. We have the promise if we keep His commandments and follow His footsteps. He will be with us every day, even unto the end. He will not leave us in the sixth trouble, nor forsake us in the seventh. Let us be more earnest and zealous in the work of the Lord. Kokomo, Ind. W.

A PROMINENT business man in New York state gives away four copies of the New Testament each day,—the cost of the four cigars he used to smoke per day.

For the Herald of Truth.

## LOVE ALL MANKIND.

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Matt 5:44.

Christ, in His "Sermon on the Mount" told the disciples to love their enemies; and this command is in force at the present day, because if we are true followers of Christ Jesus we are nothing less than His disciples. Therefore it becomes us to love even them that hate us, as He also loved His enemies. "If thine enemy hunger, feed him; if he thirst, give him drink;" for in so doing we will be pleasing God and will heap coals of fire on the head of the offender, (Rom 12:20) "If thine enemy ask of thee anything, give unto him; if he shall offend thee, love him still, and return good for evil. Avenge not yourselves, for it is written, Vengeance is mine, I will repay, saith the Lord." We are to show brotherly love one toward another, but if we cannot love our brother who is visible, how much less can we love God who is invisible, and first loved us.

That God's blessing may rest upon us all is the wish of your

Box Groove, Ont. YOUNG BROTHER.

## HOW TO HAVE A SPIRITUAL LIFE.

A sadly large number of church-members are in the hospital, or off on furlough, or too weak to carry a weapon or do any Christian work. They are suffering from low vitality; some are dying of "heart failure." Such lamentable facts start the questions, How is a robust spiritual health to be maintained? Will a renewed heart "keep sweet" of itself; or will it run back to corruption again? Will grace live with out watching? Can the rich fruits of the Spirit be grown unless the heart garden is constantly weeded and carefully tilled?

From the Bible and from human experience we can gather some very clear answers to these questions. One of the very clear things is that *no genuine Christian life is self-supporting*. Conversion brings a man into a new condition; "all things have become new"; but yet there is a stiff under-current running towards the old condition. No converted man will stay converted unless God watches over him and he watches over himself incessantly. Conversion is simply the turning of the heart from sin to the Savior; and unless the heart hold fast to Christ, and Christ holds fast to it, that heart will drift off into self-indulgence, or sensuality, or pride, or unbelief, or other besetting sins. The greatest of living preachers—Dr. Maclaren, of Manchester—truly says that

"deliberate sin, when it has gained the upper hand, is too apt to end in apostasy. That is the story of many a fall. There is a slippery dark stairway, and the only safety is in not setting foot on the top step. God only can keep us back; and He will, if we cling to Him, knowing our own weakness."

To-day I met a lawyer who told me that a friend of mine—a superintendent of a Sunday-school—had been sent to the penitentiary for forgery! He wanted to make money faster than his salary would permit; he took to secret gambling, then to forgery, and ended in a striped jacket and a prison-cell! Yet that friend was once a reputable member of my church and maintained a fair character before the world for fifteen years. No man can trust himself too little or trust God too much. Paul would not have remained Paul for twenty-four hours if Christ's arm had not kept him. He distinctly declares that he "was not already perfect," and that he had to fight down his old carnal nature "not as one that beareth the air." The secret of his victory, he tells us, is that it is "not I, but Christ that liveth in me; I can do all things *through Christ* which strengtheneth me."

Since none of us can keep alive our own souls, what are the essential things to maintain a robust spiritual life? One of the foremost, of course, is *Prayer*. Not saying prayers, but praying. A mere formal monotonous repetition of devout phrases every morning and night puts the conscience to sleep just as surely as a low crooning lullaby puts a baby to sleep in a cradle. Genuine prayer is a very different thing from that. It is the soul's keeping the track open and maintaining a *constant intercourse with God*. Prayer is just as vital a thing to my Christian life as are the water-pipes in my house which connect with the Kidgewood Reservoir. A double office belongs to this spiritual conduit-pipe; it serves as the outlet of Divine grace and as the outlet of penitence and of praise. Prayer is the channel for grace and strength to flow from Him into our dry hearts. When the channel gets clogged with doubts or frozen up by sinful indifference, the supplies stop, and death begins! Just as soon attempt to keep up a blooming and fruit-bearing piety without honest fervent prayer as to bring a rose-bush into full flower by locking it in a dark vault. Backslidings commonly begin with a neglected closet and a neglected Bible. I always feel anxious about a young Christian when he is ready to forsake his prayer-meeting or his Christian Endeavor society for some place of amusement. "Why don't the water run in my house to-day?" I send for the plumber, and he soon says, "The reason is quite plain; the connection with the reservoir is broken." Woe to

that Christian who has broken his connection with Christ!

Prayer sometimes seems to my mind as a celestial telegraphy. Our messages go upward with the speed of thought. The return of mercies flow downward with the promptness of Divine love. Sometimes—as in the case of Daniel—the answer anticipates the request. Sometimes the answer is delayed; then we must wait God's time and God's way. Sometimes when we pray for more grace, a sudden trial comes—like a death message over the wire! It is all right. God makes no mistakes. If I put myself in connection with a loving Father, I must take just what His wisdom sends. Ah, there is something far worse than to receive dispensations of trial from my heavenly Father. It is to have the telegraph of prayer so utterly out of order through disease, or so broken down, that all communication stops, and the soul is cut off from Christ. A healthy Christian's spiritual telegraph is always busy; it works by the electricity of love over the wire of faith. Pray on, brother; pray without ceasing! A true child of grace is never born dumb.

(11) The second essential to a vigorous spiritual life is *Watchfulness*. "I say unto you all, watch!" Jesus Christ knew what was in man; and when He coupled together prayer and watchfulness, He married the sovereignty of God to human free agency. Never was there a human heart that could be trusted without oversight. The watch must be close, constant, and wakeful. If you were set to keep a bird sitting unfastened on the palm of your hand, you would understand just what it meant by "keeping the heart with all diligence." Have the eye of conscience constantly open, and the arm of a godly will always ready to seize it the moment it attempts to fly away into sinful indulgence. Do not take your eye off one instant. The price of a healthy holy, and happy life is "eternal vigilance." The lusts of the flesh steal silent marches on us. David's eye was on the lewd temptation and not on God; Joseph's eye was on God and not on the temptress. There was the difference. Temper often starts up like an unchained mustiff, and bites before we are aware. An unruly tongue gets loose—or pride seizes the reins and capsize us—or some other besetting sin gets under way. Watch! Watch the cunning approaches of the Tempter. Watch the nest in your own heart where thoughts are hatched, and kill sin in the egg! Watch the leadings of Providence. Watch for opportunities to do good and to lead souls to Christ. Watch your own work so that no "slazy" threads get into the fabric. Watch for the coming of the Master. Begin every day with God. Fill it up with usefulness. Keep a clean conscience and a good stock of Bible promises within easy reach. However humble your lot, or however hard the road may

often be, keep step with the Master and always have a tight hold on the Everlasting Arm! It is a glorious thing to live in this style—and to lead some others with you also in the path to your heavenly home.

Brooklyn, N. Y. T. L. CUVLER.

## IN ALL THINGS TO GIVE THANKS.

Of the ten lepers whom Christ cleansed only one returned to give thanks and glorify God. The other nine hurried away to present themselves to the priests and be pronounced clean that they might be restored to the joys of family and social life. No doubt they all exulted in the fact that they were cured. Leprosy had condemned them to a living death. They had been outcasts; and the law required them to warn passers-by of the danger of contagion by crying "Unclean, unclean! I am unclean. Come not near me!"

The miracle of Christ by which they ceased to be lepers conferred upon them the greatest possible earthly blessing. It was really a greater boon than life, for life was only a sad, hopeless burden to a leper. Yet of the ten who were cleansed of the loathsome disease nine went their way, thoughtless of the mysterious stranger who had healed them, to rejoice in the fact of their deliverance but with no expression of gratitude to their deliverer. It was a gentle rebuke which Christ implied rather than spoke when He said to the disciples, "Were there not ten cleansed? Where are the nine?" It was intended as a lesson to His followers and to the believers of the coming ages. It was a gentle but, under the circumstances, crushing rebuke of the ingratitude of the nine. If they had any gratitude whatever they made no sign of it, and it was this which Christ condemned.

Ingratitude has been called the blackest of sins. One has said that it sums up in itself the whole list of crimes; another has called it the canker of humanity. It is the outgrowth of a selfish and unlovely spirit. It is as a noxious, unsightly weed in a fair garden; if allowed to flourish it will take entire possession. It is not that any soul is born without capacity for gratitude; but ingratitude is a development, and where it is tolerated it will increase until it possesses and perverts the whole being. Every impulse of gratitude is noble and should be given expression. To feel such an impulse and stifle it is to decrease the frequency of it. To give it free expression is to invite its return. Nothing is more wholesome for the soul; nothing contributes more to enlarge the power to love and to appreciate the good and true and helpful. He who has no thanksgiving in his life recognizes no gifts or benefits. He whose life is a continued song of

thanksgiving is conscious of blessings on every hand.

If God by the miraculous power of the Holy Spirit has cleansed our hearts we ought to glorify Him. While we testify to the world that we have been cleansed and are no longer afflicted with the leprosy of sin, we ought to express the deep gratitude of our hearts to Him who has had mercy upon us. It is only by continued expression of thanks for continued blessings that we can become like Christ, who Himself glorified the Father and gave thanks to Him for so graciously hearing His petitions.

We do not know that God is much richer because of the thanks we may give Him; but it is certain that we are richer by pouring out our hearts to Him in gratitude. Let us not be ingrates toward God, and thus be lean in soul and ill-favored like Pharaoh's kine; but let us learn that gratitude is one of the choicest blooms of a regenerated soul.—*Independent*.

## RUNNING ERRANDS FOR JESUS.

*Well Beloved Sister in Grace:*—

How glad I am to hear from you again. My heart has hungered long to taste a morsel of God's Loaf from your hand. I am glad you are still "running errands for Jesus." Blessed vocation! I would rather have the honor of dragging a lost soul out of the very mouth of hell, and leading it to the Fountain of Blood on Golgotha, than sit on the highest throne on earth. With the heart full of the love of God, and the mouth full of the words of God, and the life full of the works of God, hands and feet and mind and affections ever busy in seeking and winning the lost—oh, this is to "walk worthy of God."

1 Thess. 2:12. If we feel about sin and its issues as God feels, we will not be idle. If we can do no more, we will lie on our face before His Mercy-seat and cry day and night for the outpouring of His Spirit on His careless church, so that greater sacrifices be made, more prayer offered, and more energy and money laid on the Altar for the rescue of souls. Thousands say they believe in Jesus, but their self-seeking, and shocking indifference to a perishing world, show clearly that their faith is a fitful self-delusion. Do not think it a small matter to take charge of a "vessel unto dishonor" for some decrepit, helpless saint or sinner. There is no service too low for the very lowest and meanest, if prompted by the love of Jesus. May you and mother, and the entire family, be of one mind and one heart, all zealous to excel in self-sacrifice for Jesus. Be living evangelists of the Christ of God at home and abroad.

C. H. BALSBAUGH.

*Union Deposit, Pa.*

## ITEMS.

IN MADAGASCAR there are now 1,360 self-supporting Christian congregations.

ACCORDING to the statistics published, the Dunkards (Old Order) number about 4,500 communicants, with 63 church edifices containing a seating capacity of 25,750.

A DISPATCH from Berlin last Monday states that most of the European powers have accepted the German government's invitation to an early international conference concerning cholera.

It is reported from Rome that the Pope will reply to the reports of the American Bishops on the school question in a special document settling the matter with the utmost clearness.

NEWS from Cuba and Brazil indicates that both those countries are in the turmoil of revolution. A heavy battle is reported in the province of Rio Grande do Sul, and Spain is fitting out troops to suppress the guerrilla warfare in Cuba.

WHEN cholera raged in Hamburg the middle class practically stopped all drinking, except of light wine, but the poor unheeded the warnings given and drank more than ever of beer, and paid the penalty in disease and death.

The annual meeting of the American Sunday-School Union was held in New York, April 30th. Addresses were made by Dr. W. H. P. Faunce, Dr. J. M. Crowell, Dr. A. G. F. Behrends, and Dr. Addison P. Foster. The annual report shows that 1,546 new schools have been organized and 404 revived. This makes the total 7,216 schools.

THERE has been another severe earthquake in Zante, an island off the west coast of Greece, destroying a large number of houses and overwhelming a great many persons. The inhabitants are fleeing. Scientists say that the shocks will probably continue until a volcanic eruption, probably sub marine, shall afford relief. The Greek Government is doing all in its power for the sufferers.

MANY rumors are current regarding the cause of the sudden stopping of the imperial train while en route to the Crimea, and the resulting fright by which the Czar was made ill. One rumor is to the effect that thousands of peasants living in villages near Clarkoff laid themselves upon the railroad track in order to stop the Czar's train and thus have an opportunity to present to the Czar a petition against certain local abuses. A conflict ensued, it is said, between the train guards and the peasants, and the general result was that 42 peasants and 13 soldiers were killed in the fight or crushed by the train.



## DIED.

**HILDEBRAND.**—On the 15th of April, 1893, near Fishersville, Augusta Co., Va., of heart trouble, Catharine, wife of Pre. Jacob R. Hildebrand, aged 79 years, 11 months and 10 days. Buried on the 17th at Hildebrand's meeting-house in the presence of a large concourse of friends and relatives. Funeral services by Samuel Coffman and others, from 2 Cor. 1:15. She leaves a husband and two sons to mourn their loss, but not without a hope.

**FORRER.**—On the 27th of March, 1893, very suddenly of heart disease, at his home in Orrville, Wayne Co., Ohio, Bro. Henry K. Forrer. He leaves a widow and six children to mourn their loss. He was a member of the Mennonite church for many years. Buried at Martin's meeting-house on the 29th. Funeral services by D. Hostetter in German and A. H. Brenneman in English, from Matt. 24:44. A. H. B.

**SHIRK.**—On the 19th of April, 1893, near Little, Lancaster Co., Pa., Annie, widow of Jacob Shirk (who died in March, 1885), aged 60 years, 6 months and 16 days. Her affliction, which lasted only five days, caused her great pain, but she was fully resigned to the will of her heavenly Father. She was a quiet and peaceable sister in the Mennonite church, and leaves one child, Sadie, wife of Isaac Mumma, to mourn her unexpected departure, but still not as those without hope. Her remains were buried on the 22d on the burial ground at Hess' Mennonite meeting-house, where a large number of friends and neighbors assembled to sympathize with the bereaved and show their love and respect. Funeral services were conducted by Jonas H. Hess in German and Jacob N. Brubaker in English. Text, Phil. 1:21.

"Dearest mother, thou hast left us,  
Here thy loss we deeply feel;  
But 'tis God that hath bereft us,  
He can all our sorrow heal.

"Yet again we hope to meet thee  
When the day of life is fled;  
Then in heav'n with joy to greet thee  
Where no farewell tear is shed."

J. H. H.

**BECKER.**—Near Freeman, Turner Co., S. Dak., on the 20th of March, —Becker, wife of Pre. Peter Becker. The burial took place on the 22d. We heartily sympathize with the afflicted brother. May God comfort him.

**CLARK.**—On the 19th of April, 1893, near Morgantown, Berks Co., Pa., Susan Grace, only child of Charles and Anna Clark, aged 12 years, 10 months and 10 days. She was a bright child and will be greatly missed at home and at Sabbath school, where she attended faithfully. Buried at Churchtown on the 23d. Services in the Mennonite meeting-house by Wm. Yeager. Text, 2 Kings 4:26.

"Pure as the lily in its bloom  
Dear Grace has passed away,  
She gently sleeps within the tomb  
To wait the resurrection day.

"A tender flower in sweetest bloom,  
Cut down by death's rude blast,  
Has filled our hearts with deepest gloom,  
With sorrow overcast.

"Farewell, kind father, mother dear,  
My Savior calls us home,  
At heaven's shining gates of gold  
I'll wait until you come."

**FRY.**—April 21, 1893, near Strasburg, Lancaster Co., Pa., Elizabeth, wife of Melchor Fry, aged 56 years, 7 months and 28 days. During her sickness, which was only of a few days' duration, she felt the need of a Savior who would go with her through the dark valley. She was baptized the day before her death. She had a living hope that she was going home. We trust she is now sweetly resting in those beautiful mansions above. Her bereaved husband and four children are left to mourn their loss. It was a sad parting here, but we hope this affliction may be the means of drawing their hearts to Jesus and that they may so live that they may meet that loved one when they will never have to part. She was buried on the 24th, when services were held at the house by preachers Amos Herr and Abraham Brubaker.

"Weep not that her toils are over,  
Weep not that her race is run;  
God grant we may rest as calmly,  
When our work, like hers, is done.

"Till then we yield with gladness,  
Our mother to Him to keep,  
And rejoice in the sweet assurance,  
'He giveth His loved ones sleep.'"

**KAUFFMAN.**—Joshua Kauffman was born in Millin Co., Pa., May 28, 1845, and came to Logan Co., Ohio, in 1845, where he has since made his home. On the 19th of April, 1893, he departed from this world in peace. Funeral services at his last dwelling place near Bellefontaine, on the 21st. Services by C. H. Yoder and W. N. Bean. His remains were laid in the Alexandria burying ground on the West Liberty and DeGraff Pike.

**BERKEY.**—(We reprint the following notice, the same having been incorrectly reported to us before.)—On March 27, 1893, in Middlebury Twp., Elkhart Co., Ind., of diphtheria, Delia May, daughter of Daniel C. and Lydia Berkey, aged 20 years, 6 months and 5 days. Brother and sister Berkey are now bereft of their two children. The other one preceded her three years. Delia united with the Amish Mennonite denomination two years ago, and remained a faithful member until her death. She was very much interested in church and Sunday-school work. Her life was one that is worthy of being imitated by her associates. Services by Eli Miller and J. S. Coffman. Text, Phil. 1:21.

"Dearest parents, I must go,  
And leave you in this world below;  
For me to come to you is vain,  
But hope to meet in heaven again.  
Many a vacant spot there'll be,  
When you my place no more can see;  
But think that now I have a place,  
Where I can see my Savior's face."

J. B. D.

**MILLER.**—March 21, 1893, in Shipshewana, Lagrange Co., Ind., of diphtheria, Annie, daughter of Levi (deceased) and Ellen Miller, aged 3 years and — months. Funeral services by J. S. Coffman. On the 16th of May, 1892, her sister Ida died, and the 14th of November the father died. Three have gone to the spirit world, and three are left to follow. J. B. D.

**MEASE.**—April 20, 1893, in Landisville, Lancaster Co., Pa., Ida K., youngest child of Mr. and Mrs. Mease, aged 1 year and 5 months. Funeral on the 22d. Text, Matt. 18:3. Buried at Landisville meeting-house.

**LUCAS.**—On the 22d of April, 1893, in Hickorytown, Cumberland Co., Pa., of diabetes, Samuel Lucas, aged 73 years, 2 months and 16 days. Buried the 25th in the cemetery at Carlisle, Pa.

**HOOLEY.**—On the 26th of April, 1893, near Reedsville, Millin Co., Pa., from the effects of old age, John C. Hooley, aged 84 years, 3 months and 5 days. He died just 18 days after his wife, with whom he had lived in wedlock for 60 years. Thus within three short weeks a happy home has been deprived of both father and mother, a sad and irreparable loss. He was a consistent member of the Amish Mennonite denomination and a much respected citizen. Funeral services on the 29th by John Yoder and Samuel W. Peachey.

**HARTZLER.**—On the 18th of April, 1893, near Belleville, Millin Co., Pa., of consumption, after a lingering illness, Bro. Eli Hartzler, aged 47 years, 8 months and 2 days. He was a faithful member of the church, an earnest worker in the Sunday-school, and will be greatly missed by his many friends. He leaves a wife and two daughters to mourn their loss. Funeral services on the 21st by Jos. H. Byler and D. J. Zook.

**EBERLY.**—April 18, 1893, at the home of his son, in Drumore Twp., Lancaster Co., Pa., Bro. Henry F. Eberly, aged 71 years, 8 months and 23 days. Funeral on the 21st. Text, Isaiah 38:1. Buried at Landisville meeting-house. Bro. Eberly was baptized a short time before his death. The great work of salvation should not be put off until the end of life.

**SHIRK.**—April 19th, 1893, in Warwick, Lancaster Co., Pa., sister Anna B. Shirk, widow of Jacob H. Shirk, aged 60 years, 6 months and 16 days. Funeral on the 22d. Text, Phil. 1:21. Buried at the Hess meeting-house. A large congregation assembled to pay a tribute of respect for the dear sister. An only daughter survived of her family.

**ZOOK.**—At Garden City, Cass Co., Mo., Apr. 28, 1893, infant son and first-born of Bro. and sister John and Coney Zook, aged 8 days. Services on the 29th by D. D. Miller of Middlebury, Ind., and D. H. Bender of Tab, Pa., from John 14:1. "Let not your heart be troubled." May God console your young bereaved parents, and may they strive faithfully to meet their dear one in heaven. D. H. B.

**MONTOOTH.**—April 26, 1893, near Landisville, Lancaster Co., Pa., Alice, youngest child of Mr. and Mrs. Samuel Montooth, aged 9 months and 5 days. Funeral on the 28th. Text, Ps. 16:5. Buried at Landisville meeting-house.

**RANCK.**—April 26, 1893, near Bird-in-Hand, Lancaster Co., Pa., of apoplexy, sister Barbara Ranck, widow of Pre. Adam Ranck, aged 80 years, 9 months and 27 days. Funeral on the 29th. Text, Rev. 14:13. Buried at the Stumpdown meeting-house. A large congregation assembled to pay a tribute of respect for the departed sister.

**SHENK.**—April 16, 1893, in Salunga, Lancaster Co., Pa., sister Barbara Sherk, widow, aged 75 years, 11 months and 29 days. Funeral on the 19th. Text, 2 Tim. 4:7. Buried at the Landisville meeting-house. She leaves one son, two brothers and two sisters to mourn her departure.

**HAGEY.**—On the 19th of April, 1893, near Preston, Waterloo Twp., Waterloo Co., Ont., of infirmities of old age, Deacon Jacob Hagey. Buried on the 22d at Hagey's meeting-house, where relatives and friends met to pay the last tribute of respect. His age was 85 years, 2 months and 26 days. Funeral services by J. B. Gingrich at the house and Moses Bowman at the meeting-house, from 2 Cor. 4:17, 18 and 5:1. Bro. Hagey was ordained to the office of deacon on the 2d of December, 1832.

**NISSLEY.**—Sister Lillie E., wife of Frank L. Nissley, died April 28, 1893, in her 36th year; also her youngest child, which died one hour previous, aged 8 months. Funeral on the 30th in the afternoon, at the Landisville meeting-house. Services were conducted by Bro. John Landis in German, and John K. and Jacob N. Brubacher in English. A large concourse of relatives and friends assembled to pay the last tribute of respect to one whom they loved, and also to sympathize with the bereft family in their double affliction. A kind husband and four children are left to mourn her early departure, but they need not mourn as those who have no hope, for her desire was to depart and be with Christ, which is far better. This dear sister united with the church in her young years and was ever an earnest and faithful laborer. She took a great interest in Sunday-school work and served as teacher a number of years. She took a great delight in teaching her children that which the Lord asks every Christian mother to do,—the Word of God—and also taught them some prayers which were said every evening before retiring, even when they could only lispen them. She had such a cheerful disposition that we could hardly realize that the end was so near; even the few last evenings of her life she requested the neighbors and friends to sing for her such songs as the poet says,

"Would charm me last on earth,  
And greet me first in heaven."

May the Lord answer her prayers, and give grace to the kind husband, that he may also find refuge in the Rock which is Christ.

A NEIGHBOR.

**SHANTZ.**—On the 23d of April, 1893, in Wilmot Twp., Waterloo Co., Ont., Lorne, son of Ezra and — Shantz, aged 7 months and 25 days. Buried at Geiger's meeting-house on the 25th. Appropriate services were made by Pre. Showers in English from Matt. 18:3, and N. Stauffer in German from 1 Pet. 1:24.

"So fades the lovely, blooming flower,  
Fruit, smiling solace of an hour;  
So soon our transient comforts fly,  
And pleasure only blooms to die."

**SNYDER.**—May 1, 1893, in Waterloo Twp., Waterloo Co., Ont., near German Mills, Catharine, beloved wife of Joseph Snyder. Buried at Christian Rhy's meeting-house, Berlin, on the 3d, where relatives and friends met to pay the last tribute of respect. Our friend Snyder and his only son feel the loss of a dear wife and mother, but she found peace to her soul a few days before she died, which is a great consolation for them. Funeral services by David Goudy, from Isa. 38:1, and Noah Stauffer, from Luke 10:42.

**JUTZI.**—On the 13th of December, 1892, in Oxford Co., Ont., Nancy, daughter of Samuel and Catharine Jutzi, aged 18 years, 10 months and 17 days. Buried at the East Zorra Mennonite meeting-house. Funeral services by Michael Jautzi, Jacob Bender and Jacob M. Bender from John 11. Deceased was a devoted follower of her Lord in the Mennonite church.

**BRENNEMAN.**—On the 5th of January, 1893, Amos, son of John and Anna Brenneman, aged 3 years, 6 months and 17 days. Funeral services by Jacob M. Bender, Ch. Kropp and Jacob Bender from 1 Pet. 1:5, 6 and 1 Cor. 15:21, 22.

**JUTZI.**—On the 5th of April, 1893, in Oxford Co., Ont., Sarah, daughter of Samuel and Catharine Jutzi, aged 3 years, 3 months and 16 days. Buried in the East Zorra graveyard. Funeral services by Jacob and Jacob M. Bender from 1 Cor. 15:55.

**SCHUM.**—On the 11th of December, 1892, in Oxford Co., Ont., Anna, daughter of Henry and Magdalena Schum, aged 23 years, 1 month and 11 days. Buried at the East Zorra Mennonite meeting-house. Funeral services by Jacob Bender, Nicholas Naffziger and Jacob M. Bender from 2 Cor. 5:11 and John 5:25—30. Sister Anna was a faithful member of the church.

**HERTZLER.**—March 19, 1893, near Churchtown, Cumberland Co., Pa., of a stroke of paralysis, Sister Mary, wife of Bro. Abram Hertzler, aged 75 years, 1 month, and 8 days. Sister Hertzler was remarkably preserved for one of her age up to within one week of her death, when disease took hold of her; four of her last days she lay unconscious. She will be greatly missed by her aged companion, as also the rest of the family, for they knew no ill but mother was there to relieve their suffering. The messenger came suddenly, but we believe she was prepared, and is now enjoying a peaceful rest. Buried on the 22d in the cemetery at Churchtown.

**FREED.**—Mary, daughter of Jacob Freed, was born in Holmes Co., Ohio, May 7, 1842; removed with her parents to near Wakarusa, Elkhart Co., Ind., Oct. 1852, was married to Anthony Wisler Nov. 9, 1862. This union was blessed with six daughters and three sons; two sons died in infancy. She united with the Mennonite church in the Fall of 1867. She lived on part of the old homestead where she grew up until May 1, 1886, when the family moved to Harper Co., Kansas, where she lived until the 11th of May, 1893, when she died of the bowels, and lasted only four days. She leaves her husband and seven children and five grandchildren in Harper Co., Kansas, four brothers and four sisters in Elkhart Co., Ind., to mourn her departure. Funeral services were held by Pre. Andrew Good (Mennonite) and Pre. — Funk (U. B.) from Matt. 24:44.

ORDERS have been issued to the treasury officers, special agents, internal revenue agents etc. not to arrest unregistered Chinamen after May 3. On that date the Geary Chinese law provides that all unregistered Chinese in the United States may be arrested. As the constitutionality of the Geary act will be tested before the supreme court on May 10 it has been decided to await a decision before ordering wholesale arrests.

WE ARE so apt to be satisfied with what we know, instead of going on to do what we have learned. Food will fatten, but it takes food and exercise together to make muscle; and that is what we all want—strength. Not to be great Christians, but strong Christians. There is many a weak, puny arm that is puny simply because it has not been raised for the right. There are many feet too tender for the ground because they have not been running with glad tidings for the needy. There are hearts that throb faintly because they have not been exercised with sympathy, and there are lips that are almost paralyzed merely because they have not spoken the cheering, helpful word that somebody needed to hear.

## "IT CANNOT BE DONE."

"Gather up my influence and bury it with me," were the dying words of a young man, and the weeping friends at his bedside. What a wish is this? What a deep anguish of heart there must have been as the young man reflected upon his past life—a life which had not been what it should have been. With what deep regrets must his very soul have been filled as he thought of those young men whom he had influenced for evil; influences which he felt must be eradicated, and which led him faintly, but pleadingly, to breathe out such a dying request, "Gather up my influence and bury it with me." Young men, the influence of your lives for good or evil cannot be gathered up by your friends after death, no matter how earnestly you may plead. Then, remember, your influence is now going out from you; you alone are now responsible; you have now the power to govern and shape it. Then live noble, true, heroic, God-like lives.—Sel.

The American Home Missionary Society has had the most successful year since its organization, sixty-seven years ago. Its total receipts from all sources, up to April 1st, were \$739,841.39. This sum is \$77,052.11 in excess of the receipts of the preceding year and frees the Society from debt.

## Letters Received.

## WITH MONEY.

A—A Augsburgsper, John Augsburgsper.  
B—Elizabeth Brenneman, J. C. Burck, J. J. Byers, Lizzie L. Birky, F. J. Brenneman, J. D. Burkhardt, Jacob Beachy, M. B. Bergey, John Balzer, Jacob Burky, J. D. Burkhardt, J. J. Byer, John Bickel.  
C—Mary Comp, John Carrier, Jos. K. Camp.  
E—E. M. Eckman, Chr. Ehrisman, G. W. Ernst, Wm. Egler, J. Richter.  
F—J. V. Fortner, Jacob K. Fisher, Annie M. Forney, John S. Forry, I. C. Friesen.  
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Semi-Monthly.

ELKHART, IND., JUNE 1, 1893.

Vol. XXX. No. 11.

## MY FATHER, GOD, LEAD ON!

My Father, God, lead on!  
Calmly I follow where Thy guiding hand  
Directs my steps, I would not trembling stand;  
Though all the way is dark as night I stay  
My soul on Thee and say, Father, I trust  
Thy love: lead on!

Just as Thou wilt, lead on!  
For I am as a child and know not how  
To tread the starless path whose windings  
now

Lie hid from mortal ken;  
Although I know not when  
Sweet day will dawn again,  
Father, I wait Thy will: lead on!

I ask not why: lead on!  
Mislead Thou canst not though through days  
of grief  
And nights of anguish, pangs without relief,  
Or fear that would o'erthrow  
My faith, Thou bidst me go.  
Thy changeless love I know,  
Father, my soul will trust: lead on!

With Thee is light: lead on!  
When, dark and chill, at eve the night mists  
fall,  
O'er hanging all things, like a dismal pall,  
The gloom with dawn hath fed;  
So though 'mid shades I tread,  
The day springs o'er my head,  
Father, from Thee, shall break: lead on!

Thy way is peace: lead on!  
Made heir of all things, I were yet molested,  
Didst Thou not dwell with me and make me  
rest

Beneath the brooding wing  
That Thou dost o'er me fling,  
Till Thou Thyself shalt bring,  
Father, my spirit home: lead on!

Thou givest strength: lead on!  
I cannot sink while Thy right hand upholds  
Nor comfort lack while Thy kind arm enfolds,  
Through all my soul I feel  
A healing influence steal,  
While at Thy feet I kneel,  
Father, in lowly trust: lead on!

Thill soon be o'er: lead on!  
Left all behind earth's heartaches then shall  
seem  
E'en as the memories of a vanished dream;  
And when of griefs and tears  
The golden fruit appears,  
Amid the eternal years,  
Father, all thanks be Thine! lead on!

—Selected.

## For the Herald of Truth AFFLICTIONS.

Afflictions are the results of sin. In heaven where there is no sin there are no afflictions, no suffering of any kind. Surely

were no afflictions on earth until after the transgression in the garden of Eden. But when sin came into the world afflictions, tribulation, and sorrow came with it, and all mankind is subject to suffering while this earthly life lasts, and he who is not willing to bear afflictions for Jesus' sake must suffer through all eternity. The child of God cannot get through the world without afflictions or chastenings of somekind, for "whom the Lord loveth he chasteneth," and the Lord loves all His children. He does not afflict us because He loves to see us suffer, but because He would have us live nearer Him. All our afflictions are sent, or allowed to come upon us, through mercy to draw us nearer to God and fit us for heaven. They are a work of grace, purifying us in the "furnace of glory."

Man seems to be like the earth in summer. If continual sunshine is poured upon him he becomes hard, dry and close-grained. And as the frosts and snows of winter mellow the earth, and make it fruitful, so afflictions will soften hard natures, will mellow the hard heart, and make it beat in sympathy with the suffering one. It seems to be the one great aim of most to avoid afflictions. We should avoid them as far as lies in our power to do so, but when they cannot be avoided we should bear them patiently and lean upon God for support.

O, could we but take God at His word, and at all times with a confiding childlike trust rest upon His precious promises!

It is foolish to be always fretting about our afflictions. It betrays a lack of faith in God. There are people who, it seems, invent, or borrow their afflictions. They wait for happiness to come instead of going to work and making it, and while they wait, they torment themselves with borrowed troubles, tears, forebodings, morbid fancies, and moody spirits till they are wholly unfitted for happiness under any circumstances. He who goes through the world grumbling and fretting is not only violating God's laws, but is a sinner against the peace and harmony of society.

If we with our whole heart believe that all things work together for good to them that love God, where have we any room for murmuring and fretting? If we had

an abundance of the real love of God in our hearts we would not destroy our own, as well as the peace and happiness of those around us by constant murmurings over borrowed troubles, and would have more patience under real afflictions. In fact, we would not need to bear them at all, for has He not plainly said, "Casting all your care upon Him for He careth for you?" What strange groans and sighs we often hear from the people of God when He crosses their wills, or destroys their plans. Do we not often prove our ignorance and corruption by the thoughts and feelings we indulge?

Our afflictions often prove to be our greatest blessings. If patiently endured they bring their reward in this life, and in the life to come a "far more exceeding and eternal weight of glory." When afflictions come the question with us should be, How can I profit by them?

"What are our light afflictions here

But blessings in disguise?  
They only make for us a home  
Of rest beyond the skies.  
Oh cast thy every care on Him,  
Thou weary, burdened one,  
And raise to heaven the trusting prayer,  
Thy will, not mine, be done."

Canton Kans. F. E. L.

For the Herald of Truth.

## WORK FAITHFULLY.

"Oh, reapers of life's harvest,  
Why stand with rusted blade  
Until the night draws round thee,  
And day begins to fade."

A blessed opportunity is now presented the Christian church for "doing good." The time seems however, to be fast approaching when all labor will end. Let us thrust in our sharpened sickle as never before. If we do diligently that which our hands find to do, we shall surely succeed in gathering for the Master, some "golden grain" which would otherwise probably remain out upon the plain to waste, just because the reapers were somewhat slothful.

In looking over this large harvest-field, in which we are laboring, turn whither we will, we find more than we can do even if we work to our utmost ability; yet if each member would lend a helping hand and labor prayerfully, willingly, and



zealously; how much more good could be done; how many brighter and better Christians we would have; how many souls would be saved and made happy! Christians, think; each hour that passes, souls are falling Christless into Eternity. Each day that passes, a thousand more have gone without Christ. O who can stand idle? Who can say—"I have nothing to do." It is not a very brave nor wide-awake Christian indeed, that can see nothing to do. Do you not believe, that one who has Christ fully in the heart will burn in his very soul to proclaim that Christ to others, and reveal how much He has done for every individual?

There are two great mysteries in life. One is, why people care so little for the Eternal, concerning themselves; the other is, why so little is cared for the Eternal in those surrounding them. Eternity, Eternity! how important, and yet how greatly the human race neglects to prepare for it. It should be the aim of every Christian, when coming in contact with unconverted friends, to seek an opportunity to speak on this matter. But alas, this important matter is generally placed aside, and sometimes idle talk is indulged in, which is not at all becoming as a Christian. May God grant that every Christian may be able to say with the Apostle, "The love of Christ constraineth us." Dear reader, may we be so fully endowed with the love of Christ, that we are constrained thereby, to work for Him and use our tongues for His glory.

"Never be afraid to speak for Jesus.  
Think how much a word can do."

LENA N. GINGERICH.

For the Herald of Truth.

#### "YE WORSHIP, YE KNOW NOT WHAT."

My heart is sometimes grieved to see and hear of all the vain strength which is being used by mankind in bowing to and worshipping the idols of the present time as well as idols introduced from patriarchal ages. The test was tried! The scales have been moved! and now, what conclusion do you draw of the power which is from God, or the force and influence of the world. A large number of the human race to-day are worshipping "they know not what." But, dear reader, you are worshipping your idol every day. What is it? Verily, if you stop and think you may know what you are worshipping.

The thought contained in, "Ye worship, ye know not what" (John 4:22), is that there were many people sincere in their worship on the mountain; but it became formal, they being ignorant of what the true worship consisted as explained by the Savior in verse 23. But, with the enlightenment you and I have, we cannot fail to know whom or what we worship. Now let us be sincere. God knoweth our

hearts. "What am I worshipping?" Can we say with the Psalmist: "Oh God, my heart is fixed to praise thy holy name," or is my longing and object in life drawn aside? Are you worshipping anything which self prides itself in? If so, you are self-righteous, and the wrath of God is upon you, and if you will not repent, you must be lost forever. See Matt. 3:10. Are you possibly worshipping your standard of morality and think yourself much better than a certain member of the Presbyterian, Methodist, Baptist, Lutheran, Dunkard, Amish or Mennonite church? If you worship your own goodness, be sure your sin will find you out. We are not to manufacture a salvation ourselves, thinking to be saved; for your foundation will not stand at the day of judgment, because you have not made Christ your Mediator. What are you to do? Whom shall you worship.

In the great plea of Joshua to the children of Israel, he said, "Put away the idol which your fathers served in Egypt, and serve ye the Lord. Choose ye this day whom ye will serve." But mark the conclusion, "As for me and my house, we will serve the Lord." In the great test of Elijah on Mount Carmel he said, "How long halt ye between two opinions? If the Lord be God, follow him." On the altar which Elijah built "the fire of the Lord fell and consumed the sacrifice completely." The worshippers of Baal answered, "The Lord he is the God! The Lord he is the God!" But how is it with us, brethren and sisters?

We have turned from the idols of corruption, such as silver and gold, and now we are redeemed with the precious blood of Christ (1 Pet. 1:18, 19). But it is sad to see that many have returned to their former idols and do not obey the Word of God preached by faithful ministers, evangelists and teachers. The tree is known by its fruits. Let us therefore humble ourselves beneath the mighty hand of God, and He will exalt us in due time. Be not weary and faint not, ye faithful witnesses of the cross of Christ; for in due time we shall be rewarded. Again, whom do you worship? On what is your love centered? Is your heart fixed on temporal things such as riches and honor, houses and lands? Do you cling to an honor in the church, Sunday-school or Young People's meeting? Remember, this will not free you from judgment, "Ye must be born again." Your heart's desire must be turned to the Savior, who has done so much for us, "whom having not seen, we love."

"Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." (Eph. 5:14) What comfort in your soul do you receive in worshipping this world with its vanities, its games and theaters, its ball-rooms and places of vice, its latest fashions in dress and con-

formity to the world? If you do Satan is flattering you and your ruin must be sure and fatal unless you turn. The road to destruction is broad. You may live as moral as Mr. Morality himself, or as popular as Mr. Vainglory, or as desolate as Giant Despair. Escape for your life; flee to God for shelter; do not wait any longer as you may be near the Falls of Eternity. There is a rope stretched across the river to help you land. Come unto Jesus, all ye that are heavy laden and receive rest. If not, you must be lost. Whom do ye worship? Listen to the voice of God calling you daily. Or perhaps you are being called through the preaching of His Word, or invited through Sunday-school efforts or any other means of grace. God is calling you. Repent and be converted that your sins may be blotted out. Accept a waiting Savior who will not cast you out, who has all power in heaven and earth and He can change your worship from worldly things to heavenly things that will remain forever. "And whosoever will, let him come and take of the water of life freely." "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship Him."

Berlin, Ont.

E. S. H.

For the Herald of Truth.

#### THE BENEFIT OF GODLY SORROW.

"For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." 2 Cor. 7:10.

How sad that we so often, or so long trifle with our souls as if it were of little importance, when Christ regarded our souls so highly and loved them so dearly that He suffered even the death of the cross to redeem them. How much ado is made to gain worldly pleasures which are fleeting and vain, and bring a snare upon our souls, while the pleasures found in Christ in holy living gladden the heart and uplift the soul. What a great pity it is that so many are blinded by the god of this world that they cannot see the light of the glorious Gospel which is able to make us wise unto salvation, and learn to shun the path of sin which hurls us down to endless destruction. Paul said to the Corinthians, that he rejoiced not that they were made sorry, but that they sorrowed to repentance; for they were made sorry after a godly manner, that they might receive damage in nothing. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but

the things which are not seen are eternal." We are to renounce the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully, but, by manifestation of the truth, commending ourselves to every man's conscience in the sight of God. We are to cleanse ourselves from all filthiness of the flesh perfecting holiness in the fear of God. We are to be the epistle of Christ known and read of all men, written not with ink but with the spirit of the living God.

How thankful we can be to the giver of all good if we can rejoice with Paul and say, "Blessed be God even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort: Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. For God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ."

But let us ever remember that we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us. It is a solemn thought that we must all appear before the judgment seat of Christ to receive a reward for the deeds of the body whether they be good or bad. Let us be diligent that we may be found of Him in peace without spot and blameless, being filled with the fruit of righteousness. In our profession we have promised to live for Christ. Let us be true to the covenant we have made, and practice good works that the world may see that we are born of God. Let us not be so easily entangled again with the yoke of bondage. We have no warrant from scripture to believe that our sins are forgiven unless we repent of them and are heartily sorry for them and earnestly desire to be delivered from the power of evil habits and an evil nature. As long as we do not hate sin as such, and feel our misery under it, it is in vain to talk of repentance, for it is impossible for those who never felt the trouble and uneasiness of a wounded conscience to desire or believe or value the peace of God. Many see the folly of their conduct, and are sorry for the inconvenience they have brought upon themselves and others by it. They do not dread sin so much as the punishment of it. To be convinced of guilt before God, to have a sight and sense of our wickedness and a hearty detestation of ourselves for it, is never otherwise than under the working and influence of God's spirit. Therefore we should ever have our thoughts on the works of the Holy Spirit, and not so much on creed, and forms, and outward works, though faith without works is dead, being alone;

ye, if we have not the Spirit of God we are none of His whatever our profession may be. May we all become willing to forsake sin, the life of self, and live for Christ and be eternally happy. May we stand faithful for the glory of His name.  
SISTER C.

For the Herald of Truth.

#### THE KISS OF CHARITY.

"Greet all the brethren with a holy kiss." 1 Thess. 5:26; 1 Peter 5:14; Rom. 16:16; 1 Cor. 16:20; 2 Cor. 13:12.

While many articles have been written on other church ordinances, and published to the brotherhood through the columns of the HERALD, we have never, to our recollection, seen an article on this divinely instituted ordinance five times so plainly commanded in holy Scripture. I know we Mennonite people do not mean to ignore any part of the Word.

Charity means love, peace, and good will. A kiss is the highest expression or manifestation of love. Then greeting "the brethren" "with a kiss of charity," is manifesting that high state of love, peace and good will existing in our hearts. The brethren all wept sore, and fell on Paul's neck and kissed him when he was about to leave them. Acts 20:37. The father kissed the prodigal son when he returned home. Luke 15:20. A believing woman so loved Jesus that she even kissed His feet. Luke 7:38.

Observation has shown that in many of our congregations the "kiss of charity" is very little observed. In some localities, when brethren assemble for worship, they greet each other with the "holy kiss." Other places the ministers only, and probably the deacons and a few of the laity thus greet each other. In other fraternities brethren very seldom greet each other with a kiss. A brother who comes from a distance is often greeted by merely a cold handshake, if greeted at all.

The question now naturally arises, To what extent should we observe the "kiss of charity?" Does the scripture mean, greet one brother at each time of communion service when we wash feet? Does it say ministers, deacons and active workers, you greet each other in obedience to divine authority? It says, "Greet ALL the brethren." Should we not all be one in Christ? Would it not be following the tenor of the Gospel if we would greet each other with the "kiss of charity" when we assemble for divine worship? Especially should this greeting be observed when brethren from a distance meet us, or leave us. We should use discretion and prudence, and try to observe this as nearly as possible as the Bible commands it. Christ reproves the Pharisees because they love "greetings in the markets." We should not carry this to

excess by greeting at our places of business, work, trade, etc., merely to be seen of men.

It seems to me the "kiss of charity" binds us together and makes us stronger in love to God and man. Christ says, "By this shall all men know that ye are my disciples, if ye have love one to another." John 13:35. A kiss is surely a manifest expression to other men, that we "have love one to another," that in proving to Simon, the Pharisee, that he did not love Him as he should, said to him, "Thou gavest me no kiss." Probably warmhearted and devoted brethren in estimating the little degree of brotherly love could often say, "Thou gavest me no kiss."

Because it is not the custom of the times, probably some of us feel ashamed and would like to shrink from this duty. Let us pray God to give us grace to do His will. Not many years ago while traveling in southern Illinois, a gentleman remarked to a young brother: "We had lots of fun about those Dunkard people when they held their annual conference near us in Kansas a few years ago. The men kissed each other." Said the brother: "My friend, do you not know that those people, as well as all other good people, are five times commanded in the New Testament Scriptures to do that very thing?" "Oh yes," he replied, "I guess they are. From the bottom of our hearts we did not mean what we said. We just did it for sport." Should we not be careful how we make light of God's holy ordinances?

When our hearts are filled with that brotherly love which we must have if we are God's children, I see no reason, when we meet for worship at the sanctuary of the Lord, why we should not greet each other with "a kiss of charity."

If we keep not the commandments do we need to expect the promise? O that all malice and envy and emulations and jealousies among us could be scattered to the four winds, and love, peace, and good will dwell supreme in the heart of every brother and sister! Let us try and keep all the ordinances in God's appointed way.

Eight Mile, Mo. AMOS WENGER.

For the Herald of Truth.

#### THE GOSPEL.

Good news, the grandest revelation to fallen humanity! "It is the power of God unto salvation to every one that believeth," and "lighteth every man that cometh into the world." It proceedeth out of the mouth of God, is "quick and powerful" and sharper than any two-edged sword, "living and abiding forever, the bread from heaven, which giveth spiritual life, and will be our judge, when we come before the judgment bar of God."



But however powerful and sharp, and life- and light- and truth-giving as it is to those who believe, yet how dull, and dark, and mysterious it is to thousands of souls in this present time.

"But if our Gospel be hid, it is hid to them that are lost," 2 Cor. 4:3. But the fault is on the side of man, and not with God, for He commanded light to shine out of darkness and through His servants preached it to every nation, tongue and people. "But the god of this world hath blinded the minds of them that believe not." Such are seeking for worldly honor and the sinful pleasures thereof instead of first seeking after the kingdom of heaven and its righteousness. Their greatest delight is in beautifying homes, and garments, in accumulating wealth and gaining fame and popularity, while the righteous has "delight in the law of the Lord; and in his law doth he meditate day and night."

Instead of having the words of Christ dwelling richly in the heart in all wisdom, as Paul commands, the heart of the worldling is full of the riches of this world's goods, and hatred, prejudice, malice, and pride which causes strife, divisions, ruin, and eternal death.

Let us therefore take the more earnest heed unto this sure word of prophecy as unto a light that shineth in a dark place, and have less confidence in ourselves and in the sayings of men.

Studying the holy volume is not only a duty, but a blessed privilege. It is a "lamp to our feet," and a light on our way; the guide to real joy and happiness, and heavenly bliss.

The vigor of our spiritual life is in proportion to the indwelling of God's word in our hearts and lives.

Thus we become "strong in the Lord and in the power of his might." It is the mirror by which we can see ourselves as God sees us, the rock upon which we all must build to stand the storms that beat around us.

C. Z. YODER.

For the Herald of Truth.

#### LOVE FOR OUR NEIGHBOR.

Pure and undefiled love to our neighbor and our fellow-creatures in general, whereby we can love them as ourselves, is something that is not possessed by the natural man. Such love can come from those only who have obtained grace and favor of the Lord. Paul says: "Ye yourselves are taught of God to love one another; for love is of God, and every one that loveth is born of God, and knoweth God."

Pure love is of a divine nature. Man is by nature a fallen and depraved creature. Now, reader, consider for once earnestly this matter on account of its importance, inasmuch as love and peace are connected. "Follow peace with all men, and

holiness, without which no man shall see the Lord." "If a man say, I love God, and hate his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? Darkness hath blinded his eyes." Think what a state that is, in which love between brothers is wanting! A man who is deprived of all natural light is a poor creature, but it is a man so blinded by sin that he does not see sin any more, he is much poorer and more miserable than the man who is deprived of his natural sight. Perhaps you say the fault is not in you but in your neighbor. But your neighbor speaks in the same language. And thus each one endeavors to shift the fault from himself, in order that he may throw it upon some one else. No such excuse will avail you at the day of judgment, no more than it availed Adam when he said, "The woman whom thou gavest me beguiled me." Adam had to suffer the punishment laid on him by the Lord, and the woman likewise. So also has every person to suffer for his own faults.

The new birth is very necessary. It is the chief article of salvation, for Christ says, "Except a man be born again he cannot see the kingdom of heaven. Marvel not that I say unto thee, Ye must be born again." Being born of God does not make us great in this world, but it assures us God's promise of eternal life in the world to come.

L. B. Y.  
Shiremanstown, Cumb. Co., Pa.

For the Herald of Truth.

#### LOVE.

"He that loveth not, knoweth not God; for God is love." 1 John 4:8.

God made His love known to us by sending His dear Son into the world that we might have eternal life through Him.

We love Him because He first loved us. If we were filled more with the true spirit of love we could come to God without fear and say, "Search me, O God, and know my heart; try me, and know my thoughts and see if there be any wicked way in me; and lead me in the way everlasting." We should let the index to our souls shine out in true Christian love that the world might see that our souls are truly illuminated with a spirit of love.

By loving one another we show that we love Christ. If we fulfill the royal law of love and say we abide in Him we also ought to walk even as He walked. If love is the beginning of eternal life, why not grasp it and cast aside all envy and malice and everything that is sin and fix our eyes on Christ for our goal the great fountain of love that we may be blessed and feel the dripping of His love into our souls until we can shout, "Feed me till I want no more!"

Cullom, Ill.

SUSY K. LEHMAN.

For the Herald of Truth.

#### LOWLY WORKERS THE GREAT-EST.

See what room the Lord makes for lowly workers. In paradise itself He gave the first man the post of gardener. When He himself comes into the world it is the little babe, wrapped in swaddling clothes; and when He comes to be a man He is known as the carpenter. He seems to choose the lowly things of earth for His service, His disciples are fishermen. He bids them consider the fowls of the air and the flowers of the fields, as if He made these His duly appointed preachers. It is the grain of mustard seed that is the emblem of the kingdom of heaven, and the heaven hidden in the meal. When the disciples were quarrelling as to which of them should be the greatest, He takes a child and sets him in their midst—the little boy with great wondering eyes looking into the Master's face and the disciples bending around him, the Master's arm about the lad as if it were His own—"Fear not!" If they would be greatest they must become as this little child, and thus should they enter the kingdom of heaven. The Lord does not want splendid workers so much as He wants simple and loving souls that are altogether given up to Him. It is the song of the little children that He would not suffer to be silenced, and it was the mite of the poor widow that He commended more than all the golden gifts of the rich. Our Master has a wonderful eye for the service of the little and the lowly.

#### UNITY.

As I go from place to place, I find everywhere the same want of unity. The few peace-makers become weary and discouraged. True, we sometimes see an apparent union among those who happen to have a common interest and who are working for a common purpose. But a union like this is not perfect. Jealousies and strife will creep in, and the union will be only in appearance. Even the churches of Christ do not escape but are divided by jealousies. I find but one thing that can truly unite. Love unites. The tendency of the world for ages has been to divide, and one part war against another. But when Jesus came He revealed in Himself this new principle of love, never before understood. He showed what love could do. He also taught it to His disciples as the one great central principle of the Gospel. Men are of different minds and do not all see the truth in the same light, yet the tendency is for all Christians to come toward one faith. They are all led by the same Spirit, and we are told that the Spirit would guide into all truth. Still the unity that Jesus came to establish was

not to have all men think alike. It would make a very dull world to live in to have it thus. God has made men's minds to differ, and all the world everywhere is full of variety. There is nothing dull and I am glad of it. But while there is a diversity of minds there must be a union of hearts.

The apostle calls it the unity of the Spirit in the bond of peace. It is the Spirit that fills our hearts with love, and that love is the uniting principle, the divine power, that can bind all hearts in one. I am hoping and praying that the time may come when all will be one in Christ. I know there will need to be many outpourings of the Spirit, and many baptisms from above, and many united and fervent prayers, before this work shall be accomplished. Jesus must go down deep into the hearts of His people. But the purpose of Jesus is to unite all hearts in one of them that believe. "Neither pray I for these alone, but for them also which shall believe on me through their word, that they may all be one."

When you see the spirit of discord and division among the followers of Jesus you may know that love is wanting. They make great professions and may claim to be the true church, and may do mighty works in the name of Jesus. But they are nothing without love. Nothing can hold the building together but love. Without love, the church of Christ would fall apart like a house of sand. The Lord does not want His people to be like sand. He binds all into one by His Spirit, and makes their union eternal. If I have not the baptism of love in my heart, then I am outside the union that Jesus prayed for. I must seek a new baptism. Love is the cement, and we are the living stones. Sel. by L. Z.

#### GOOD WOMEN.

There came one day, at the close of the service, a little body, and poured out the following tale of woe: "O, he is such a good husband, but is not a Christian; what can I do?" She had come to me for soul help, just as folks go to doctors for bodily help; and just as they do, I began at once to diagnose the case; for how can one prescribe, except he knows the disease? I knew there was some reason for his being out of the Church. I knew more, and that was, that he, like all men, had an entrance to the heart, and if once found, the citadel can be taken. So I plied her with questions. I found he had been brought up right. He had a good, Christian mother; there was a time when he used to pray. I asked her if he prayed now?

"No; not that I know of."

"Do you pray?"

"Oh, yes sir; all the time."

"No, not that; I mean do you have stated seasons and places for prayer?"

"Oh, yes."

"What are they?"

"Every morning and night."

"Do you pray out loud?"

"No; oh, no. Never!"

I said to her, "Your husband can be converted."

"O! Can he? Tell me how?"

"Kneel down there by your bed and pray out loud for his immediate salvation."

"I can't! I can't? I never prayed out loud in my life."

"But you can."

"No, Mr. Yatman, I cannot."

"Yes you can," said I; "you can buy a bonnet can't you?"

She thought me trifling, when I spoke about "buying bonnets"—I saw it in her face.

"Oh, I know you can pray out loud, for it takes a heap of talking to buy a bonnet, and if your tongue can go for that, it can go in prayer for your husband."

I well knew it could.

We turned to that marvelous verse, so much needed by those in heavy straits, 11 Cor. 6: 8, "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."

Together we read, together we prayed; and I left her not till she gave me the promise she would do as I told her.

A fortnight after I saw her. Her face was the picture of joy. I knew what had happened. "Tell me about it, won't you?" I felt if she would, it might help me to help others. And so she told me:

"After we had separated that day, when I gave you my promise 'to pray out loud,' I felt as though I had promised to lift a mountain. Some days went by, but the burden got so heavy I could not carry it. So one morning I told Jesus He must help me for that night. I would keep my promise—I would pray out loud. At breakfast, my husband noticed my face was flushed, and asked me if I were ill, or had fever. I told him 'no.' When he came home to dinner at six, I could scarcely look at him, knowing what was to come. Again he asked me about the high color in my face. I turned it off as best I could. We had a lovely evening together. He read, and then, by-and-by, said; 'Come, my dear; it's getting late.' I thought I could never get upstairs; my knees but just gave out. I prayed inwardly, and we prepared to retire, as usual. He got in bed; then I got down and silently asked the great God to help me; in a moment I forgot he was there; I forgot my fears; I forgot everything, save that my husband needed salvation, and was pouring out my petitions aloud, 'that God would save him,' 'make

him a Christian,' 'save his life and years, as well as his soul.' And, sir; the first conscious knowledge I had of his presence was his arm about my waist, saying: 'Wife, wife, keep on praying, keep on praying. I must be saved now.' And he, too, prayed. We both prayed together; and when I got up from my bedside, I had a new husband, for he was saved."

Oh, women! pray them in, pray them in. Few men can long withstand the prayers of a good and noble wife; fewer still can withstand their audible cries.—C. H. Yatman in *Christian Herald*.

#### HANS DENCK, THE ANABAPTIST.

He was born about the close of the 15th century. An article in the "Contemporary Review" by Richard Heath, gives an outline of his history and doctrines, from which the following article is condensed:

From the autumn of 1524 to early in the summer of 1525, the people of southwestern Germany were in a state of commotion, endeavoring to throw off the oppression of the ruling classes, who sat like a nightmare on the breast of the German people. These risings were quenched by hired troops from abroad, but much bloodshed and destruction of property accompanied the contest. Denck refrained from any violence in speech or action, but suffered during the short remainder of his life for his sympathies with the defeated party. In 1523 he was appointed head-master of a school in Nuremberg, but coming into collision with the prevalent theology in that city, was soon banished by the Lutheran authorities.

Luther had claimed for the Holy Scriptures the sole authority in matters of faith, the Roman Catholics held that the Church had the power of interpreting the Scriptures. Denck said (as George Fox did afterwards) that the Holy Spirit revealed itself in every good man and gave him the power of interpreting them aright. At Augsburg where he had found refuge, he exerted himself in forming a fellowship of those willing to labor for the moral purification of themselves and of society. Although successful in this effort, he was driven from one place of refuge after another, till, as his biographer states, his history reads like that of the "wandering Jew." His last days were spent in Bable.

According to the Lutheran theology, man was utterly depraved. If their inclinations were vicious they did bad deeds; if virtuous, they did good ones; but bad or good, all human acts spring from a corrupt nature and are sinful.

Denck would not admit that men by nature were utterly depraved, since he believed that every man had within him a spark of the Divine Life, a ray of the Di-

vine Light. Man's will was free; for he could stifle this Life, could hide his eyes from this Light; while on the other hand, he could, if he would, recognize it, believe in it, be obedient to it. To do so effectively needed the help of God, which, however, he declared was at all times willingly granted to those who were seeking to do right and to be right.

Denck was one of the very few who absolutely refused to sanction the propagation of truth by violence and the magistrate's sword. He submitted rather to a constant succession of defeats, and arriving gradually at a position from which there was no solution but the stake or the gallows. But his frail body wore out before that time arrived, and he obtained deliverance in an easier fashion.—*From The Friend.*

## DRESS.

Much has been said in the columns of the HERALD OF TRUTH about the dress of Christians: let us now direct our attention to the dress of Christians' children. There is reason to fear that the fashions of the world are too much indulged in by some of our sisters, in dressing their little children.

Some of our sisters come to meeting carrying or leading their little ones dressed in the latest fashions and styles of the world. Dear sisters, have we not all promised upon bended knees before God to renounce all pride and vanity? You have laid aside your fashionable dress and have put on your plain garments according to the command of God and the order of the church, and you would not think of putting them on again and yet you will dress your children as grandly as the worldling does, and why do you? If it is wrong for you to wear such things, how can it be otherwise for you to put them on your children? Think what an influence it has upon their tender little hearts, as they grow up, to have their "pretty d-esses" admired by silly fashionables. Surely it helps to sow the seed of pride into their hearts where alas! it often finds its way only too soon. When Jesus was upon earth He called the little children to Him and bestowed a blessing upon them, but we do not read that He loved and blessed them because they were "dressed up" in order to make them look attractive. Oh no! He loved them because their hearts were pure and innocent, not yet stained with the pride and lust and deceit of the world.

They are His little lambs. He bought them and gave His life to pay for them. Remember they are His and He has but lent them to you. Do you not think it grieves Him to see them brought up to love vain things? He also commanded Peter to "Feed my lambs." What did He mean they should be fed with?

With the love of pretty dresses and the silly admiration of their friends? Surely not; He meant that they should early be taught of Him who loves them and gave His life for them?

Dear sisters, you who indulge in these things, be careful. Do not go too far. Give this matter close attention. It may please the carnal eye, but we are commanded to pluck out that eye if it offends us. We must all give an account of our life, and who will have to answer for the vanity of childhood and youth? It will surely not be laid to the charge of the little innocents who cannot make it for themselves and are not even able to ask for it. Do all you can to keep such vain thoughts out of the minds of your children; dress them as becometh a follower of Christ, and then if they grow up and become proud and will not obey, then you are free. A SISTER.

Lancaster Co., Pa.

## PROPOSED TERRIBLE HORSE RACE TO CHICAGO.

Our readers all remember the terrible horse race between German and Austrian officers, which a few months ago shocked the humane sentiment of the civilized world.

From our February paper they also learned that some three hundred cowboys were proposing to start from Chadron, Nebraska, at sunrise on May 15, for a similar race of over seven hundred miles to the Nebraska building at the Chicago World's Fair—the first arriving to receive a purse of \$1500 and the second a purse of \$500.

We stated that if these semi-barbarians were to pass through Massachusetts we thought we could take care of all of them without difficulty, but as we had written our friend, John G. Shortall, Esq., president of the Illinois Humane Society, who would unquestionably do all in his power to prevent this proposed outrage.

But letters now coming to us (two by last mail) lead us to say that the race seems fully determined upon, that the time of starting is fixed at about June 25 (perhaps the hottest part of the summer) and that each rider is allowed only two horses for over seven hundred miles.

Under these circumstances, we do most earnestly pray all the about ten thousand American editors who will receive marked copies of this paper, and all our Western Humane Societies, and all humane citizens, to prevent, by the power of the press and the enforcement of laws, this disgrace to American civilization, so that if the race is begun, no rider shall ever be permitted to enter Chicago having ridden two horses night and day, under whip and spur, over seven hundred miles to win these purses.

And we do most earnestly ask all our Band of Mercy members and all humane people who may reside in any city or town through which these men, if they succeed in starting, may attempt to pass, to receive them everywhere with hisses and cries of "Shame!"

In behalf of the dumb beasts which it is proposed to ride in this terrible race, I earnestly pray the assistance of all who are able in any way to assist in saving them from torture and our country from this disgrace.

Geo. T. ANGELL.

President of the American Humane Education Society, the Massachusetts Society for the Prevention of Cruelty to Animals, and the Parent American Band of Mercy, 19 Milk Street, Boston.

## HINTS ON SPEAKING.

1. Resist the temptation of circulating ill reports; spread them not at all.
2. If you cannot speak well of another, at least do not speak ill of him.
3. Never speak ill of another behind his back. Why should you consider his character of less value than your own.
4. Speak of others as you would were they present; speak as a friend of him who is absent, and cannot speak for himself.
5. Consider yourself the guardian of the character of those who may be absent as you would wish others to guard your character in your absence.
6. Whenever it may be needful to mention any thing to the disadvantage of another, let it be done with truthfulness, tenderness, humility and with the recollection of how much has been forgiven thee.
7. Live as in God's sight, mindful of thy position as a child of God, and as a servant of Jesus. Meditate on His word; pray always. Then you will know when to close, and when to open the lips. When to listen, and how to behave, if wrongfully abused. Sel.

## WORDS.

Words! What little things they are! How profligate we are in their use! We scatter them on every hand as carelessly as Autumn breezes scatter the fallen leaves. We think little before we utter them, and often little after they are gone. They roll from our lips with the inconsideration that water rolls from the mouth of the fountain. And yet what weight there is in words. They are dynamic. No instrument can measure their power. A single word may sting like an adder, or soothe like oil. It can thrill to action, drive to madness, or lead to despair. It can cut the heart like sorrow, or cheer it like sunshine. It can produce any one of ten thousand different emotions. No

small amount of the happiness and misery of this world is due to words.

Look to your words. Never speak bitterly. Never use words that will not square with the truth. Never use words which are freighted with malice or anger or frivolity or jealousy or coarseness or impurity or irreverence or unkindness of any kind. Never use words that have in them an evil spirit. Use gentle words. "A soft answer turneth away wrath." Use appropriate words. "A word fitly spoken is like apples of gold in pictures of silver." Use kindly words. No unpleasant reaction will follow their use. They will make no wounds, and tear open no old sores. Use sympathetic words. They will pour sunshine into many a man's cloudy day.

If you must rebuke for conscience' sake, hide your lance in a sponge, and administer it discreetly and softly. Study your words. Avoid those that are acid. Choose those that are sweet.

"Words! words they are little, yet mighty and brave; They rescue a nation, an empire save; They close up the gaps in a fresh-bleeding heart That sickness and sorrow have severed apart; They fall on the path like the ray of the sun, Where the shadows of death lay so heavy upon; They lighten the earth over our blessed dead, A word that will comfort, O leave not unsaid!"

## A LETTER.

To my brethren and sisters in Christ whom I met in my recent trip to Kansas and Colorado.

First, a friendly greeting in that name which is above every name; "at whose name every knee should bow of things in heaven and things in earth and things under the earth: and every tongue should confess that Jesus Christ is Lord, to the glory of God."

Further, as I cannot write to all of you personally I take the opportunity of addressing you through the *Herald*:

I reached my home on Saturday May the 6th after an absence of ten weeks, and found my family and friends all well. The following day I was privileged once more to sit with the beloved congregation at home and feast on the "heavenly things." I felt like Barnabas of old; "who, when he came and saw the grace of God, he was glad;" and with him I would exhort you all that with full purpose of heart you would cleave unto the Lord.

With reference to our trip I wish to say that it is with a feeling of devout thankfulness that we remember the love and kindness manifested to us wherever we went, and this we pray that your love may abound yet more and more in knowledge and in all judgment—that ye may be sincere and without offence till the day of Christ," and that upon your part there

may be "rejoicing when the stars begin to fall;" and that you all with me and mine be "presented faultless before the throne of His glory with exceeding joy."

As my mind goes from place to place where we visited and as I think of the evils and dangers with which you are surrounded: and of the subtle enemy who is always and everywhere busy trying "the careless to comfort, the wakeful misguide."

"My heart grows warm with holy fire And kindles with a pure desire."

That you every one may, as the true worshippers of God worship Him in Spirit and in truth, being led and comforted by the Spirit, and filled with the Spirit, and bringing forth all the fruits of the Spirit.

But right here I wish to put in a caution. So many Christians, when they become awakened to see the necessity of "living and walking in the Spirit," and being led by the Spirit, accept anything by vision or dream, fancy or feeling, as coming from the Spirit. But mark well, dearly beloved, what the Apostle John says, "Beloved, believe not every Spirit, but try the Spirits whether they be of God." If a spirit prompts us to anything that does not strictly and perfectly harmonize with the Gospel in letter and spirit then mark that as an evil spirit, no matter through whom or in what form it may come.

Notice carefully Paul's language: "If any man or an angel from heaven, preach any other gospel than I have preached, let him be accursed."

Oh may we ever be directed and guided in all that we say and do by the "Wisdom which is from above, which is (now read slowly) first pure, then peaceable, gentle and easy to be entreated; full of mercy and good fruits; without partiality and without hypocrisy." "Till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man unto the measure of the stature of the fullness of Christ."

"Now the God of peace—make you perfect unto every good work." Yours in the bonds of peace.

Elida, O. 4-10, '93. J. M. SHENK.

## SUNDAY SCHOOL LESSONS.

## LESSON XI.—JUNE 11.

THE CREATOR REMEMBERED—Eccl. 12:1-7, 13, 14.

Golden Text.—Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Time.—Written probably about 977 B. C.

INTRODUCTION.—As the book draws to a close the Preacher passes to more direct teaching. Whatever else was doubtful, it was clear that to do good must be right. To use opportunities for a wide charity, without over-anxious care as to the immediate results, this was the path of wisdom (11:1-6). This at least made life worth living, even though darkness lay beyond it. And with this clearer insight into the true law of life there came a clearer faith. Joy and pleasure were

not in themselves evil, but they might easily become so; and the young man in the midst of the glow of life must remember that the Creator is also the Judge (11:7-10).—*Plumpré.* The Central Thought.—The cursory reader of Ecclesiastes, who glances at certain sentences without considering their relation, and who fails to grasp the central thought of the work, may find here and there expressions which seem to teach a worldly way of life. But let one study carefully the entire book, and see how its thought culminates, and he finds in it throughout the strongest arguments against a life for this earth only. The grand summing up we find in this final chapter. Having shown the worthlessness of earthly aims and the futility of a life of pleasure, the writer now points to a true and nobler life, a life wrought out as ever in the Great Taskmaster's eye. The young man is urged to fear God and keep His commandments as "the whole of man's life." The picture of old age is drawn before him—not of a green old age in God's service, beautiful with the radiance of saintly character, but of such an old age as inevitably comes when youth has been wasted and in maturer years a man finds himself left alone in the decay of wretchedness. To this plea is added that of the judgement to come, a warning that for opportunities here God will require an accounting hereafter.—*Hurlbut.* It is certain that, taking the book altogether, there is in it a quest after good "under the sun," and a failure to find it in any created thing or in any earthly pursuit. The writer takes us through the ways of wisdom, the pursuit of business, the love of pleasure, the lust of power, and only at last, when he comes to the house of God, and to God himself, is there any satisfaction to be found.—*Hendrickson.*

## DAILY READINGS.

M. The Creator Remembered. Eccl. 12:1-7, 13, 14.  
T. Learning to fear God. Deut. 31:7-13.  
W. Warning not to forget. Deut. 6:1-12.  
Th. Putting away sin. 2 Chron. 34:1-7.  
F. Samuel hearing God. 1 Sam. 3:1-10.  
S. Remembered by the Creator. Mal. 3:13-18.  
S. Blessings on Obedience. Eph. 6:1-9.

## LESSON XII.—JUNE 18.

MESSIAH'S KINGDOM.—Mal. 3:1-12.  
Golden Text.—They shall be mine, saith the Lord of hosts, in that day when I make up my jewels.—Mal. 3:17.

Time.—Perhaps about 400 B. C.

Place.—Jerusalem and vicinity.  
INTRODUCTION.—Malachi. All that can be known of Malachi, the last of the prophets, must be deduced from his brief prophecy, for he is not elsewhere mentioned in the Scriptures. The name means "Messenger"; it was either his name or denoted his office. Some have thought that he preached at the time of Ezra and Nehemiah. But if this be true, it would seem strange that he is not mentioned in the writings of either of them. It seems more likely that he lived a few years later, when the reformation had lost its spirit but retained its forms.

The People.—They were outwardly worshippers of God, but in heart were living selfish aims. They were robbing God's altar, and were heaping their store-houses with what belonged to Him.

## DAILY READINGS.

M. Messiah's Kingdom. Mal. 3:1-12.  
T. Messiah's universal Reign. Ps. 72:1-11.  
W. Messiah's lasting Dominion. Ps. 72:12-24.  
Th. Messiah witnessed by John. John. 1:15-28.  
F. Messiah a Purifier. Matt. 3:7-17.  
S. Messiah a Judge. Matt. 25:31-46.  
S. Messiah in Glory. Rev. 5:5-14.

## HERALD OF TRUTH.

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THE HERALD OF TRUTH is one dollar per year.

*Der Herold der Wahrheit* is one dollar per year.

THE ENGLISH AND GERMAN HERALD to one address is \$1.50 per year.

CHANGE OF ADDRESS.—Pre. A. Kuhns from Columbus, Kansas, to Neutral, Cherokee Co., Kansas.

THREE persons were recently baptized and one received from the Dunkard denomination at Olathe, Johnson county, Kansas.

TO WHOM IT MAY CONCERN.—The subscription price of the HERALD OF TRUTH to Ministers is fifty cents a year. To Deacons, \$1.00 per year.

BRO. J. F. FUNK left Elkhart on the 17th of May for Ohio to attend the Ohio Annual Conference on the 19th. He also visited a number of the congregations before his return.

BRO. J. S. COFFMAN left Kokomo, Ind. for Illinois on the 17th of May, to labor with some of the congregations there and to attend the Illinois Annual Conference on the 26th.

THE ANNUAL SUNDAY-SCHOOL CONFERENCE of the Mennonite Sunday-schools was held at Berlin, Ont., on the 22d of May. A report of the proceedings will appear later.

WANTED.—A copy of the Mirror of Baptism, translated by Joseph Funk of Rockingham county, Va. Any one having a copy of this first edition, and willing to part with it please address, J. F. Funk, Elkhart, Ind.

WE AGAIN ask our friends to send us any corrections or additions to our list of ministers for our Family Almanac for 1894; also, if any new congregations have been organized, kindly give us the date and place of regular meeting. Send all information as soon as possible.

THE CROSS of Christ is not a burden. Crosses that we make for ourselves are all the burden we bear. "My yoke is easy and my burden is light," says Jesus. As soon as we come under His yoke the apparent weight vanishes because *Christ bears it for us*. Blessed experience for the Christian when he realizes this.

A GREAT STORM.—From the Berlin (Ont.) Telegraph we learn that the storm which passed over this part of the country on the 23d of May, also extended northward into Canada with destructive force. Among other buildings which felt the force of the gale the above paper states that the Mennonite meeting house at Breslau, Waterloo Co., was blown down. This building was composed of brick, and its destruction shows that the gale must have been the strongest that has passed over those parts for years. From the same paper we also learn that Bro. Jacob S. Betzner's store-house at Breslau was destroyed by fire. A large amount of grain which was in the building at the time was also consumed.

FUNK & WAGNALLS' STANDARD DICTIONARY OF THE ENGLISH LANGUAGE. This is a new work. We have received sample pages and take pleasure in recommending it as a very excellent book. It will embody many new principles in Lexicography. It will contain over 2200 pages 9 x 12 inches; over 4000 illustrations made expressly for the work; 280,

000 words—more than twice the number of words in any other single-volume Dictionary, and 50,000 more than any other Dictionary of the language. The different departments of the Dictionary are written up by the best English and American scholars, each being representative of all that is latest and most approved in his own field of exploration and research, and each is an accepted authority in his sphere. From beginning to end the standard Dictionary will be the work of men thoroughly informed in the schools of science, literature and art, and experts in all handicrafts and trades. The Dictionary is now in process of being printed and will be in the hands of subscribers before the close of the present year. The price will be \$12.00 bound in one volume. In two volumes, \$15.00. Published by Funk & Wagnalls, 18 and 20 Astor Place, New York.

A PARLIAMENT OF RELIGIONS is to be one of the features of the World's Fair at Chicago this summer. Representatives of every denomination and religion are invited to be present and participate. According to a certain paper the aim of this parliament is to establish a religion that will place all the world on a common religious brotherhood. We hope this is not the aim. There is but one religion that is valid before God, and that is the religion of Jesus Christ, and all tampering with that religion or all attempts to modify it to suit the ideas of unenlightened, unconverted minds is sinful. He who adds to or takes from that religion, or tries to mix it with other religions, calls upon himself the condemnation of an almighty God. The religion of Jesus Christ standing on its own merits. It is entire, perfect and all sufficient in itself. It needs no improvement simply because it cannot be improved. The only good that such a parliament of religions can do—and we most sincerely hope it will—is to have the pure and unadulterated word of God, as revealed by the Savior, presented in its beauty that its incomparable superiority over all other religions, may once and forever be manifested to all the world.

MAN'S INFLUENCE is a power. How important then that we use the talents God bestows so that the power may be exerted in the direction of good. A man's

daily life is the sermon that reaches his fellowman's heart most effectually. There is no use trying to make the outside shell appear good when the inner parts are a mass of corruption. Without Christ in the heart a man's outward appearance and words are continually belying his actions, and above all, he receives the hypocrite's reward. "Bury my influence with me," said a young infidel on his dying bed. It had been used in the wrong direction and even his dying wish could not be fulfilled. Our influence is like water sprinkled upon the ground which cannot be gathered again, but will manifest itself in the growth of the grass, or flowers, or weeds where it fell. It will nourish weeds as well as grain. So our influence, if cast upon moral weeds, will nourish and foster evil just as much as it would otherwise work for good. The Chinese doctrine of the transmigration of the soul into some other being or form, is, in one sense, not so far wrong. Take away its superstitious side and sift the moral lesson therefrom and you have this incontrovertible fact left that our life and influence as exerted upon others will grow and develop and live in them, and will bear fruit long after we are dead.

## CORRESPONDENCE.

MARKHAM, YORK CO., ONTARIO, MAY 16th 1893.—Communion was held on Sunday (May 7.) at Wideman's meeting-house. A great many partook of the emblems. Bish. Daniel Wismer of Berlin, Ont. officiated. COR.

WINEBURG, OHIO, MAY 9, 1893.—On the 10th of April Bro. John Blosser of New Stark, Ohio, came into our vicinity and held several interesting meetings. Another dear soul here has decided to live for Jesus. May many more resolve to live for Jesus. COR.

FROM ELKHART CO., IND.—On the 16th of April we opened our Sunday-school at the Clinton meeting-house for the season with a very good attendance. Bro. W. W. Miller was again elected Superintendent and Pre. John Garber Assistant, A Treasurer and Secretary were also appointed. We use the Lesson Helps. We also decided to have meeting and Sunday-school every Sunday in the forenoon through the summer. We had our communion services on the 30th of April. Five persons were received into the church by letter this spring. May the Lord bless us. A. H.

FROM HOLMES CO., OHIO.—On the 14th of May communion services were held in the Walnut Creek congregation in Holmes Co., Ohio, a large number of brethren and sisters taking part in the solemn observance. Bro. Eli S. Miller of Lagrange Co., Ind. was present and preached an impressive sermon on the death and sacrifice of Christ. COR.

FROM JANSEN, NEB.—Bro. P. M. Wieb of Kansas came into our vicinity on a visit to the different churches and held a number of meetings. Our dear brother brought forth many good things from the Word, so that the believers were filled with heavenly manna, while sinners were awakened to a sense of their danger, and moved to seek Christ their best friend. Seventeen of our dear friends, mostly young people have cast their lot with the people of God and were baptized on confession of their faith. God be praised for His saving power. M. B. F.

MILFORD, NEBR., MAY 8, 1893. We held our communion services in the Fair View congregation in Seward Co., Neb., on Easter Sunday April 2; we had a very large attendance and over two hundred took part in the solemn exercises.

Bro. Schlegel and wife with a party of four others expect to start on a western trip on the 18th of May. They expect to go to Portland, Oregon to visit the churches there, and also to visit scattered brethren and sisters at Sacramento and Los Angeles, California. May God be with them on their journey. COR.

FROM CLINTON, ELKHART CO., IND. Our hearts are lifted up in gratitude and praise to God for His goodness and mercy in moving six more souls to forsake Satan and the folly of the world and be united with Christ and the church. Besides these six who were received by baptism, five persons were received into church relation by letter this spring. May these new members become zealous workers in Christ's vineyard. We hope there may be still more to join their number. Bro. Bender from Pennsylvania, and Bro. Noah Metzler of this county were with us this spring. We feel thankful for their visits and admonitions to us to be more faithful and work more earnestly for Christ. COR.

OLATHE, KAN., MAY 18, 1893. The Olathe congregation has enjoyed another season of blessings. Bro. D. H. Bender of Tub, Penna., arrived here May 11th and remained with us until the 16th when he departed for another field of labor. Three persons were received upon confession of their faith and baptism, and a sister by letter. Communion services were also held, several members from Garden City, and

Belton, Mo., being also present. To God be all the glory. From Him all blessings flow, and without Him we can do nothing. Now may the prayers of the faithful ascend to God, in behalf of the laborers, and especially the brother who came to labor with us, that he may continue to be an instrument in God's hands to point souls to Christ. J. H. H.

SHORE, IND.—Bro. Noah Metzler was with us the latter part of February and preached several interesting sermons at Shore. About two weeks later Bro. J. S. Coffman of Elkhart came and also held a number of interesting meetings in our vicinity. From here he went to Shipshewana two and one half miles northwest from this place and held some meetings there. All these meetings were well attended and we feel to rejoice that God has sent His convicting Spirit through the preaching of these dear brethren.

Twenty four persons were received into church membership at this place by baptism a few weeks ago and six by confession. Let us pray for these young soldiers of the cross, that they may ever be faithful and become bright and shining lights in the world. Brethren and sisters, let us do as the Savior commanded Peter (John 21:15) when He told him to feed His lambs. COR.

FROM CASS CO., MO.—On the 13th of April, D. D. Miller of Middlebury, Ind., arrived in our midst, and on the 14th preached in the Sycamore meeting-house. On Saturday he went to Johnson and Hickory Co's, Mo., returning again on the 27th. On the 26th D. H. Bender of Tub, Pa. arrived from Shelby Co., and he and Bro. Miller remained here holding meetings in the Bethel and Sycamore meeting-houses.

Twenty eight young souls here have come to a knowledge of the saving power of Christ. May they be truly converted and be shining lights in the church of God.

On the 9th of May, Bro. D. D. Miller left for Cedar Co., Mo., and on the 10th, Bro. D. H. Bender left for Belton, Mo. May the Lord bless the brethren in their work, and may He give them power to go forward in the work of their Master and never get weary in well doing. COR.

FROM THE HOWARD AND MIAMI CO'S CHURCH, IND.—On the 9th of May Bro. J. S. Coffman of Elkhart came to us and preached to a large congregation, and on the 10th, Bish. J. P. Smucker of Nappanee, Ind. also came here, and on the 14th communion was observed, Bro. J. P. Smucker officiating at the services, in which 124 members present took part. In the evening there was another meeting, also one on Monday evening. We



praise God for the blessings that He poured on the people in Howard and Miami counties. On Monday night, after meeting, Bro. J. S. Coffman left for Freeport, Ill. May God add His blessing to the work there. On Sunday the Y. P. meeting was again held. It had been dropped during the time the singing class met at our M. H. The singing was closed on the 7th of May. Bro. W. P. Coffman of Elkhart, Ind., had taught two terms, and we can recommend the brother very highly to any congregation or community that desires to get a good instructor. There is at present a large class here receiving instruction preparatory to baptism. May a kind heavenly Father move many more to join this interesting class of young people. G. W. N.

FROM ROCKINGHAM CO., VA.—Conference met at Weaver's meeting-house in Rockingham Co., Va. on the second Friday in May. There were present 4 bishops, 20 ministers and 11 deacons, and a few of the laity. We had a very peaceable conference and good feeling seemed to prevail generally. Many good admonitions were given by the brethren. There was not much important business before conference, and as all acts of conference must be ratified by the body of the church before they go into effect, I will therefore say no more about it at present.

On Saturday at two o'clock we had public services at the same place on which occasion nine young persons were added to the church by baptism. May God bless all their efforts for good. On Sunday we had communion. A large crowd assembled and about 250 to 300 brethren and sisters partook of the sacred emblems. The brethren Phillip H. Parret from Chambersburg, Pa., David Gsell and wife from Clear Spring, Md., and A. A. Hess and wife from Marion, Pa., were with us at all these meetings. The two former brethren are ministers. We were glad to form the acquaintance of these dear brethren and sisters and thankful for the good admonitions they gave us. Come again. S. B.

HOLDEN, MO., MAY 10, 1893.—On the 15th of April, Bro. D. D. Miller of Middlebury, Ind., who is on an Evangelizing tour through the West, came here and held a number of meetings at our meeting-house four miles south of Holden. The brother is an earnest worker and an able speaker, and if we be doers of the Word and not hearers only, how will we strive with renewed encouragement to work for the salvation of souls! From here Bro. Miller departed for Hickory Co., where he labored several days. He then met Bro. Bender in Cass Co., where they held meetings together, and on the evening of the 1st of this month and the following day, Bro. Miller

again preached to us. There are now seven souls here who have manifested a desire to enlist in the good cause. May they become useful members to the upbuilding of the church. We would have kept the brother here longer, but he was expected in Cass Co. again and a number of our members attended the meetings there also. We have a comparatively small congregation consisting of fifty three members, with Bro's David Marrell and Andy Miller, ministers. These brethren are both getting old and feel the need of a helper in their work, and we are always glad to have the visiting brethren stop with us. We feel that Bro. Miller's effort here has been blessed. May God be with him. COR.

NEUTRAL, CHEROKEE CO., KANSAS, MAY 21, 1893.—We have been much encouraged in the good cause by the evangelizing brethren D. D. Miller and D. H. Bender who ministered to our spiritual wants, for which we feel thankful to God, believing that it was God that so directed the minds of the Evangelizing Board to send the brethren among us at this place, to present unto us the truth of God's Word in such a forcible way that the saints were moved to rejoice. The sinners, also, were shown the exceeding sinfulness of sin, and were moved to meditate upon their lost and undone condition. We met with the brethren at Neutral, our place of worship, on the 17th of May, and we listened to a very impressive sermon. On the 18th we met again, and on the 19th we met in the afternoon to commemorate the death and suffering of our Lord. Twelve members partook of the emblems of the broken body and shed blood of our Lord Jesus Christ. Bro. Bender officiated.

At night we again listened to a very impressive sermon from Acts 16:30, "What must I do to be saved?" One person expressed a willingness to unite with the people of God by baptism. The brethren left this place on the 19th on the midnight train for Arkansas City, Kansas. We were sorry to see the brethren leave us so soon, for we realized that the work that the brethren had begun was not finished. We believe that there are others here that are almost persuaded. As the brethren were hurried away from us into other fields of labor we will not complain. We appreciated their visit with us very much, and I earnestly pray that God may bless their work in other places as well as here to the salvation of souls. We do earnestly request of the Evangelizing Board to send us ministers to this little band of worshippers at Neutral. We would also ask the prayers of God's people that we may stand firmly and contend for the faith that was once delivered to the saints.

A. KUHN.

#### SUNDAY-SCHOOL ITEMS.

FROM HOLMES CO., OHIO.—Our S. school in the Walnut Creek M. H. was recently re-opened. Bro. Moses K. Troyer was chosen Superintendent. A union S. school was also organized in the Charm school-house. Isaac J. Miller of the Brethren church was chosen Superintendent and Simon D. Troyer Assistant. COR.

FROM WATERLOO, TWP. AND CO., ONT.—The Sunday-school at Martin's school-house has been re-opened for the coming season with new desires for our responsible labor in doing something for our Lord. The officers elected were as follows: Supt., Menno S. Weber; Asst. Supt., Joseph S. Weber; Sec'y, Frank Shub. We ask an interest in your prayers. H.

WINESBURG, HOLMES CO., OHIO, MAY 9, 1893.—On the 2d. of April we re-opened our Sunday-school for the summer. Bro. David H. Horst was elected Superintendent and Bro. Martin V. Shoup Assistant. There is quite an interest manifested in the school, and our prayer is that the dear young brethren may fully trust in the Lord for help and that much good may be done for young and old. COR.

FROM GEISTOWN, PA.—We reorganized our Sunday-school at the Weaver meeting-house on the 30th of April. Bro. Chas Shaffer was chosen Superintendent; Bro. D. H. Yoder, Assistant; Bro. L. H. Weaver, Secretary; Bro. Alex. Weaver, Treasurer. We expect to open our Sunday-school on the 7th of May. May God bless our school that it may prosper in the good work. D. H. Y.

BLUFFTON, ALLEN CO., OHIO, MAY 26, '93.—We organized our first Young People's Meeting at the Zion M. H. in April. Bro. R. Thut was chosen leader, and Bro. J. S. Steiner to lead the singing. On Sunday the 21st we were favored by a visit from the brethren A. B. and A. C. Kolb of Elkhart, Ind. They encouraged the young workers at this place much. Their words of comfort and advice will long be remembered. The bonds of unity and brotherly love are strengthened perhaps more by visits than in any other way. It is especially advantageous to have our workers in the city and country come together more frequently because then we learn better how to deal with all classes of people and how to meet the wants of all conditions of man.

Our S. under the superintendency of the brethren N. O. Thut and David Hilty seems to meet the approval of God. We are blessed on every side. To Him be all the honor and praise. S—.

FROM STRASBURG, WATERLOO CO., ONT.—The Sunday-school in Weber's M. H. is being held for the coming year with the following officers: Aaron S. Biehn, Supt.; John S. Wismer, Assistant; Aaron Cressman, Sec'y; Eph. K. Weber Treas. We also held a singing school conducted by Bro. E. S. Hallman and were instructed in our S. S. music out of the Hymns and Tunes. Our desire is to labor for and sing praises unto our Savior. H.

FROM WATERLOO, ONT.—Our Sunday-school in D. Eby's congregation was reorganized for the coming year. This is our second year, and when we look back over our past year's labors we feel to give all the praise unto God, who has been our strength. The officers elected were as follows: Supt. I. R. Shantz; Assistant, Eli S. Hallman; Sec'y—Treas., Allan Cressman; to lead the singing, Moses Hunsberger and E. Hallman. May we labor earnestly for Christ and His kingdom. Pray for us. COR.

FROM RICHLAND, KNOX CO., TENN.—On the 30th of April our Sunday-school was re-opened for the summer. Bro. L. B. Hertzler was elected Superintendent, and Bro. J. Stewart Assistant. May God be their helper that they may discharge their duties faithfully, and that the school may continue to prosper. We have an interesting little school of about 30 regular attendants which was kept up all winter. We use the Lesson Helps since New Year and like them well.

ANNA S. GOOD.

FROM MUMMASBURG, PA.—We reorganized our Sunday-school on the 26th of March by electing the following officers: Superintendent, M. Wisler; Assistant, I. F. Bucher; Secretary, Laura Miller; Treasurer, William Deardorff. We have a union S. School composed of five denominations, Mennonites, Dunkards, Lutherans, Reformed and Presbyterians and all seem to take a great interest in the school. Our school numbers about 85 members. We use the Lesson Helps and all like them. May the good Lord bless the efforts put forth in sowing the Gospel seed into those tender hearts that we may all reap a rich harvest as our reward for our labor in our Master's vineyard. M. W.

FROM MILFORD, SEWARD CO., NEB. On the 9th of April we reorganized our Sunday-school for the summer. The officers elected are as follows: David Bender, Superintendent, and Joseph R. Stauffer, Assistant Superintendent. At the next meeting the Superintendent made a few remarks on Sunday-school studies and then brought the question before the

meeting whether we would have the Lesson Helps this summer. A vote was taken, and it was decided to take them on trial for the months of April, May and June. After this the Superintendent proceeded to divide the school into classes. The attendance was about two hundred and fifty, and this work required quite a little time, but everything passed off harmoniously. May God bless the efforts that are put forth in the Sunday-school work. COR.

#### ANANIAS.

Lying to God is dangerous business. The first man who died in the primitive church was struck dead for lying to the Holy Ghost, and lying about money! What would be the result if the same results followed lying to day? Says Bishop Wilson in the *Arkansas Methodist*: "The man of fifty thousand dollars who brings five dollars, twenty dollars, or one hundred dollars to the altar of God and says that is all I have to spare, if he does not lie to God, Ananias never did. Tens of thousands are living in luxury, spending millions for pride, vanity, gluttony and sensuality, submitting a mere bagatelle to the uses of the Holy Spirit, and yet flatter themselves that they are on the way to heaven and sure of glory. Beware, lest a worse fate than that of Ananias overtake you."—*Sci.*

#### IDOLATRY OF TALENT.

"There is in our day a marvelous idolatry of talent. It is a strange and grievous thing to see how many men bow down before genius and success. Let us draw the distinction sharp and firm between these two things; goodness is one thing, talent is another. When once the idolatry of talent enters the church, then farewell to spirituality; when men ask their teachers, not for that which will make them more humble and Godlike, but for the excitement of an intellectual banquet, then farewell to Christian progress."

It is very common to mistake emotion for feeling; excitement caused by outward things for inward emotion. If the power of the Spirit were within the heart to move and touch it, there would be less need of external means to affect the senses and imagination. Are we not then to have recourse to outward helps? Yes, but only in such a degree as to keep in subordination the natural love of what is visible and sensual, and so as not to lose the consciousness of our need of internal impulses to be kindled by the Spirit of God. It is neither images, pictures, nor churches, but it is the "Spirit that helpeth our infirmities," and "teaches us how to pray."

#### ITEMS.

MAIL advices state that a hurricane has swept over the New Hebrides, submerging half of New Caledonia and the whole settlement at the port of Sandwiche.

A writer in the Chicago *Tribune* estimates that there were 5906 murders, 123 hangings and 195 lynchings committed in this country in 1891.

AN explosion at the Charles Pope glucose factory at Geneva, Ill. on the 18th of May laid the factory in ruins and killed seven men and fatally injured many more. The shock was felt three miles away.

THE Executive Committee of the American Home Missionary Society has decided to hold the sixty-eighth annual meeting in Saratoga May 30th to June 1st.

THE famous army bill, for five months under discussion, was finally rejected in the German Reichstag Saturday, by an overwhelming vote and followed by the dissolution of that body on order of the Emperor.

ANOTHER expedition of white people left England a few weeks ago for Mozambique, Africa, as an advance party of settlers who are to colonize about 300 square miles of territory between the rivers Zambesi and Sabi.

It is reported that the Russian Government has decided to call together a number of rabbis in September to take the whole question concerning the Hebrews into consideration, and see if some settlement can be arrived at.

On the 3rd inst. the whole of Sicily was shaken by an earthquake. Telegraphic communication with the island is partly interrupted. It is feared that great damage to property and some loss of life were caused by the earthquake.

THE record for eastern Atlantic trips was broken by the new Cunard line ship "Campania" which made the trip from Sandy Hook to Queenstown in five days, seventeen hours and twenty-seven minutes. She had also previously broken the record for the maiden trip westward.

THE General Conference of the United Brethren in Christ (liberal faction) convened in its twenty-first quadrennial session in the Young Men's Christian Association Hall, Dayton, Ohio, May 11th. The Conference is the largest in the history of the Church, being composed of 187 delegates, including the five bishops. Of these, 131 are clerical and 56 lay delegates. This is the first time in the history of the Church that laymen have had the privilege of membership in the General Conference.

DURING the past few weeks there have been numerous failures of banks and other business enterprises all over the country, but principally round about Chicago, nearly all due more or less to the failure of the Columbian National Bank and the Chemical National Bank of Chicago.

A despatch from Herkimer, New York, says that persons returning from the Fulton Chain of Lakes last week report two feet of snow in the woods and ice sixteen inches thick on the Lakes. Sleighs are still being used, and only in the favorably situated sections does the ice show signs of breaking up.

A heavy rain storm raged along the south shore of Lake Erie and through New York and Pennsylvania from the 16th to the 18th of May. Rivers overflowed their banks, shipping on Lake Erie ports suffered heavy loss, and nearly a score of lives are reported lost, among others, part of a life saving crew at Cleveland.

THE DECISIONS of the courts in the case of the Ann Arbor and New Orleans strikes will do much to lessen the scope of the power of strikers to interfere with business. Men may quit work themselves, but under the Ann Arbor decision they cannot boycott any particular kind of freight. According to the New Orleans rulings, an attempt to force employers to take only workmen belonging to the Labor Unions is a violation of the Sherman anti-trust law.

THE records of the proceedings in the Federal Court in the Chinese Exclusion cases were filed in the Supreme Court at Washington on May 8th, and the argument commenced before the court May 10th. Joseph H. Choate appeared for the Chinamen and Charles H. Aldrich, Solicitor-General, on behalf of the United States, arguing against and for the constitutionality of the Geary Law. On the 15th a decision was given in favor of the law. Chief Justice Fuller and Justices Field and Brewer dissented.

A dispatch from Calcutta to the *Daily Chronicle*, says that the Indian Government has decided to depose the Khan of Khatol on account of his irrepressible blood-thirstiness. While the torture to which he subjected his wives and Ministers recently has been under investigation, he has murdered sixty-five of his subjects, thus raising the number of murders committed at his instance since he began to reign in 1857, to 3,000. He has killed five of his wives; one of them he burned alive. The Indian Government appoints the Khan's son to be nominal ruler, so as to conciliate the native chiefs, and annexes Baluchistan.

THE PHILADELPHIA RECORD is authority for the statement that, "at several bar-rooms in the fashionable part of the city it is now possible to get morphia cock-tails." Medical authorities assure us that, dreadful as is the whisky habit, the opium habit is incomparably worse, both from the greater moral degradation which it entails and from the greater difficulty of breaking the habit. We had thought that the saloon could hardly be worse, but this new device of the devil shortens fearfully the road between the saloons and the bottomless pit.

HEATHENISM IN OUR CITIES.—A distinguished writer who has given years to the study of this subject declares that there are from three to six times as many churches for a given population in the country as in the city and that in our great cities, as we all too well know, there are vast populations nearly or quite destitute. The old Twentieth assembly district in New York had a population of 60,000, and there were three little Protestant churches. In the whole nation for every 60,000 people there are 120 evangelical churches. But there is one district in New York with 50,000 souls in which there is one Protestant church. In the heart of Chicago there are 60,000 people, it is said, without a single church, either Protestant or Catholic. In six assembly districts of New York there is a population of 360,000 people, for which there are 31 Protestant churches and 3,018 saloons. The whole country east of the Mississippi shows that there are as many churches as saloons, and yet for this population in New York, larger than the city of Cincinnati, there are 100 times as many saloons as churches. The First assembly district of New York in 1880 had 44,000 people, 7 Protestant churches and 1,072 saloons—153 saloons for every church.

HENRY M. STANLEY, in a letter to the Peace Association, says that the growth of the slave-trade at the African ports which are under German administration is due to the growing practice among German merchants of importing into Africa small arms and ammunition. The Portuguese merchants are also guilty of the same thing. The slave-traders buy these materials of war and are thus able to carry on their accursed traffic almost at will.

Mr. Stanley appeals to the nations of Europe to stop this traffic in fire-arms carried on by the merchants of Germany and Portugal, for otherwise all efforts to stop the slave-trade will be useless.

In this connection, it may be well for us to remember that our own merchants are guilty of the same crime, in a somewhat different way, in relation to the New Hebrides and other islands. It has only been a few weeks since Dr. Paton was imploring our authorities at Washington,

on behalf of the New Hebrides, to stop the importation of rum and fire-arms into those islands, on the ground that they are ruining the natives. We do not know that our government has done anything to meet this appeal coming from a race just entering upon civilization. We shall probably go on putting forward the false and wicked claim of being a civilized people, and at the same time continue to destroy the bodies and souls of thousands of untutored natives by our base greed of gold. Let us complacently throw stones of righteous indignation at Germany and Portugal, at France for her Panama corruption, and at Italy for her banking wickedness.

BATTLING WITH A PLAGUE.—The Doylestown, Pa. Intelligencer contains the following item in a recent issue:

"A Lancaster dispatch of May 8th says: This afternoon a delegation of representative citizens from West Earl township called on Dr. S. T. Davis, president of the State Board of Health, and asked that the Board give its assistance in an attempt to stamp out the plague of lice, gnats and fleas which has appeared in that neighborhood. They further requested that the houses infested and the people living therein be quarantined.

The lice first appeared at the home of John Snyder, a rich Mennonite living near Hahnstown. Mr. Snyder thinks they were brought to his house by tramps who were fed in the kitchen. In twenty-four hours the insects had multiplied so rapidly that the entire house was overrun and it took eight months hard work to get rid of them. He burned sulphur almost continually, deluged the entire house with coal oil, and as a last resort tore out the plastering. He was unable to secure any carpenters or plasterers to do this work on account of a fear of the pests, and a number of members of the Mennonite Church helped him.

It is believed the lice were spread in this way, as a family living between Hinkletown and Farmersville discovered them shortly after in their home. Since then the pests have appeared in four other houses in the neighborhood, and it is reported that they are in a number of others.

The plague in several of the houses has been so bad that several of the inmates have been compelled to vacate and live in tobacco and wagon sheds. The lice are not partial to person, but multiply rapidly in cotton and woolen fabrics.

The sufferers belong to a good class of people, are well to do, and like all members of their denomination are exceedingly cleanly. One afflicted man near Farmersville has burned two barrels of sulphur in his home without effect. The entire community is greatly alarmed.

The lice are smaller than body lice, jump like fleas, and are very destructive

to books and papers, riddling them in a brief period. It is feared they will get into some of the mercantile establishments in the vicinity, incurring an immense financial loss.

Five houses have so far been quarantined, and the entire neighborhood is in a ferment of fear."

## Married.

ZOOK—HOOLEY.—On the 11th of May 1893, in Millin Co., Pa., by D. J. Zook, Thomas K. Zook and Lydia E. Hooley. May their course through life be a truly happy and prosperous one.

## ANOTHER LABORER IN THE LORD'S VINEYARD GONE TO HIS REWARD.

R. J. Smith of Jackson Township, Elkhart County, Indiana, departed this life on Wednesday April 26th, 1893. He was born in Balk, Gaasterland, in Friesland, Holland, on the 12th of August 1813, and was consequently 79 years, 8 months and 14 days of age. His early days were spent in attending school and manual labor as was, and is still the custom of the country. On the 22d of January 1843 he united with the Mennonite Church in the town where he was born. On the 13th of May 1840, he was joined in marriage to Margaret J. Symensma. The fruits of this union were seven children, one of whom died in Holland when about two years old. John died at the age of 19 about 26 years ago, and Jacob, shortly after his marriage with Hannah Christophil, died 8 years ago at the age of 26. Bro. Smith's aged widow and four children survive.

He was ordained to the ministry in 1847 and advanced to the office of bishop in 1849. He left Holland on the 9th of April 1853 in company with his fellow-laborer and minister R. J. Symensma, (who died some years ago) and others, 17 souls in all, and settled in Jackson and Union Townships, where they formed a little colony of Holland Mennonites which was increased by others coming over in subsequent years. Bro. Smith was a man of more than ordinary mental attainments. He was well read in biblical literature, history, both sacred and profane, and especially well versed in Mennonite history and Mennonite literature generally. Having been born in the same province and country as Menno Simons, the faithful preacher, promoter and defender of the doctrines of the non-resistant faith, and feeling a deep and earnest interest in these doctrines and in the church, Bro. Smith devoted himself to the study and practice of these same doctrines. He was a man of mild and loving qualities. His whole purpose was ever bent upon preserving peace, harmony and fraternal feelings among all classes, both by precept and example he sought to hold together all in peace and unity. He was a man likewise of exceptional modesty. His extensive knowledge and ability to expound the Scriptures made it very desirable for him to take a prominent place in the public service and instructions, but it was only through earnest solicitation that he would consent to do this, especially in the later years of his life, excusing himself on account of his language.

He was the leader of the little colony from Holland to this country, and among his people he maintained the position as pastor and adviser to the time of his death.

During many years he maintained in the neighboring school-house a church service in

the Holland language, until the use of the school house was no longer allowed him by those having charge of it, when he quietly left it, advising his people to worship with the American congregation.

He was taken with apoplexy with which he was afflicted six days. He never complained, was perfectly resigned to the will of God and passed peacefully away. He was buried at the Whitehead Dunkard meeting-house on the 28th, where services were held in the English language by Noah Metzler from Luke 2: 28, 29 and by J. F. Funk in the German. A large number of people were present.

## DIED.

LINK.—On the 4th of May, 1893, in Locke township, Elkhart county, Indiana, of heart disease, suddenly, Elizabeth, wife of Jacob Link, aged 64 years, 3 months and 7 days. Her maiden name was Fishler. She was the mother of 8 children, three of whom survive. There are also 7 grandchildren and one great-grandchild. She was a consistent member of the Mennonite church for 21 years. She was a great reader and an excellent singer. She had recently read through the Testament and was engaged in reading through the Bible. Her voice will be greatly missed in the singing of the public congregation. She had been singing for a considerable time during the evening and was cheerful and in usual health. She took sick about 10.30 in the evening and before midnight she had passed away. She was of a cheerful temperament and always met her friends with a pleasant smile; she was pious and devoted, and we have reason to believe that our loss is her eternal gain. She was buried on Sunday, May 7th, at North Union where a very large concourse of people had assembled. Services by J. F. Funk, assisted by the brethren D. Burkholder, A. Mumaw and H. Weldy. Text, Ps. 71: 9, 17, 18.

FOLK.—On the 14th of April, 1893, near Elk Lick, Somerset Co., Pa., of old age, Samuel Folk, a member of the Mennonite church, aged 72 years, 10 months and 7 days. Services by Bro. G. D. Miller, from Luke 23: 27, 28.

PETERSHEIM.—On the 9th of April, 1893, near Springfield, Berks Co., Pa., of dropsy of the heart, Mary, daughter of Samuel and Mary Petersheim, aged 27 years, 11 months and 9 days.

"Dear Mary, thou art gone to rest,  
Thy toil and care are o'er;  
And sorrow, pain and suffering now  
Shall ne'er distress thee more.

GERBERICH.—On the 11th of March 1893, in Dry Grove, McLean Co., Ill., of the infirmities of old age, David Gerberich, aged 84 y., 1 m., 2d. He was born in Lebanon Co., Pa.; came to Illinois in 1851, and lived at Dry Grove since then. His wife died some time ago. He leaves four sons. Buried on the 14th. Funeral services by Joseph Stuckey from Psa. 90.

BURKHART.—In Harvey Co., Kan., May 3d 1893, of pneumonia, and whooping cough, Alvin, son of Jacob W. and Josephine Burkhardt, aged 8 months and 3 days.

"Sweet little Alvin you have gone to your rest  
With dear mother and Jesus forever to be,  
We know you are now in the home of the blest  
From sickness and pain you from henceforth  
are free.

HOSHTETTER.—May 2, 1893, near Strasburg, Lancaster Co., Pa., of consumption, Katie H. wife of Isaac Hoshtetter, aged 27 years, 4 months and 10 days. She leaves a deeply bereaved husband and many friends to mourn her early death, yet they need not mourn as those who have no hope. She was ready and willing to exchange this life for the other, bidding her husband and friends good-bye. She told them all to try and meet her again, admonishing her husband not to mourn for her, but to be satisfied that she was going home to be with Marie (their only child who died nearly a year ago), and he could meet her again. This is indeed a sad blow to him, yet while he is passing through this sore trial when life seems dark to him, he can think of her as enjoying the beauties of the land of light, freed from all sickness and pain, where he can meet his loved ones where they will never have to part. She was buried on the 5th in the Strasburg burying ground; about 400 people had assembled at the meeting-house to pay the last tribute of respect to the dear departed one and to sympathize with the sorrowing friends. Services were held by Abraham Brubaker and Amos Herr. Text, Amos 5: 4, "Seek ye me and ye shall live."

"Dear as thou wast, and justly dear,  
We will not mourn for thee:  
One thought shall check the starting tear  
The thought, that thou art free.

And thus shall faith's consoling power,  
The tears of love restrain:  
O, who that saw thy parting hour  
Could wish thee here again?

Triumphphant in thy closing eye  
The hope of glory shone;  
Joy breathed in thy expiring sigh,  
To think the race was run.

Thy passing spirit gently fled,  
Sustained by grace divine;  
O, may such grace on us be shed,  
And make our end like thine."

KOVER.—May 6th, 1893, near Hosler's meeting-house, Lancaster Co., Pa., Bro. Jacob Kover, aged 83 years, 10 months and 6 days. Funeral on the 9th. Text, Isa. 38: 1. Buried at Stern's meeting-house. A sorrowing family followed his remains to the grave.

MCCRANER.—On the 10th of May, 1893, near Elkhart, Ind., killed by an accident, Floyd Manning, son of Charles and McCraner, aged 2 years, 11 months and 24 days. The little boy with another older brother was playing about the gate when the father came driving through with a load of wood, cautioning the boys to keep out of the way. When the animals and front wheels had passed the unfortunate boy ran toward the wagon and came in front of the hind wheel, which struck him down and passed over his body killing him instantly. He was buried on the 12th. Services by John F. Funk, from James 4: 14. May God comfort the hearts of the sorrowing parents.

SERNK.—On the 6th of May, 1893, near Columbus Grove, Ohio, of diphtheria, Nannie A., youngest child of Bro. John and sister Nancy Sernk, aged 7 years, 7 months and 4 days. Nannie was a bright child, filling the souls of those about her with cheerfulness and sunshine. Young as she was, she had a distinct idea of a godly life and of the follies of display of dress, and her last words to those about her were that they should not be given to such display. Buried at Zion meeting-house. Services by M. S. Steiner, assisted by Isaac Burkhardt and C. P. Steiner, from "He shall gather the lambs with his arm and carry them in his bosom."—Isa. 40: 11.



**LANDIS.**—On the 24th of February, 1893, in East Lampeter township, Lancaster Co., Pa., of heart trouble, sister Maria Landis, widow of the late Levi Landis, aged 76 years and 9 days. She was for many years a devout member of the O'ld Mennonite church. Religion appeared to be the keynote of her conversation and she was much attached to the holy cause and spent much of her time and attention in reading sacred works and in bringing up her children in the fear and admonition of the Lord. Shortly before she drew her last breath, she requested her son to read to her the 70th Psalm. Just about half a century ago her mother taught the writer the little German prayer which he now esteems a greater legacy than the glittering and perishable gold and silver:

"Christe 'lüt, und seine Gerechtigkeit Keit, Ist mein Schmuck, und Erhren Kleid, Damit will ich zum Himmel gehen, Damit will ich vor Gott bestehen."

We can learn that the good deeds people do are not all of loss. They may lie dormant for sometime, but may rise again in the life of those we associate with in life.

**RINGLER.**—On the 6th of May, 1893, in Newbury Twp., Lagrange Co., Ind., of consumption, Jennie Ringler, aged 13 years, 9 months and 28 days. She was fully resigned to the will of God and desired that her parents, brothers and sisters should meet her in heaven. She was buried on the 7th in the Pashau grave-yard, funeral services at the M. meeting-house by D. J. Johns from Prov. 27:1 and J. D. Miller from 2 Sam. 12:23.

"Dear parents, don't think of me as in the tomb, For I shall not fear its dark shadows and gloom;

And I shall not fear, though the river be wide, For Jesus will carry me over the tide."

You'll know where to find me, dear parents, In heaven, Though ev'ry foud tie you have cherished be riven; You'll follow me home to the land of the blest, Where sighs are not heard, and the weary ones rest."

**SHAFFER.**—On the 19th of April, 1893, at Scalp Level, Cambria Co., Pa., Little Viola, daughter of Lewis and Carrie Jane Shaffer, aged 1 year, 6 months and 13 days. Funeral services in the Daukard meeting-house in Scalp Level by Bish. Jonas Blough and Hiram Musselman.

**EASH.**—On the 1st of May 1893, in Cone-mauch Twp. Somerset Co., Pa., of old age, David Eash, aged 84 years, 4 months, 6 days. Buried on the 3d in Levi Weaver's grave-yard. Services were conducted in the Stahl M. H. by Moses B. Miller and Johnathan Hershsberg. This was one of the largest funerals ever held in the Stahl meeting-house. The deceased was a member of the Amish Mennonite church for over fifty years.

**BURKHOLDER.**—Bro. Seth Burkholder at his late residence in the city of Sterling, Ill., on Wednesday April 26, 1893, at 9.30 A. M. of general debility, aged 73 years and 11 days. The deceased was born in Lancaster Co., Penna., and in early life he located in Canada; he came to Illinois in 1862 and has resided here ever since. His wife, three sons and two daughters survive him. Bro. Burkholder was a faithful member of the Mennonite church. The funeral occurred on the 28th at the Science Ridge M. H. near Sterling at 10 A. M. Pre. Philip Nice officiating. Text John 14:19. "Because I live ye shall live also."

**HARTMAN.**—Katie Hartman died Dec. the 18th 1892 at 4.30 P. M. after having suffered untold agony for many months from scirrhus cancer. Sister Hartman was born in Milton Township, Ashland Co., Ohio, fifty four years ago. She was much beloved by all who knew her. She was a member of the Mennonite church. She was a noble, patient, Christian lady. Her sufferings were such as to appeal to the tenderest sympathies of all, and her fortitude was a lesson to all. The funeral was held Dec. 7, at 2 P. M. at the residence of Levi Hartman her brother. She leaves two brothers and one sister to mourn their loss.

"Katie dear has gone to rest To be forever with the blest; With Jesus and the saints above Where all is joy, and bliss, and love. The hour of departure came She heard the voice that called her home. At length, Oh Lord, her suffering ceased, Thy servant now has died in peace."

For seven years her powers waned Yet the dear sister ne'er complained; And though she suffered night and day She ne'er wished again but God's own way.

The Lord whose wisdom never fails Knows well what grief our heart assails He bore our loving sister home Where there's no sickness, death nor gloom

Then while the spirit wings its flight Into the glorious realms of light We'll lay the body down to rest Until the Lord will raise it, blessed.

Then body, soul and spirit, one, Will reunite before God's throne, And there we'll meet you, dear sister To praise our Savior ever there.

**SNYDER.**—On the 28th of March 1893, at Breslau, Waterloo Co., Ont., of consumption, Lydia Ann, wife of Bro. Oziah Snyder, and youngest daughter of Jacob and Maria Betz, aged 27 years, 3 months, 3 days. She had been in feeble health for over a year, but had become so much better that we thought all danger over. But she took a severe cold and at once began to sink, and after a few days of suffering she fell asleep in Jesus. She told her husband not to weep, but to meet her in heaven. She united with the church in early years, and was a beloved member, a kind and sympathizing friend, and her early loss will be deeply felt by all. She leaves her bereaved young husband, one child, parents, brothers and sisters and many warm friends. Her remains were laid to rest on the 31st at Cressman's M. H., Breslau. Funeral services by Elias Weber and Moses Bowman in German and I. A. Wambold in English.

"A dear one has gone from our circle On earth we shall see her no more, She has gone to the Saviour in glory, And all her afflictions are o'er."

L. K. B.

**YODER.**—May 14, 1893, in West Liberty, O., Elizabeth, wife of Bro. D. D. Yoder, aged 58 years, 4 months, and 6 days. Sister Yoder leaves a husband and 4 children to mourn their loss but their loss is her eternal gain. She was an earnest, devoted Christian, an affectionate wife, a kind and loving mother. By her death there is a vacant place in the family, and in the church, but one more place is occupied in the glory world. Funeral at Walnut Grove on the 16th where a very large concourse of friends assembled to pay their last respects. Services by S. H. Detweiler in English and C. K. Yoder in German from Phil. 1:23.

**KAUFFMAN.**—On the 6th of May 1893, in Dry Grove, McLean Co., Ill., of dropsy, Martin Kauffman, age 60 years, 5 months, 26 days. His wife died some years ago. He leaves 7 children and 3 grandchildren. Buried on the 8th. Funeral services by Jos. Stucky and Chr. Guengrich from 1 Cor. 15:26. J. S.

**WITTMER.**—On the 17th of March 1893, of heart failure, Lizzie, wife of John E. Wittmer, aged 46 years, 11 months and 1 day. Funeral held in Pine Grove Presbyterian church Sunday, York Co., Pa. Robert Rankin, her pastor, conducted the funeral services, assisted by Thomas M. Crawford. Text, Amos 4:12. The interment in Hathorburgh cemetery, Montgomery Co., Pa.

"There is a world above Where parting is unknown; A long eternity of love Formed for the good alone, Faith beholds the dying here Translated to that happy sphere."

**HALDEMAN.**—On the 6th of April 1893, of prostration, Emma, wife of Edwin Halde-man, aged 25 years, 10 months, 21 days. Buried on the 9th in the Beach cemetery near U. Weidner from the text "Jesus wept." The funeral was very largely attended and the services, owing to the sad circumstances, were very impressive. She leaves her bereaved husband and one child to mourn their great loss.

**HOOVER.**—On the 8th of May 1893, near Ringwood, Markham township, York Co., Ont., David L. Hoover, aged 44 years, 1 month and 15 days. Buried on the 11th in Wideman's grave-yard, followed by a large concourse of relatives and friends to show their last respects to the departed one. Funeral services by Pre. Hainer. Text Rev. 6:7, 8.

**LESHER.**—On May 7, 1893, near Scotland, Franklin Co., Pa., of rheumatism, sister Susan, maiden name Leahman, beloved wife of Samuel Leshar, aged 52 years, 4 months and 4 days. She was a consistent member of the Mennonite church since her youth. Her seat at meeting was seldom vacant. A bereaved husband and 3 children, Daniel, Annie and Katie, survive her. They are all living at home. She was a kind mother, a devoted wife, and highly esteemed by all who knew her. Funeral services were held on the 10th by Bish. Michael Horst in English and by Pre. Peter Waite in German at the Chambersburg meeting-house. Interment in the grave-yard adjoining. Text, 2 Tim. 4:6-9. May God bless the bereaved family.

"Farewell, my husband, children dear, Since I must go and leave you here; In heaven, that high and holy place, You may again behold my face."

By a sister, KATIE HARTMAN.

**FARVER.**—On the 17th of May 1893, in Shipshewana, Lagrange Co., Ind., of spinal disease, Steward Farver, youngest child of Jonathan and Catherine Farver, aged 6 years 6 months and 1 day. Funeral services on the 20th at the Shore meeting-house by J. J. Weaver and David Garber. Text, Matt. 19:14. Steward was sick only a few days till God released him and took him to the glory world. He was a bright boy, and a lover of that which is good and pure, often reproving his associates for using bad language.

"Go to thy rest, fair child! Go to thy dreamless bed, While yet so gentle, undefiled, With blessings on thy head."

**KAUFFMAN.**—May 19, 1893, near McVeytown, Mifflin Co., Pa., sister Mary Kauffman, aged 21 years, 7 months and 21 days. Failing health led our dear sister to expect the messenger of death. But she had early felt her need of a Savior and entered into a covenant with the Lord and continued therein faithfully to the end. Through the grace of God, she was enabled to look calmly into the face of approaching death and, committing herself into His hands say: "I am willing to live or die, as the Lord wills," but she seemed to prefer to depart and be with dear ones gone before in "the Home of the Blest."

**LOUX.**—In Hilltown, Pa., May 10, 1893, of cramp colic, Leah, daughter of Enos B. and Anna Loux, aged 1 year, 9 months and 3 days. Buried on the 14th at Blooming Glen. Services by S. Godshalk and Henry Rosenberger.

"Go to thy rest, fair child! Go to thy dreamless bed, While yet so gentle, undefiled With blessings on thy head."

Shall love, with weak embrace, Thy upward wing detain? No! gentle angel, seek thy place Amid the cherub train."

**THOMPSON.**—On the 10th of April, 1893, in Delphos, Allen Co., Ohio, Velma Laver, infant daughter of Orrie and Jessie Thompson, aged 7 months and 12 days. Buried on the 12th in the Salem grave-yard. Funeral services by Andrew Shenk and D. S. Brunk from 2 Kings 4:26.

"So fades the lovely, blooming flower, Frail smiling solace of an hour; So soon our transient comforts fly, And pleasures only bloom to die."

Is there no kind, no healing art, To soothe the anguish of the heart? Divine Redeemer, be thou nigh; Thy comforts were not made to die.

Then gentle patience smiles on pain, And dying hope revives again; Hope wipes the tear from sorrow's eye, And faith points upward to the sky."

**HOOVER.**—On the 8th of May 1893, in Pickering township, Ontario Co., Ont., Pre. Samuel Hoover, aged 72 years, 10 months and 2 days. Buried on the 10th in Altona grave-yard. Services at the home by Daniel Barkey and at the meeting-house by Samuel R. Hoover in German from Philippians 1:23, and Pre. Hainer in English, from 2 Tim. 4:6. The funeral was largely attended by relatives, friends and neighbors. He left a widow, 8 children and 11 grandchildren, but they need not mourn as those who have no hope, for it appeared he had a desire to depart and be with Christ, which is far better.

**OSCH.**—On the 21st of April 1893, near Garden City, Cass Co., Mo., Carrie May, daughter of John and Amanda Oesch, aged 7 months and 11 days. Buried in the Clear Fork grave-yard. Funeral services by Pre. Peter Zimmerman from 3 Sam. 12:16-23.

**BURKHART.**—On the 6th of January 1893 in Harvey Co., Kan., of consumption, Josephine, wife of Jacob W. Burkhardt and daughter of Pre. David Weaver, aged 25 years, 11 months and 19 days. She leaves a husband and three children, parents, brother and sisters, besides many friends to mourn her death, though we feel assured that we need not mourn as those who have no hope, as she left a bright evidence that she was going home to be with her Savior in whom she trusted and to whose care

she committed her little children. Her remains were buried on the 7th in the Penna. grave-yard in the presence of a large number of friends who met to pay this last tribute of respect to one so dearly loved by all.

## Letters Received.

### WITH MONEY.

B-S M Bentz, Lydia S Burkholder, S B Burkholder, Noah M Blosser, Joel Blosser, Elisabeth E Barr, Jacob Burk, F N Byers, Noah Byers, Mary Burcky, John W Barnes, D Burkhard, Amos Brubacher, Samuel Brunk.

C-D Clemmer, A M Charles.

R-W H Eash, Barbara Elcher, J C Erb, Elias Eberle.

R-Henry S Funk.

G-J W Galle, Katie S Gorder, John E Good, D Gortner, David Garber, J D Guengrich, Daniel Grather, L B Garber.

H-Anna M Hoover, E H Hershey, J H Hochstetler, J S Heiser, B Huher.

L-Peter Imhof.

K-Daniel E Kunports, A F Kratz, Benj Kauffman, O S Kock.

L-Riz Lehman, Mary Lee, Enos B Loux, Jacob A Landes, Barbara K Leamen, G B Landes.

M-J W Martin, J M T Miller, J J Miller, A Metzler, Ella Markley, Theresa Miller, A A Miller.

N-Levi Newcomer, Katie Newcomer, Barbara Neff, O-KH Overholt.

R-B M Rutt, H K Rupp, Joe Rich, Martin Rich.

S-Jonathan Schibach, Barbara Stutzman, Anna M Shank, C S Schertz, Christ Strubher, J M Shirk, David C Shank, Samuel Shank, Jacob Shaub, Wm Stoford, Christ Strubher, John Shank.

T-Mary Thut.

W-Robert Woods, R C Weaver, Anna B Walter, Amelia Walter, Martin Wiser.

Y-D Yoder, D P Yoder, John S Yoder, D C Yoder, Mollie A Yoder.

Z-L D Zook, George Zeisel, D Y Zook.

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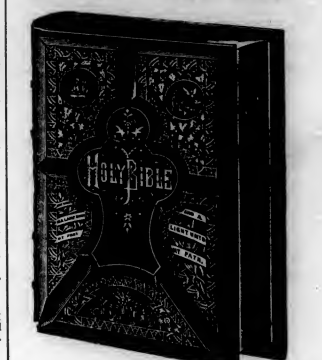
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Christ and His cause, and for the good of humanity.

We lose sight of self as we go on from victory to victory, "Adding to our faith, virtue; to virtue, knowledge; to knowledge, temperance; to temperance, patience; to patience, Godliness; to Godliness, brotherly kindness; to brotherly kindness, charity. If these things be in us and abound they make us that we be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ."

In conclusion let me entreat you, dear reader (if you are unsaved), to accept the offers of salvation *at once*. You have no assurance of to-morrow. Life is uncertain; death is certain, and "he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting." And to those of you that have realized the power of saving grace, press on toward the mark for the prize of your high calling in Christ Jesus. Be not weary in well doing, for in due season we shall reap if we faint not, and glorious shall be the harvest.

J. S. SHOEMAKER.

For the Herald of Truth.  
HOPE.

"It is good that man should both hope and quietly wait."—Lam. 3:26.

The basis of all great achievements, whether spiritual, moral, or intellectual, is hope. We find it in the wreck of empires, the devastation of nations, the retrogression of humanity, and the inducements of the church. Those towering architectural designs—the pyramids of Egypt—could not have been built without hope; the Greek Parthenon could not have been built without hope; the Coliseum at Rome could not have been designed without hope; the building of the great Architect—the church of Christ—could not have been set up throughout the world had it not been for the hope of a life beyond the grave.

Hope is not immortal. It dies with the individual that possesses it. When it comes to anything above man's tribune it is not to be hoped, it is *certain*. God does not hope. With Him all things are possible, and it remains for man alone to be guided by the star of hope. The poet Hesiod tells us that the miseries of all mankind were included in a great box, and that Pandora took off the lid by which they all escaped except hope. In this we see the stability of hope. A man without hope is truly desperate. A great mind always hopes because it knows the mutability of human affairs. True hope necessarily includes a desire for some future good with the belief that it may be obtained if certain conditions are complied with and the necessary means used. Without these prerequisites it would be

folly for a man to say he hopes to obtain a certain object which he did not at all desire nor believe that it could be obtained by any means. The hope of the Christian is a positive certainty of future glory, yet hinged on certain conditions, and is a source of great comfort and consolation on his journey, in his trials and temptations. Were it not for sweet hope, he would often have to sink in despair. Hope looks beyond this vale of sorrow where there is sweet rest, glory and happiness forever.

"If in this life only we have hope in Christ we are of all men most miserable." The meaning of this is that we should not have hope for the actions and results of this life only, but for the life to come; because, if we are steadfast and true men, "we hope for that we see not" and it is just as well suited to natural as it is to spiritual life. "The hope of the righteous shall be gladness" but the disobedient and unconverted have no true hope, their hope being worldly and not of that hope of the "life beyond life." Paul tells the Ephesians that they were "in time past" "without Christ," "having no hope and without God in the world." And to the Thessalonians he says that they should not sorrow "even as others which have no hope."

There is an elevating or enlightened hope, and there is also a false or deceitful hope. "The hypocrite's hope shall perish." Well may Job ask, "What is the hope of the hypocrite, though he hath gained (wealth and rank), when God taketh away his soul?" Surely his hope will deceive him. "The hope of the wicked shall be as the giving up of the Ghost." "The hope of unjust men perisheth." My friends, beware lest any of us be deceived by a false hope. Peter tells us to "be ready always to give an answer to every man that asketh us a reason of the hope that is in us." Pause and consider well what your hope in Christianity is, for it is a matter which concerns your eternal destiny. If your hope is based upon "nothing less than Jesus' blood and righteousness" then you may expect to have a happy and useful life, both spiritually and intellectually; and you will be able to say with Peter, "Blessed be the God and Father of our Lord Jesus Christ which according to his abundant mercy hath begotten us again unto a lively hope to an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for you," and with Paul, "Hope maketh us not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Then only, when we are begotten or born again can we have a living hope of happiness. The hope of such new-born babes who are born of the spirit maketh not ashamed when they are tested by trials and afflictions, because the love of God is in their

hearts. They are "temples of the Holy Ghost," and "walk after the Spirit." They can rejoice in hope, be patient in tribulation, "rejoice in the hope of the glory of God" and in the hope of eternal life, which God who cannot lie, promised. God has given exceeding great and precious promises which the Christian may hope to obtain, but he must continue "in hope to the end." Emerson says, "Hope never spreads her golden wings but on unfathomable seas." This is true. Hope soars to the ethereal vaults of heaven, treads on this field of incessant toil, wends her way over Europe's golden plains, Africa's tinted mountains and Columbia's golden unison. She has in her hand the destiny of the world whether spiritual or moral, and it remains to tell which way she strikes to tell the destiny of man. Hope is the "unchanged, unchangeable" virtue of mankind. It encourages all things great, good, and noble. It whispers liberty to the slave, freedom to the captive, rest to the weary, and life for the dying. Heavenly hope is serene; earthly hope is transient and false, continually deceiving. Pope says, "Hope springs eternal in the human breast, Man never is but always to be blest; The soul uneasy and confined from home, Rests and expatiates in a life to come."

We say, "Leave, oh leave not the light of hope behind." The setting of a great hope is like the setting of the sun. Hope being the great sun of man's life is as necessary to his existence as the celestial sun is to the natural world. Hope and fear checker human life and he that wants hope is the poorest man living. Our hopes and fears are the main-springs of all our religious endeavors. When all other principles of man have gone, hope is the only one left behind. The cable of hope cannot be sundered until the gordian knot is cut and lets the prisoner free. To live without hope is blind expectancy; to die without it is eternal ruin. Hope is the evergreen of life, that grows at the eastern gate of the soul's garden. Let its inspiring influence be in the heart of every youth. Hope is an innate principle of all mankind; throughout all ages and in all nations it has changed the face of the world. Let all nations rise that have fallen and tell the story of hope, and it will be the same. Let all nations exist and individualism stop its hope and we would have a chaotic world, a world of absolute nothingness. If Columbus had not hoped that his enterprise would be a success he would have failed. Take all the great orators, divines and poets of the world their great actions were built on hope of success. If they had not hoped their enterprises would have been fruitless. As a compendium of hope we say that Demosthenes' rule of oratory was action, action, action, but the rule of theology and Christianity should be hope,

hope, hope. Hope in the present life, hope in the life to come, hope for our fellowman, and hope for bliss and happiness throughout the ceaseless ages of eternity.

There is nothing great in the world but man; there is nothing great in man but mind; there is nothing great in mind but soul; and there is nothing great in soul but hope.

"Hope, like the gleaming tapers light,  
Adorns and cheers our way,  
And still, as darker grows the night,  
Emits a brighter ray."

So we find that hope is the inflorescent virtue of man, always brightening his pathways, encouraging him in trials, calumnies and adversities; regenerating him in sorrow and sadness. Eternal hope! may its influence never die. May it move the world into a grander life. May it make the world better. The soul is worth ten thousand worlds like this, yet if you have no hope in your soul you are desperate. Blessed hope! May it ever illuminate your pathway, and may you receive the blessing of a great world. May your thoughts ever embark in a transcendental plane. Hope, the great mover of the world, still exists and it must exist until the final destiny of all mankind is reached, until the blessed word of God is given to all nations of the world. Hope is situated in the brightest and most secluded part of man—the soul, it must be where it is not perishable. The great and divine God placed it where it would ever exist, then we say unto you all seek that you have a well-founded hope of a "life beyond life" where faith will give place to sight and hope to a blissful realization. J. W. Z.

[The above was sent to us as an essay read at a Y. P. meeting.—Ed.]

For the Herald of Truth.

#### SEARCH THE SCRIPTURES.

"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." John 5:39.

Dear reader if you have enlisted under the banner of Jesus Christ, I as a fellow-pilgrim with you, wish you God's blessing. Now, assuming that we have made that solemn vow before God and man, to renounce Satan and all ungodliness, to live a life consecrated to the service of God, is it not of the utmost importance that we search the Scriptures diligently with prayerful hearts and there learn His holy will?

In the Scripture under consideration, we have Christ's own words on this important subject. He was speaking to those stubborn and self-willed Jews, trying to prove to them by the prophecies of the old Scriptures that He was the Son of the true and living God, but how loth they

were to accept Him. If we have accepted Christ as our leader, let us apply this text to ourselves, and search deep into the truths of the Gospel. A great many professing Christians are negligent in this.

How can we expect to grow in the knowledge of our Lord and Savior Jesus Christ (and truly the Scriptures require it of us), if we do not with prayerful hearts, "search the Scriptures," and there try to learn wisdom's ways? Truly it becomes us as pilgrims traveling on that narrow path that leads to the heavenly city, that we take advantage of every opportunity to learn the Master's will.

I believe that if we are truly, new-born creatures in Christ, we will grow in grace, as we grow older. And as we exercise ourselves in grace I believe it will be imparted unto us. Oh how inexhaustible the resources of God's grace are to His obedient children! By earnest prayer to God, and giving ourselves into His hands as the clay in the hands of the potter, we have the assurance in His holy Word, that His Spirit will lead us into the way of all truth.

But right here the thought again suggests itself to my mind, of the necessity of searching the Scriptures. John in his first epistle 4th chapter, first verse admonishes us to try the spirits, whether they are of God. How are we to try them? Certainly by searching the Scriptures, and there learning His divine will.

If we do this with a sincerity of purpose, we have His word to teach us, and His Spirit to guide us in the way that leadeth to eternal glory. How important it is at the present time, that we become well acquainted with the Scriptures, prayerfully pondering over all of its precious precepts, thereby becoming fully persuaded in our own minds, His Spirit bearing witness with our spirit, that we are His children. The Gospel very plainly teaches us if we do not build our spiritual house on that solid rock, Christ Jesus, it will not stand.

Will you not agree with me, dear friend that one of the greatest hindrances to progressive church work at the present time is that professors of religion as a rule do not search and study God's Word enough for themselves? They perhaps depend too much on the church, or what the minister may bring to their notice. I do by no means wish to be understood that we are to disregard the church, or any of God's chosen ministers; for the Scriptures also teach us that we are not to omit the assembling of ourselves together, and that we obey those that have the rule over us, for they watch for our souls. And how essential it is that we labor in close sympathy with our worthy ministers! But if we take into consideration the many influences existing at the present time, it certainly becomes us as professors of Christ's religion to search the Scriptures

prayerfully day by day, and pray earnestly to God that He would bless us with wisdom and understanding from on high, that we may have a true knowledge of His holy will and thereby be able to discriminate between right and wrong. Then we will not be so easily carried away by every wind of doctrine, or perhaps dragging along in the ruts of formality, in a state of bigotry, or on the other hand become proud, elated and vain fanatics.

Do we not notice these two extremes? May God save us from either of them, and ever lead us with His divine Spirit, that we may be a power in the church and may our influence ever be on the side of right.

How many church difficulties might be avoided if we as Christians were more watchful, enter with more zeal into the glorious liberty of the Gospel, and work in harmony and unity, ever admonishing one another to a higher and better life. What a glorious privilege! It is offered to us all if we but accept it, and labor with an eye single to do good, till our journey here is ended. Then we can be rewarded with a happy end and a glorious resurrection. May this be ours to receive.

Lancaster Co., Pa. A. METZLER, JR.

#### A SOLDIER'S CONFESSION.

There was a Russian, a soldier in one of the Petersburg regiments, and there was a Yorkshireman, a soldier of my regiment—myself. The Russian had never been a free man; he was a serf before he became a soldier. I had been free enough by birth, but I had sold myself into bondage. There we were, two bondsmen, white slaves, Russ and Englishman, foot to foot and face to face, in the dark, misty morning at Inkerman, all alone, separated from our comrades, grasping empty but bayoneted muskets. I tell you in that red-haired Russian face, under that flat cap, I saw the face of my fellow-man, my brother in Adam; and by the look in his large grey eyes, and by the way in which his lips opened round his big teeth, I could tell that the Russian didn't want to kill me or anybody.

He was a mild, simple-looking man, and I had no more heart to kill him than I should have to butcher our good horse Dobbin at home. But I was a soldier; my masters had bought me to kill Russians. I was a murdering machine, and I must work. I heard the English shouting as they drove the Russians down the hill, and I clubbed my Russian down. My foot on his breast, my gun seemed to lift itself; next minute down it came with a thud, and the poor fellow died, his mouth spouting blood, my bayonet fixed fast in his lung. Nobody can hang me for it, I know; but I tell you killing that man was *murder*! and the guilt of it will blacken my soul till I die.—*Sel.*

For the Herald of Truth.  
UNDER THE CLOAK OF ART.

The great World's Fair is looked upon by many professing Christians as an undertaking worthy of commendation and support, since it no doubt is a potent factor in the development of science and art, education, manufacture and commerce. It is however well known that this Fair will have a very baneful effect upon the morals of the city of Chicago.

This great city, with its hundreds of low-class theaters, its still more numerous houses of shame and its seven thousand saloons is a place of great and varied temptations to the visitor at the World's Fair, especially for the young. How many, who at home would not think of overstepping the bounds of honor and virtue, will, after a short stay at the Fair, become victims of temptation. To meet this evil several societies and denominations are on the contrary making efforts in different channels to influence the visiting thousands for good.

Among others, D. L. Moody is at the head of an undertaking by means of which many of the World's Fair visitors will be brought in contact with the preaching of the Gospel. But are this and similar movements in comparison with the extensive preparations which the directors of theaters, the owners of infamous resorts and dives, etc. have been making for the Fair? Moreover, the tools of Satan have reason to expect much greater success from less effort or preparation than the laborers in the vineyard of the Lord could with much greater efforts than are now put forth, for it is the nature and tendency of the world to yield most easily to evil influences, and the religion of Jesus Christ demands a renunciation of worldly things.

Concerning the World's Fair itself, Bishop Fowler of the Methodist denomination did well when in his opening prayer which has provoked considerable offence, and which moreover, was quite un-Methodistic (the substance of his prayer being, "Lord, we thank Thee that we Americans are so much better than other people), he forbore to ask God to bless and prosper the undertaking. It seems to us it would be irreverent to invite the Lord to such a Fair, for it is a fact that many things are exhibited there—such as indecent pictures, paintings, statues—which hide under the cloak of "art, science and education," an immoral and therefore unchristian tendency.

Not only among the "educated" classes, but also among some of the popular churches the opinion prevails that against the exhibition of art and science, that has an immoral or directly atheistic antichristian tendency, but little or nothing can be said; but these productions should be highly appreciated and valued as mani-

festing and serving the advancement of science and education, even though these things are as a blow into the face of Christianity. We do not share this opinion in the least. The different publishing houses and book concerns,—e.g. we mean those concerns which are supported and carried on by their denominations—would beware of offering for sale the works of the brazen-faced scoffer, Robert G. Ingersoll, or other men of his ilk. This braggadocio has spoiled his chances with them. He is really a very poor hand at spreading his master's kingdom. He is not cunning enough. He should clothe his railleries and scoffings in the cloak of art, and offer them in the form of fascinating, harmonious, well measured, artfully constructed poetical productions, as did Lessing, Goethe, Heine and many others. Then it would be a different matter. Then his books would appear beside those of Goethe's and Lessing's and be offered for sale by denominational book concerns without any scruples whatever, and denominational seats of learning would use them as text books in schools and colleges. But he is not classical enough. He is not artful and "smart" enough, although he is a great public speaker.

Thus there is constant and general warfare against Ingersoll's writings, while the works of the German and English, French and other "classic" authors, though of a similar nature and conflicting with the teachings of the Gospel, are highly valued and admired and are recommended and sold by "Christian" societies, because their sacrilegious and blasphemous utterances rhyme so prettily, read so smoothly, and are such grand productions of art. In Germany the works of Goethe, Heine and Lessing are very extensively read by the "educated" classes, and this is the main reason why the "educated" Germans are alienated from Christianity and look upon the Bible as a book of fairy tales. They draw their intellectual nourishment from the works of infidels and atheists instead of from the word of God.

There is no better means at hand to leave America with this leaven of infidelity than to place into the hands of its people the works of infidels and antichristian authors. Ingersoll's writings would not be very successful in this, but let the works of the infidel "classic" author be brought forward! Are not these works sold by "Christian" publishing houses, and used in "Christian" high-schools and seminaries?

Beside the literature which supports and teaches infidelity there are innumerable paintings and statues, which, though they are wonderful exhibitions of skill and art, must nevertheless be counted with immoral, and indecent representations. They are mostly found in the famous art galleries, and many of them will disgrace the World's Fair.

Christians whose religion rises above science and art, who will not abandon their Christianity for art, should put forth united efforts against all antichristian, anti-biblical and immoral literature, no matter under what name or in what form it appears, whether its author is a great writer and scholar or a vagabond, whether it is Goethe, Strauss, Paine, or Ingersoll or a novelist that scoffs at the religion of Christ, whether the scoffer's productions are clothed in the form of art or not,—from Goethe's "Faust" down to the "Police News," all should be put out of the way and destroyed. It is not in our power to put all of this literature out of the way, but in the meantime we will do what we can, and every one shall know that we value our Christianity a thousand times more than all art and science, and that we will under no conditions foster art at the expense of Christianity.

We are well aware that in the eyes of the world it is rank folly to say anything against Goethe or his like, or to speak against the famous immoral paintings, etc. while it would be entirely in order to scoff at Christ and His holy word and to criticize, question and condemn the Word of God, according to the example of the above named German classic scholars.

So far as God gives light, the HERALD OF TRUTH will not countenance anything that is contrary to the Gospel, no matter in what form it may be. That the world condemns the HERALD's position is an indication that the HERALD is defending the truth. H.

For the Herald of Truth.  
THE FACT NOT CHANGED BY  
HUMAN FEELINGS.

Human opinions and human feelings have no bearing on this doctrine. They do not, they cannot affect it. The Bible travels on from age to age bearing the same fearful doctrine, and is unchanged in its warnings and appeals. Some of each generation listen, are admonished and saved; the rest pass on and die. Human opinion does not alter facts. Human opinion does not remove death-beds, and graves and sorrows, nor will it remove and annihilate the world of woe. Facts stand unaffected by the changes of human belief; and fearful events roll on just as though we expected them. Nine tenths of all the dead expected not to die at the time when in fact they have died, and more than half now listen to no admonition that death will ever come. They who have died had an expectation that they would live many years. But death came. He was not stayed by their belief or unbelief; he came steadily on. Each day he took a stride towards them—and step by step he advanced, so that they could not retreat or evade him till he was near enough to strike, and they fell.

And so, though the living will not hear, death comes to them. And so the doom of the sinner rolls on. Each day, each hour, each moment, it draws nearer. Whether he believes it or not makes no difference in the fact, it comes. It will not recede. In spite of all attempts to reason, or to forget it, the time comes; and at the appointed time the sinner dies. Caviel and ridicule do not affect this. There is no power in a joke to put away convulsions, and fevers, and groans. The laugh and the song close no grave, and put back none of the sorrows of the second death. The dwellers in Pompeii could not put back the fires of the volcano by derision, nor would the mockery of the inhabitants of Sodom have stayed the sheets of flame that came from heaven.

The scoffing sinner dies, and is lost just like others; the young man that has learned to cavil and deride religion dies just like others. No cavil has yet changed a fact; none has ever stayed the arrow of death. —Sel. by LIZZIE ESHLEMAN.

For the Herald of Truth.  
CONCLUDING REMARKS.

A preacher in concluding a sermon on the evils of dancing concluded with these solemn words, "I am satisfied that many young people have thus danced away impressions that have never returned. For all these reasons—and many more that might be given—I lift up my voice in solemn and tender warning against the Christian having any fellowship with the modern society dance. I dismiss you to-night with these last words. I am sorry that it has been necessary for me to speak so plainly, that there has been need of this discussion at all. But I have done it out of a tender regard for your good, and the honor of Christ and His church. And I pray God that ere you leave this house you will decide that, as for yourself, you will choose the pleasures of the Christian life in fellowship with Him rather than those hurtful ones of the world, that can by no means do you any good."

For a Christian to dance is to degrade himself in the eyes of the world. The world looks upon the dancing Christian as a moral impossibility! The two, dancing and Christianity, do not belong together and the world knows it well enough. You may talk as nice or pray as loud and as long as you please, if you give countenance to the modern society dance as a thing in which you or any professing Christian can engage, the world sets you down as a hypocrite, and perhaps they are not in the least mistaken. Beware of your influence then my friend and leave the works of darkness alone. \*

SCRIPTURE ILLUSTRATIONS.

CYPRUS, CYRENE, ANTIOCH.—Cyprus and Cyrene were linked together in one government by the Romans, though far apart. They had, however, close commercial relations; and both of the Island of Cyprus and the African region in Cyrene the Jews were a large and important part of the population, and had much intercourse with their Gentile neighbors. Hence, when they had received the Gospel, they were in a specially favorable position for presenting it favorably to the Greeks among whom they lived. The Christian churches of both these provinces are conspicuous in early Church history, as they were the first of the Gentile churches. From both come preachers to

Antioch, men imbued with a missionary spirit, who, having planted the standard of the cross in their own adopted home, are next drawn to the metropolis of the Eastern world as the next theater of their labors. For Antioch was at this time the metropolis of the Eastern world, as it was long to be the metropolis of Eastern Christianity. Situated on the banks of the Orontes, not far from its mouth in Northern Syria, it was founded by Seleucus, Alexander's general, and named after his father Antiochus. It was the seat of the Græco-Syrian kings till their conquest by the Romans, who still continued it as the capital of their Eastern possessions. At the time we are considering, it was the third city, in wealth and population, of the Roman empire. Gibbon estimates its population as not less than half a million. Chrysostom tells us that in his day it was two hundred thousand, not counting slaves and children, and that more than half were Christian. To this day, the walls which remain, and in places very perfect, embrace an area of five miles by four. I found it a very long day's expedition to walk around the walls of Antioch. There is striking evidence of the early establishment of Christianity in the immediate neighborhood of Antioch, to which I do not believe that sufficient attention has been drawn. Antioch was utterly destroyed by the Persian Chosroes, A. D. 538, and the whole country round devastated, and the population exterminated so far as the conqueror could do so. Though the city was soon afterwards partially rebuilt, and still remains a comparatively thriving place of some fifteen thousand inhabitants, the mountain region north and south of it (Taurus and North Lebanon) has never been re-occupied. The cities, towns, and country houses remain scarcely touched since the destroyer passed over them. I have spent many days in wandering among the nameless ruins, only resorted to by a few shepherds, and absolutely without a history. Yet it is impossible to mistake their date and

meaning. As man has never attempted to restore them, they have been exposed to nothing but the effects of time, which they have well resisted. The architecture points them out as being between the second and fourth centuries after Christ. Everywhere there are Christian inscriptions and Christian emblems. I have ridden for mile after mile among those bare and rocky hills, covered only with scanty brushwood, but studded with solidly built country houses, many of them with garden walls and summer houses still remaining almost intact. They all belong to the same period, before the time of Constantine, and are built on the same general plan, with verandas to the upper story, supported by stone columns. On the capitals are invariably inscribed the sacred monogram, or A and Q, or the equilateral Greek cross. I collected nearly seventy different patterns of these Christian Emblems. But among hundreds of them there is never once a crucifix, or any human figure, or any allusion to the Virgin Mother. There are cemeteries, too, with many Christian inscriptions and sentences from the Gospels. Among these desolate hills are the ruins of large, unwall towns, with public buildings, and especially churches. In one of these, called by the Arabs el-Bahri, I found seven churches, still entire excepting the roof. On the facade of one was a long Greek inscription of many verses, from the first chapter of St. John's Gospel. These churches are all of the same type, an oblong nave, or nave with two aisles. No part of the floor is elevated; there is no place for a high altar. And these churches all remained in their primitive simplicity till the desolation of the land by the Persians in A. D. 538. It is important to note that up to that date Christianity, in the district which was its nursery, shows nothing to support the idolatries and superstitions of later times. Another remarkable fact is that in none of these ruined towns, abounding in churches, could I find a trace of a theatre or amphitheatre. But it may be asked, How are we to account for these Christian towns, and the evidence of wealth which the country houses afford, so near Antioch? The answer is simple. Antioch was close to Daphne, which has now utterly perished, leaving scarce a trace of its existence; and Daphne, with its vast groves and gardens ten miles in circumference, was the home of the most hideous profligacy and immorality, under the guise of the worship of Apollo.

The Christian moiety of the population of Antioch included its full proportion of the wealthy; and these were only too thankful to remove their families from the perilous and corrupting neighborhood, and to rear them in the peaceful seclusion of the mountains. We see, too, that



the persecutions were for the most part limited to particular regions, and that in Northern Syria the Christians were, long before the time of Constantine, too numerous and powerful to be easily molested.—*H. B. Tristram, in the S. S. Times.*

#### A NEW COPY OF THE GOSPEL.

Much interest has been awakened in literary circles by the discovery made at Sinai a year ago, by a learned lady named Lewis, of an ancient copy of the Gospel written in Syriac language. The parchment on which it was written had been subsequently used as a material for another book, so that the restoration of the text beneath was rendered more difficult.

From the London *Friend* the following items respecting it were gleaned:

During a visit to the Convent of St. Catharine, at Sinai, in the previous winter, A. S. Lewis had ingratiated herself into the good graces of the monks, and was given access to the library which was stored away in chests and in a poor condition. The leaves of this particular book were stuck together, but she separated them by the steam from a tea-kettle, and appreciating the value of the MSS., photographed the whole (more than 300 pages), and brought the negatives back to Cambridge. After an examination of these by some of the Syriac scholars, another visit to the convent was agreed upon and attended by her sister and three of the learned men at Cambridge, (of whom J. Rendel Harris was one). Lewis reached Mt. Sinai on the 8th of Second Month, in the present year, and met with a warm reception from the Abbot, who at the time of last year's visit, was librarian.

The *British Friend* says:

"Arrived at the Convent, the party were at once able to enter upon their self-imposed task. The same afternoon they were shown some Greek MSS. The next morning they asked for the palimpsest of which they were in search, which was given into Lewis' charge and kept by her. The day was then regularly portioned off. The days were divided into three watches the first from 8 to 11, the second from 11 to 2 and the third from 2 to 5, it being then arranged that the three gentlemen should alternate the watches, so that in turn each might have the benefit of the bright light of the middle watch for his work. As the light increased morning and evening, the hours were altered, until work was commenced at six in the morning, and continued till about the same hour in the evening.

Now we may give some indication of the delicacy of the task which has thus been undertaken, and which was to last forty days. The palimpsest comprises

356 pages, 320 of which are occupied by the Gospels. The upper writing consists of the lives of female saints, and under this is the Syriac version of the Gospels. It was evident that much dirt had been removed since Mrs. Lewis had the MSS. last year, but it was in such a state that many of the pages were gummed together, and were difficult of separation. In the first instance Mrs. Lewis separated them with her fingers, but when this was too difficult she had recourse to the more tedious operation of doing it with the steam of the kettle. And then came the washing of the pages, and the bringing to light of the underwriting, which has been hidden for centuries. Here advice given at the British Museum proved valuable, though the monks at the Convent did not at first like the idea. The medium used was hydrosulphuret of ammonia. The fumes are almost unbearable, and yet such was Lewis' devotion that on some days she was four hours painting and repainting the manuscript, sometimes on the margin, at others carefully going between the lines and even round the individual letters of the upper writing. The result was much of the original writing was brought up a vivid green, which we understand will remain visible for centuries, and no injury was done to the parchment. Thus for forty days each member of the party was busy, and we now have an almost complete version of the Gospels in Syriac, a translation of which will shortly be made public.

The Convent is surrounded by great fortified walls, built in the time of Justinian, but the interior is a perfect jumble of small apartments, none of which are deserving of a much better title than out-house. This is the place where this treasure was found. The books are kept in chests, but no very great care has been bestowed upon them, and the dust and mice once have played sad havoc. There is no glass to the windows in the rooms, so that the searchers whilst at their trying work were constantly exposed to draughts, but notwithstanding this, the purity of the air was such that even those of them unused to such travel have returned the better in health as well as the richer in mind.—*Sel. from The Friend.*

#### SLEEPING ON DUTY.

When a sentinel sleeps on duty in time of battle, it is the custom to shoot him. There would be a wonderful slaughter if the servants of Christ were to be shot for sleeping on duty. When we see the work waiting to be done, and the few to do it, and the great army of Christians who are either sound asleep or are so engrossed in worldly pursuits that they have forgotten all about Christ and His work, we are moved to say that "the harvest truly is plenteous but the laborers are few." Are you sleeping on duty?—*Sel.*

#### SERVICE FOR ALL.

The hearts that are loneliest, the lives most to be pitied, are those that feel they are of no use in the world. But nobody need feel that way. It is true of the very least one of us that "none of us liveth to himself, and no man dieth to himself; \* whether we live therefore, or die, we are the Lord's," and the Lord has place and use for every soul that He has made for some good to somebody. So we do ourselves a great wrong if we sit in the shadow of our own gloomy thoughts and say: "I am a useless creature." We surely must understand that the Lord, our Creator and our Father, seeks for us in every way and in everything the very best possible. To make of us the purest and brightest gems that can glow in the light of heaven is His purpose for each one of us, and He seeks for us, too, our highest happiness.

And because these two things, lofty character and purest joy, are gained in this way, He reiterates by example and precept the truth that "whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." This is one of the secrets of the Lord which are with them that fear Him. It is not the worldly-wise way of looking at things. It is one of the "visions" which come from God out of heaven—that heaven whose perfect law perfectly kept is love. Jesus, "for the joy that was set before him, endured the cross, despising the shame." His joy was to help and save others.

We begin at the wrong end, as a rule, in searching for happiness. We think to be comfortable is the highest end of living; to have things as we want them, to be shielded from care and responsibility, greatly to be desired. Never was there a greater delusion. We do not have to go far to demonstrate the fact that the people who are trying to help others, even in little ways, in the unnoticed and seemingly insignificant acts of common life, are the happiest people. "Well then," says this discouraged soul, sitting, as we said, in the shadow of its own gloomy thoughts, "I am neither happy nor useful, for I am either poor or sick or old or disagreeable, and I do not minister to any." This may become true if you persist in thinking so poorly of yourself, my friend; but it need not be so. Whose child are you if you are a Christian? Think what Spirit dwells within you: "Ye have received the Spirit of adoption, whereby we cry, Abba, Father." Is any child in the family of no use? Which one would we spare from the circle? The mere presence is a ministry which would be missed if taken away. So every child of God has a ministry as a member of the household of faith; your life is of value,

and it is ungrateful to the Father to speak slightly of it. And the highest and sweetest ministries of life come not through great deeds; they bless us like the sunshine, the air, the light. They come to us through a smile, a bright look, a cheerful tone, a comforting presence, a trusting and courageous faith. Would you have these precious things with which to minister to others, no matter what your own portion in life may be? Then

"Fling wide the portals of your heart,  
Make it a temple set apart  
From earthly use for heaven's employ,  
Adorned with prayer and love and joy;  
So shall your Sovereign enter in,  
And new and nobler life begin."  
—*Sel.*

#### HOW THE CHURCH MAY RIVAL THE LODGE

The *Christian Cynosure* publishes the following article which contrasts in a convincing manner the care taken of their poor members by Secret Societies and by Christian Churches:

The Church is sometimes compared with secret societies in regard to its benevolence and the care of its poor, to the disparagement of the former and the exaltation of the latter. The secret societies, it is claimed, take better care of their poor than does the Church. But the Church cannot compete with these associations until it adopts their methods.

1. The Church will have to be more careful and discriminating in the reception of members. An initiation fee, larger or smaller, must be required of every person who is admitted to membership. Every member must also pay weekly or monthly dues, and thus establish a fund for the relief of the needy. It should also be understood that if any member becomes too poor to pay his dues, he will forfeit all right and claim to relief in case of need.

2. The Church must be careful to exclude from her membership all who would be likely to need assistance. Every applicant must be sound in body. No invalids or cripples must be received. Every applicant should be required to bring a certificate of good health from some reputable physician, and must have some visible means of support. He must have a good trade or a prosperous business of some kind, so that he will not be likely to have to draw on the charity fund.

3. If the Church would become as benevolent as the secret orders, she must not extend relief to any outside of her pale. Her charity must be confined to her own members. Perhaps it would be well to adopt a system of signs, grips and passwords, so as not to be imposed upon by any who are not entitled to her favor. Then when she would find a man by the wayside, stripped, wounded and half dead, she could pass by on the other side. Not being able to give the signs,

grips and passwords, he would not be entitled to any relief.

I can see no way by which the Church can compete with the secret societies but by the adoption of the above principles. The report of the Grand Lodge of Iowa, for 1889, shows that it voted nearly \$19,000 for its own expenses, salaries, etc., for the year, and \$585 for charitable purposes.

#### SUNDAY SCHOOL LESSONS.

LESSON XIII.—JUNE 25.

QUARTERLY REVIEW.

*Golden Text.*—In all thy ways acknowledge him, and he shall direct thy paths.—Prov. 3:6.

DAILY READINGS.

M. Afflictions Sanctified. Job 5:17-27.  
T. Job's Con. and Restoration. Job 42:1-10.  
W. Wisdom's Warning. Prov. 1:20-33.  
T. V. of Wisdom. Prov. 3:11-24.  
F. Fruits of Wisdom. Prov. 12:1-15.  
S. Against Intemperance. Prov. 23:29-35.  
S. The Creator Rem'bered. Ec. 12:1-7, 13, 14.

Review of Titles, Golden Texts, Etc.

LESSON.	TITLE.	GOLDEN TEXT.
I.	R. of C.	Now is Christ
II.	A. S.	For whom the Lord
III.	J. A. to G.	What I do thou
IV.	J. C. and R.	Ye have heard
V.	W's. W.	See that ye refuse
VI.	The V. of W.	Trust in the Lord
VII.	F. of W.	The fruit of right.
VIII.	Against Int.	Wine is a mocker
IX.	The Ex. W.	Favor is deceitful
X.	R. and F.	Not slothful in
XI.	The C. R.	Remember now
XII.	M. K.	They shall be mine

TIME.	PLACE.	PRACTICAL LESSON.
A. D. 30	Near Jeru.	We must rise from spiritual death.
B. C. 1520	Land of Uz	God sanctifies affliction.
B. C. 1520	Land of Uz	God justifies the innocent.
B. C. 1520	Land of Uz	God blesses the faithful.
B. C. 1000	Jerusalem.	God warns to save.
B. C. 1000	Jerusalem.	Wisdom is priceless.
B. C. 1000	Jerusalem.	Contrast between Wisdom and Folly.
B. C. 1000	Jerusalem.	Folly of Intemperance.
B. C. 1015	Jerusalem.	A Virtuous woman is a treasure.
B. C. 977	Jerusalem.	Contentment is better than riches.
B. C. 977	Jerusalem.	Age without Christ brings sorrow.
B. C. 400	Jerusalem.	God will purify, yet save all His.

THE BOOKS OF THE BIBLE in which these lessons are found.

1. Job, perhaps one of the oldest books of the Bible; written it may be in the time of

Moses; a poem in its form; designed to teach the benefits of trial.

2. Proverbs, written mainly by King Solomon, about 1000 years before Christ; in the form of poetical couplets; its aim to show the value of true wisdom.

3. Ecclesiastes, either written by Solomon or by a later writer who personifies him; in strong and impressive style; its aim to show the path of true happiness.

4. Malachi, the last of the prophets; lived about 420 B. C.; rebuked the sins of the Jewish people, and proclaimed the coming Messiah.

#### LESSONS FOR THE THIRD QUARTER.

The lessons for this Quarter are all, except the 12th, from the Acts of the Apostles. They begin where the lessons left off in the last quarter of 1892. No doubt many scholars and teachers will be pleased and interested when they take up the present lessons as a continuation of the first work of the church. In the main they are histories of missionary journeys. The previous lessons give a history of Paul's first missionary journey, which was a grand success, though accompanied by much privation, suffering and persecution. His past success has given him courage for large undertakings. There were many countries on all sides of him that needed the Gospel, but the providence of God ordered him to Europe. We may ourselves receive courage from these lessons to make greater efforts to spread the glorious Gospel of Christ.

#### LESSON I.—JULY 2.

PAUL CALLED TO EUROPE.—Acts 16:6-15.

*Golden Text.*—Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—Matt. 28:19.

*Time.*—A. D. 52. Probably the second missionary journey of the apostles was begun in A. D. 51, and Europe was reached the following year.

*Places.*—Asia Minor, and Philippi in Macedonia.

INTRODUCTION.—Paul is supposed to have been about 50 years old at this time, which was 16 years after his conversion. He and Barnabas were in Jerusalem when we left them with the closing lesson for 1892. Here they had told the story of their first great missionary tour to the Gentiles. The perplexing question of receiving the Gentiles into the church was here settled. This lesson takes up the narrative at this point.

Lesson in brief.—Accompanied by Silas, Timothy, and Luke, Paul boards a small vessel in the harbor of Troas and sets sail for Macedonia. On landing at Neapolis the Gospel messengers pressed on to Philippi, which was eight miles distant. There was no Jewish synagogue here, so the evangelists, when the Sabbath came, made their way to the river bank outside the city, where they found a few women assembled for worship. As they tell the story of the cross, one heart is opened, and Lydia, who was by birth an Asiatic, becomes the first Christian convert in Europe.

#### DAILY READINGS.

M. Paul called to Europe. Acts 16:6-15.  
T. The way opened. 2 Cor. 2:12-17.  
W. Teaching all nations. Matt. 28:11-20.  
T. Need of assembling. Heb. 10:14-25.  
F. Need of Peace. Matt. 18:15-25.  
S. His peace promised. John 14:25-31.  
S. Success promised. Josh. 1:1-9.

## HERALD OF TRUTH.

JOHN F. FUNK, Editor  
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THE HERALD OF TRUTH is one dollar per year.

Der *Herold der Wahrheit* is one dollar per year.

THE English and German Herald to one address is \$1.50 per year.

GODLINESS with contentment is great gain.

A MAN is rich or poor according to the measure of his hope.

"STAND FAST in the liberty wherewith Christ hath made us free and be not entangled again with the yoke of bondage."—Paul.

PRAYER is not a repetition of sentences without a conviction that we need what we ask for.

"To say a prayer is not to pray Unless we mean the things we say," is the plain and simple way a child's poem speaks of true prayer.

"Prayer is the soul's sincere desire Unuttered, or expressed,"

is the definition another poet gives of prayer. It is a communication of the soul with God, of which the audible words form the least important part. He who prays audibly only, has never experienced the greatest sweetness and blessing of that communication with the Father that is too deep and solemn, tender and sweet to find expression in words. The language

of the heart and soul is sometimes not to be expressed, but is none the less real and full of eloquence, yea on this very account far more so than words can make it. The closet-prayer, that quiet, unheard communing with God in the Spirit is the real prayer, through which we get power and sustenance every hour according to our needs. Oh for more closet-prayers to strengthen, direct, and keep God's people in the way of life. It is the vital force that gives spiritual development, and qualifies us for our Master's use.

BRO. J. S. COFFMAN is at present with the congregation at Waterloo, DeKalb Co., this state.

CHANGE OF ADDRESS—BRO. J. B. Shoup from Winesburg, Holmes Co., O. to Wilmot, Stark Co., Ohio.

BRO. P. Y. LEHMAN of Goshen, Ind. left home the first week in June to visit our congregations in Kent and Emmet counties, Mich.

BRO. JONAS YODER of Logan Co., O. expects to visit some congregations in Pennsylvania in the near future. He will also visit the little congregation in Lewis Co., N. Y.

THERE ARE some congregations from whom we have not heard for a long while. Brethren, and sisters, let us hear from you; a word from you now and then will bind you closer in the common bonds of brotherhood with those from whom you hear more frequently through the HERALD.

WHILE we are blessed with an unusual abundance of rain in most parts of this country this spring, reports inform us that in some localities in Europe and Asia the prospects for crops are very poor owing to the long continued drought. Our good prospects should never make us vain or boastful, for all that we receive comes from God's bountiful hand, and should He withhold His blessing all our labor would be in vain.

BISH. S. GERIG of Wayland, Henry Co., Iowa, who attended the Indiana Conference at Hawpatch, stopped over at Elkhart on his way home on the 6th inst. and spent a few hours with us. He has

been a reader of the HERALD almost since it was first published, and naturally had a desire to see the HERALD's home and surroundings. His visit was too short, but we have his promise that the next stay will be a longer one. He left for the west on the 2.20 P. M. train.

AS FAR as we have heard our conferences this spring have been well attended, and the questions presented, were as a rule of importance to the growth and health of the church and were ably discussed. We shall be glad to receive full reports for publication from the Secretaries of all the different Conferences. The Report of the Ohio (Amish) Conference appears on another page of this number.

OUR FAMILY ALMANAC for 1894 is now under way, and will be ready for delivery early in the season. All matter for insertion should be sent in without delay. Changes and additions in the Meeting Calendar and ministerial list should be sent in not later than the 1st of July. Our Almanac will contain new features which will make it especially valuable to every family and we bespeak for it a large circulation.

FOR WANT of time the brethren D. D. Miller of Middlebury, Ind. and D. H. Bender of Tub, Pa. have been obliged to return home without finishing their evangelizing tour in the West. None will regret this more than the little congregations and the isolated members in the far west who had expected to be visited by them. We earnestly hope the way may be opened shortly for some one to visit those who have been missed. We know they are in need of help and encouragement and should not be neglected. Nowhere in the Evangelizing field has the work been so successful as in the west, and yet the very success has shown the great and urgent need of more laborers to go out and preach the Gospel to those who hear it but seldom or never.

THE LESSON HELPS for the Third Quarter are printed, and ready to fill orders. The special features of these Helps are—the good clear print; the arrangement of the lessons are convenient for study and daily scripture readings, references to persons and places, and other historical events. The comments and ex-

planations are given in simple language under proper classification of the subjects presented. The questions are arranged in three grades: For the primary, for the intermediate, and for the higher or Bible classes. So that all may by study and thinking get a clear understanding and a good knowledge of the lesson. On the last page is a class record, which teachers will find especially useful in keeping the attendance of their scholars.

The lessons for the next Quarter are, with one exception, taken from the Acts of the Apostles, being a continuation of the lessons of the Fourth Quarter of last year describing the interesting and ardent missionary labors of Paul and other apostles. If you have not seen our Quarterlies, send us your name and address and receive by return mail a sample copy free. We hope to receive orders from all who have used them before, and also from many others who have not had them. Send your orders early and address them to MENNONITE PUBLISHING HOUSE,

ELKHART, IND.

IN VIEW of the recent turn which affairs have taken, the fact is being shown more and more clearly that the great Exposition at Chicago is really and exclusively the "World's" Fair. It is not for the Christian, but for the world. Almost everything connected with the Fair savors strongly of 19th century worldliness, and it seems the only reason why the management does not bring still more immoral and soul-destroying influences into play at the Fair is because of the retrenching arm of the Civil Law of the United States, although it is already pressing that law to the utmost limit in more than one instance. We say again that it is the "World's" Fair, and as such is no place for the Christian to be seen, nor an institution for a Christian to support. A movement which requires the united efforts of the professing Christian world to keep it from utter national disgrace as well as moral corruption must beyond a doubt have in it a constitutional badness of a most decided type, and the Christian has no more right to think that because of a few pieces of sheep's clothing thrown over it, or because of a few features about it that would in, by and of themselves be commendable, he may or should attend the Fair any more than he would think

it right to patronize a saloon or a gambling hell simply because he sees some beautiful flowers (God's handiwork) or something else inside that he would like to observe. "Shun all appearance of evil." "Be not conformed to this world, but be ye transformed by the renewing of your minds that ye may prove what is that good, and acceptable, and perfect will of God." Were there more real transformation of the mind among the professing Christian world there would certainly not be so much conformity to the world in desire, in the "lust of the eye, the lust of the flesh and the pride of life," and the "World's" Fair would be shunned by all but those who are of the world. We do not know that a better name could have been suggested for this great Exposition than the name it bears—"World's Fair,"—and yet a great many who call themselves Christians will think it is *their* fair to attend. 'Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him.' And yet many "enlightened Christians" (?) will go to the fair in the face of their Savior's express words against such things. Some will even go on borrowed money and leave their poor servant's or their tailor or baker or other person to whom they are honestly indebted—possibly for a long time—unpaid. The indications already are that financially the Fair will be a failure. Men with conscientious scruples who are connected with the management prefer to resign their position, and then, left in the hands of the unscrupulous and ungodly, the "World's" Fair will reap its own reward.

## MISSION FUND.

Contributions received during the month of May, 1893:

Mrs. Huber, \$5.00; A Sister, 50 cts; Ephraim H. Hershey, \$7.00; D. C. Yoder, \$5.00; Levi Martin, \$4.00; Samuel R. Hoover, \$3.00; Mary Snyder's S. S. Class, \$3.00; Myron A. Gee, 50 cents; Moses Hoover, 25 cents.

Gratefully acknowledged,  
G. L. BENDER, Treas.

## TRACT FUND.

Contributions received during the month of May, 1893:  
C. A. Shantz, 50 cents; A Sister, 50 cents; Chr. Lefever, \$5.00.

Gratefully acknowledged,  
G. L. BENDER, Treas.

## CORRESPONDENCE.

GARDEN CITY, CASS CO., MO.—On June 6th, six young persons united with the Bethel congregation. They were received by water baptism; Bishop D. D. Kauffman of Morgan Co., officiating. May the Lord ever keep them and may they ever be faithful unto their promises and lead pure Christian lives, that their light will so shine before men that they may see their good works and glorify their Father which is in Heaven. COR.

EAST LYNNE, CASS CO., MO., MAY 31, 1893.—The Evangelizing ministers D. D. Miller and D. H. Bender on their western route stopped here in Cass Co., Mo., and preached a number of sermons in both Sycamore and Bethel meeting-houses, which were well attended.

Undoubtedly much good was done here during their stay. I hope we are all willing to give Christ the honor. Thanks to the good Lord. By all appearances the feeling in our congregations by both young and old is far better than it has been for some time past. Dear brethren let us watch and pray that the Lord will not find us cold and slumbering. Twenty nine young souls have confessed Christ and wish to be united with the church. COR.

ARKANSAS CITY, KANSAS, MAY 20, 1893.—Thanks be to God our Father for all blessings Brother Joseph Schlegel of Seward Co., Nebraska, came here on the 13th of May, and during his stay he held four meetings, including communion services, and a baptismal service when two persons were received into membership. Sunday evening the communion was observed at Peter Steckley's for a sick sister who was unable to attend public meeting. She has been suffering of cancer of the breast for a long time. From there we went to Daniel Rich's

ABRAHAM MEANS.

where four persons were received into membership, and communion was also observed. Bro. and sister Rich have been unwell for a long time. We feel deeply grateful for this encouraging visit. May God richly bless the work done in His name in our midst, so that the harvest thereof may be abundant. Remember us in your prayers; as God gives us grace we will do the same for you all.

J. P. STUCKEY.

BLUFFTON, OHIO, JUNE 6, 1893.—We have enjoyed a season of refreshing showers of blessing in the Zion congregation. Bro. M. S. Steiner chose to remain with us here during Conference week and with us make an effort to gather in lost ones. Our efforts have been richly blessed considering the busy time of the year and the unfavorable circumstances. Four persons were received into church membership last Saturday by water baptism. On Sunday we observed the ordinance of communion. Our bishop, J. M. Shenk officiated. A number of the brethren from the Chapel and Salem congregations were with us. We were encouraged to see them with us, and we trust they received a blessing for coming.

There are a number of "enquirers" in our neighborhood who need the assistance and attention of some one. Let the brethren continue to be "instant in season and out of season," that many more may be pointed to the Great Teacher. The primary mission of the Church is to labor for the upbuilding of God's Zion by disseminating gospel truth and leading people to Jesus.

COR.

FROM HUNTSVILLE, LOGAN COUNTY, OHIO.—We, the North Salem congregation, were visited this spring by Bro. Abm. Zook of Mifflin Co., Pa., and Bro. John Zook of Lawrence Co., Pa. While with us they had four interesting meetings. We appreciated their visit very much. Come again. A few weeks later Bro. M. S. Steiner of Allen Co., came into our midst and preached three impressive sermons. The truths in God's Word were presented in such an earnest way that we were reminded of the words in Matt. 17:4 "Lord, it is good for us to be here." The brother is an earnest worker. Let us examine ourselves and put our trust in Jesus and labor earnestly for Christ as we read 1 John 4:7, 8. We wish our dear brother success in his new field where he expects to labor this summer. Let us think of his last words he gave us in connection with the hymn, "Help me to watch and pray."

Our Sunday-school is held every two weeks. David Stolizus is Superintendent. Jacob Swartz, Assistant and David Zook to lead the singing. May God bless our school that it may prosper in the good work.

COR.

FROM SONNENBERG, WAYNE COUNTY, OHIO.—As a number of brethren from a distance attended the conference in Martin's meeting house on the 19th of May, we had the pleasure of having several of them stop in our community during their stay. On the 21st, Bro. Chr. P. Steiner of Allen Co., Ohio, preached from Acts 2:1-4. He directed our thoughts to the pentecostal feast, and the harmony which should exist among fellow-believers. In the afternoon Bish. P. Y. Lehman of Goshen, Ind., also preached in the German language from Heb. 4:1, 2. Bro. Daniel Shenk of Elida, Ohio, also spoke from the same text in the English language. They admonished us earnestly not to neglect making sure of salvation and eternal rest. Their words will no doubt be long remembered. We hope we may have more such pleasant visits. God bless and sustain our ministers as they go forth to the harvest field to work for the Master and gather the sheaves into God's garner.

We would have been pleased to see the Editor in our midst, but on account of urgent business he was unable to come to Sonnenberg. Hope he may be able to come some other time.

COR.

WINESBURG, HOLMES CO., OHIO.—On the 2d of June, Bro. C. B. Brenneman and Bishops Michael Horst and John Burkholder arrived in our vicinity. Bro. Brenneman held a few meetings in the evenings while he was here. On the 3d they met at 10 A. M. to ordain a minister. Two of the brethren were nominated. They were D. H. Horst and M. V. Shoup. The lot was cast and Bro. M. V. Shoup was called to the ministry. Surely the Lord's ways are marvelous. May the dear young brother be faithful and trust in the Lord, that he may be a faithful servant of the Master and that many may be pointed to the true light. In the afternoon of the same day we assembled at 2 o'clock on which occasion two were baptized and received into church membership. May they be faithful and steadfast unto the end. It is a source of joy to us when the sinner turns to his God and lives for Him.

On the following day the brethren met again at 10 A. M. to commemorate the suffering and death of now a risen Redeemer. Quite a number of brethren and sisters from a distance were present. May the abundant mercies of the Lord rest upon all.

COR.

FROM EUGENE CITY, OREGON.—I feel it my duty to give a few words, to the readers of the *Herald*, from our place. Our people here in general are in good health. Our Sunday-school at Oakhill is progressing nicely. Wednesday, May 31, we had a very interesting meeting at Oakhill, which appointment was made for

Bish. Joseph Schlegel of Milford, Neb., and Jacob Roth of Thurman, Colorado. The meeting was well attended and we believe much good was received by all there. We had another meeting the same evening at Bro. P. D. Mishler's dwelling which was well attended. Bro. Schlegel made the word of God very plain at both meetings, so that everybody had the privilege of understanding how and what to do towards their fellow men and their Savior. The brethren were accompanied by sisters Schlegel and Roth, also, by Bro. J. M. T. Miller and wife, David Stutzman and wife, all of Milford, Nebraska, and Bro. Noah Mast of Tuscarawas Co., Ohio. They left on the 1st of June, for Marion Co., Oregon; but expect to come back to this place again when they leave Marion Co., and make a longer stay with us. We hope the Lord will protect them all through their journey. Such visits are very encouraging to us here on the coast. We hope that much good will be done when they come back, in the way of bringing souls to Christ. Brethren and sisters pray for us. J. D. MISHLER.

ROSELAND, LA., MAY 30, 1893.—To the readers of the *HERALD*, greeting in the name of Jesus. As it is very interesting to us to read in the *HERALD* the correspondence from the different congregations and also to read the edifying articles written by different brethren and sisters, I feel like also letting ourselves be heard from, through the columns of our church paper. Although we have no organized congregation here, yet we feel that God is everywhere. We feel truly thankful to God in so kindly directing it, that we can have our church services and Sunday-school every Sunday. We like this country very much, and are well pleased with our new home, but it would be still more pleasant if we had an organized congregation here. We are very glad to have brethren visit us. We have already been encouraged by a visit from Bro. J. H. Hostetter from Pennsylvania and enjoyed very much the privilege of again conversing with one of our brethren in the faith. There is a large field of labor here, but it takes earnest and persevering work to accomplish much.

This is a pleasant and apparently healthy country, and we expect, if so be the Lord's will, to make this our future home. The people have been busy planting and shipping since the first of February and are feeling well rewarded for their labors. There is much very fine land here yet that can be bought quite cheap. Much of the land has been lying idle since the war. It seems to be well suited for growing various kinds of fruits and vegetables, and affords much pasture, and it seems to me, to be a desirable place for a colony of our people, if there are any that would like to change their

location. But dear brethren, wherever our sojourn may be, let us be faithful to our God, and keep the banner of King Emmanuel widely unfurled, so it may easily be seen by our actions and uniform to what army we belong in this spiritual warfare to the end that He may establish our hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints.

JONAS NICE.

HARPER, KANS., MAY 31, 1893.—I will try to give you a report of our little congregation here, as well as of our meetings during the last week.

We have preaching regularly every two weeks, and Sunday school every Sunday now for little over a year. Our Sunday-school may not be as interesting and prosperous as some are, yet we can all learn and become more familiar with the word of God which is the duty of every Christian professor.

We had one applicant for baptism when Bro. D. H. Bender came into our midst on the 23 of May. We had meeting the same evening, as well as several succeeding days. On the 26th, Bishop B. F. Hamilton with other members from Marion and Harvey counties came on the noon train, but which was 2½ hours late, too late for the afternoon services. A little later Bish. Saml. Miller and Bro. Hostetter from McPherson Co., arrived. On the 27th we had meetings in the afternoon and evening. Two more persons also presented themselves for baptism. Very good interest was manifested. On Sunday forenoon the three applicants were baptized and received into the church; another one was also reclaimed. In the afternoon we had communion services, and all the members present took part. In the evening we had our last meeting. Monday the brethren and sisters from a distance started for their respective homes. We had good attention all through our meetings. All seemed to be deeply interested. They all said the time was only too short. Just as the brethren had worked up a good interest they left us again. We could see that some others were under deep convictions so that if we could have worked a little longer we might have gained more.

We have now 34 members and we do need a good earnest worker in our little congregation here. It seems to me there is a wide field open here, but of course if not properly worked it will grow up in weeds. As we are now, we are not strong enough to work all of it, but if we could get a good, able minister to move among us he would be a great help, for the harvest truly is great, but the laborers are few. I do not wish to boast in making this report, but I want to make known our needs, so that if any should feel

inclined to come and help us they can have the opportunity to do so or possibly some would be willing to move here if they knew our situation. These are a few of the reasons for making this report, for we have no room to boast as we have not done what we could. When we look back to our young days and see how we have cultivated our talents which the Lord has given us, I think we would all be willing to confess that we have been unprofitable servants. Remember us before a heavenly throne.

J. G. WENGER.

OPAL, FAUQUIER CO., VA., MAY 28, 1893.—DEAR *HERALD*:—With uplifted spirit and thanks to God, we wish to state that we have again been encouraged by the dear ministering brethren Christian Brunk and Christian Ebersole who came to us on the 12th of May and remained with us several days. Bro. Brunk preached several very impressive sermons. During their stay the new union meeting house was opened for services.

On the 26th, May, Bro. S. L. Roth made a short but pleasant visit. As the weather was inclement we were able to hear only one sermon and an address to our Sunday-school by which we were greatly encouraged in our work. It made me feel to ask, Why are we so idle? "Why stand ye here all the day idle?" My brethren, let us do more labor for Christ. "We all can do more. If for one year only we were to keep account of the time we work for Christ and the time we are idle I fear the adversary would have the greater part of our time." Let us think of this and devote more of our time to the service of Christ.

We have now a good, comfortable meeting-house for worship. It is a union house and we can have the privilege of having one or two appointments a month. Allow me to say that I believe many would settle here if they knew this country and its advantages. We would soon have a prosperous congregation here. It is a good healthful country and the climate is mild. Some may think these Virginia people hold a prejudice against strangers coming in here, but it is not so. I have been here seven years and can say, by their request, that they welcome all to come. They especially reverence our doctrines and show the greatest respect at our meetings, and are always glad to hear of our preachers coming to preach. It is wonderful how God has ways and means to spread His Gospel, but we do not always understand His ways. But they are all good and perfect, and although they may seem grievous to us sometimes, yet they always work for good. I sometimes feel to say it is good that I came here. I do not wish to be understood as saying that it is any good I have done, but the Lord has worked by

His mighty hands to place me here as an instrument to call ministers here to preach the plain Gospel of "Christ and Him crucified," where the non-resistant doctrines of the Gospel were never preached. I have often thought of the many useful brethren we have in parts where our denomination is strong to take hold of the important Sunday-school work. This work has fallen upon me, and I am very far from being qualified, yet feel it my duty to use my small talent in the cause of Christ. My brethren, pray for the strengthening of these weak places in our vineyard, that they may become strong in the Lord. It does not matter where we are, we can pray to God at all times and places. How much of our time are we spending in prayer, and how much in idleness? Let us think of this, and see if the adversary is not getting the most of our time. When we were first converted to God we came very humbly before Him; now let us see if we are still humble, or are we like Pharaoh? Oh my dear brethren, let us stand firm in the faith and not become lukewarm. Let us show to the world a bright, pure light. This is very important to us who have set out to serve the Lord. Often we hear the world say, "I am just as good as some church members." Let us just think for one moment. Is it I that keep that old gray-headed man, or that bright youth, out of the church of Christ, and must they be lost on account of my disorderly walk? Let us stay in our place. The saloon, the horse race, ball room and all places of worldly amusements are not a place for those who profess Christ as their all. God guide and keep us in the paths of peace.

H. L. RHODES.

#### SUNDAY-SCHOOL ITEM.

TO PRESERVE THE GERMAN—A German Sunday-school to preserve the German language among the young people has been organized in the Plain Mennonite meeting house, Montgomery Co., Pa. Pre. Jacob Loux is the Superintendent and Jonas Minerer the assistant. —*Schwensville, Pa., Item.*

THE TOWN OF FARGO, N. D. was visited by a terrible calamity on the 8th and 9th of June. A fire broke out at a small restaurant from some hot ashes which were thrown out and in a comparatively short time an area of twelve blocks long by five wide had been traversed by the fire, leaving but a few buildings of what was the business part of the city; 2,500 people are homeless, 5,000 are out of employment. Several lives are reported lost, and the loss of property is enormous. Owing to the wind and the combustible nature of many of the buildings the firemen were almost powerless in their efforts to check the flames.



## REPORT OF THE AMISH MENNONITE CONFERENCE HELD IN WAYNE CO., OHIO.

According to previous arrangement a number of ministers of the Amish and Mennonite congregations met at the Oak Grove meeting-house in Wayne Co., O., on the 25th of May 1893 to hold a conference.

After singing, Bro. John K. Yoder gave an address in which he expressed a hearty welcome to the ministers from abroad. He also gave an admonition to prayer and called on Bro. D. J. Johns, who led in prayer.

Bro. J. P. Smucker was then elected Moderator. He chose Bro. Johns as Assistant. Bros. C. Z. Yoder and J. S. Hartzler were elected Secretaries. The Moderator then read 20 verses of the 15th chapter of Acts, and showed that a conference was held in the apostles' time, and that they can be held with profit in our time. He also showed that worldly conformity, secret societies, and the like would creep into the church unless our united efforts were put forth against such evils. He expressed his determination with God's help to stand by and hold before the world the faith as set forth by Jesus Christ and the apostles and upheld by our forefathers.

The Assistant Moderator endorsed what had been said; he also showed the necessity, of discerning between true and false doctrines, and of united and harmonious work in the ministry. He cherishes the non-resistant principle, not merely because we teach it, but because it was taught by Christ and His apostles, and because it has been acknowledged to be the only faith that can be traced back to the apostolic age. He also cautioned the members concerning the judicial oath, and showed that it was contrary to the Scripture. He refuted the advantages claimed by those who adhere to secret orders. Among other things he also pointed out the evils arising from patronizing saloons or in any way indulging in that which tends to intoxication. "We are living epistles known and read of all men."

Bro. J. K. Yoder sanctioned the remarks of the Moderator and Assistant and admonished every member to set a good example of piety. Since it is apparently impossible to have an entire uniformity of church rule throughout the different congregations East and West, we should nevertheless endeavor to maintain it as far as possible and cultivate a spirit of forbearance toward one another and be willing to assist one another in upholding that which is for the promotion of peace in the church and to the ingathering of souls into Christ's kingdom.

The remarks which followed by the remaining bishops, ministers and deacons were in harmony with the preceding ad-

monitions, instructions and encouragements.

The forenoon session was closed by singing. An intermission of one hour was then given for dinner.

The afternoon session was opened by singing, and prayer by Bro. Nobertus Sproll, after which the following questions were discussed:

1. Have the elders of the church a right to instruct those who are not abiding by the discipline of the church?

*Answer.*—According to Gal. 6:1, as well as other portions of Scripture, they not only have that right, but it becomes a duty not only of the elders, but of every child of God to instruct and admonish such.

2. Is it to the upbuilding of our non-resistant churches to have such as are not of that faith to address our Sunday-schools?

*Answer.*—Since the S. S. is the "nursery of the church," it becomes necessary that our children be taught the non-resistant doctrine early in life, hence we believe it is not generally advisable.

3. Is it allowable for church members to furnish intoxicating liquors as a beverage, where a number of persons are assembled?

*Answer.*—Since such practice throws out a very evil influence to the world and is in opposition to the Word of God we say positively, *No*.

After singing and prayer, Conference adjourned to meet the following day at 9 A. M.

## SECOND DAY, MAY 26.

After singing, and prayer by Bro. C. K. Yoder, the minutes of the preceding day were read and adopted.

4. Is it advisable for members of our faith to take part in Union Sunday-school conventions?

*Answer.*—Since it has an influence to lead away from the much cherished doctrine of non-conformity, non-resistance, non-secrecy, etc. we say it is not advisable.

5. Do we approve of a special preparation for the ministry by getting a higher education? If not why send for ministers with more than a common school education, to hold a series of meetings?

*Answer.*—Education is an advantage, but we approve of a special preparation in the higher qualifications as given by Paul. 1. Tim. 3:1-7, Titus 1:6-9.

6. Is it advisable for a Christian to correspond for a secular paper?

*Answer.*—Since such a correspondent may be misinformed and insert untruths, thereby causing ill feeling and strife, and is tempted to use time and talent to please the world, therefore we advise Christians to devote their time and talent more to the service of the Lord.

Forenoon session closed by singing and after refreshment a short funeral sermon

was delivered for a child by D. J. Johns, after which Conference resumed the work of the day.

7. What is the duty of a minister or deacon when visiting the sick or where they remain over night and are not asked to conduct devotional exercises?

*Answer.*—Ministers and deacons must be governed by circumstances, but they should encourage such devotional exercises more than is generally done.

8. Is it to the upbuilding of the church that ministers or brethren traffic in live stock?

*Answer.*—Inasmuch as such an one is surrounded with great temptations to take to himself unjust gain, and since we should abstain from all appearance of evil and not intentionally enter into temptation, we deem it not to the upbuilding of the church for ministers or brethren to engage in such traffic.

9. What is the sentiment of this conference in regard to the World's Fair?

*Answer.*—According to the teachings of our Savior, "But rather seek ye the kingdom of God," (Luke. 12:31); "for that which is highly esteemed among men is abomination in the sight of God," (Luke. 16:15); "My kingdom is not of this world," (John 18:36), etc. We advise our brethren and sisters to avoid such worldly expositions.

The above queries were apparently discussed in the spirit of love and forbearance, and we trust to the edification of all who were present. Other questions had been brought before the Conference, but not acted upon for want of time.

After the Moderator delivered his farewell address, the ministers from abroad expressed their gratitude to the brethren and sisters for the hospitality shown them during the time of Conference, when the Bishop J. K. Yoder in behalf of the church at this place, returned his heartfelt thanks to all ministers, brethren, and sisters from all congregations for their friendly visit and assistance at this Conference and, like Peter of old upon the Mount of Transfiguration, realized that it was "good to be here."

Conference then closed by devotional exercises.

During the Conference week, we had public worship every evening when the ministers from abroad earnestly instructed and admonished, both old, and young, saint, and sinner to walk on the narrow way, ever living to the honor and glory of God. Below is a list of names of bishops, ministers and deacons, who participated in the Conference.

## BISHOPS.

Sebastian Gerig, Wayland, Iowa.  
Joseph Buercky, Tiskilwa, Ill.  
Isaac Smucker, Hawpatch, Ind.  
Jonathan P. Smucker, Nappanee, Ind.  
D. J. Johns, Goshen, Ind.  
P. Y. Lehman " "

David Beachy, Tuscarawas, Ohio.  
Frederick Mast, Benton, "  
D. C. Amstutz, Orrville, "  
Jacob Nusbaum, "  
J. K. Yoder, " "

## MINISTERS.

Jacob Ringenberg, Tiskilwa, Ill.  
J. S. Hartzler, Haw Patch, Ind.  
Nobertus Sproll, Amboy, "  
C. K. Yoder, West Liberty, Ohio.  
John Blosser, New Stark, "  
Christian Steiner Cranberry, "  
John Miller, Walnut Creek, "  
John Summer, Paris, "  
Joseph Becker, Louisville, "  
Peter Graber, Oval City, "  
Peter Basinger, Calla, "  
I. A. Miller, Smithville, "  
D. Z. Yoder, " "

## DEACONS.

Fred. Geiger, Bluffton, Ohio.  
Abraham Burkholder, Rittman, Ohio.  
Daniel Smucker, Louisville, "  
Peter Conrad, Smithville, "  
C. Z. Yoder, Webersville, "  
C. Z. Yoder.

## A SERMON.

By Pre. Hiram Gible, May 25, 1893, in Lancaster Co., Penna.

After singing a hymn he opened the discourse by reading 1 Cor. 11, then spoke as follows: Beloved brethren and sisters and all who are present. It is my desire that the good Lord may grant grace to make a few remarks concerning the Scripture which I have read. I always feel deeply interested whenever it is my part to speak on this text, because it is a very interesting and important passage of Scripture and it is necessary to make a few remarks on it upon such occasions. I will try to perform my duty and make myself free before God and the hearers. I shall speak as plainly as possible so that everyone can understand me.

The apostle Paul wrote to the Corinthians, and to all true believers in Christ, "Be ye followers of me even as I am of Christ." It is our duty to be followers of Christ and His word. In the 2d verse we see that the apostle praised the Corinthians that they remembered him and kept the ordinances; but by all he says it appears as though they were careless in some points by not watching carefully. So it is with us. If we do not carefully watch and pray we may grow careless and go astray because Satan is ever at hand trying to make us careless. Our text says, "But I would have you know that the head of every man is Christ, and the head of the woman is the man, and the head of Christ is God. Every man praying or prophesying having his head covered dishonoreth his head. But every woman that prayeth with her head uncovered dishonoreth her head." By this we learn

the honor of a man and the honor of a woman, and at the same time the dishonor of a man or of a woman. We have no promise in the word of God if we are disobedient. We have to obey the word of God and be followers of Christ, as our text says, "Be ye followers of me even as I am of Christ." We see plainly that it is the law of Christ that every Christian woman shall have her head covered, and we learn by our text that Paul tried to bring all things into order before keeping the Lord's supper. So we try to prepare and bring things into order before observing this solemn ordinance. I am glad that it appears as though every sister had her prayer head-covering on according to the rule of Paul and our church. Our text says, "Judge in yourselves, is it comely that a woman pray unto God uncovered?" How encouraging it is if each and every member is obedient to the discipline which Paul prescribes and to all that they promised upon uniting with the Christian church. Upon perfect obedience to God's word we have the promise, that we are living, fruit bearing branches of the true vine, as we have already heard from the brethren, this afternoon Christ said (John 15.) He is the true vine, "and ye are the branches. He that abideth in me and I in him, the same bringeth forth much fruit." If we abide not in Him we shall be cast away as a barren branch that is cast into the fire and burned. All this teaches the necessity of obedience to the laws of God, and all Christian discipline. It is the duty of each sister to have a prayer head-covering not only on such occasions as to-day but every day in time of prayer and worship because Paul said, "Pray without ceasing," and the woman shall have her head covered when she prays. Christ said we should watch and pray. Of course we have our worldly duties and cares, so that we can not always pray with our lips, but we shall have a prayerful heart. We need to be very careful not to neglect our daily duties and prayers in our family or wherever we are.

Beloved hearers, I am sorry to say that the fashions and vanities and discarding the prayer head-covering generally arise in cities and towns where Satan and the world reign in power. Some people and even Christian professors say it does not matter what fashionable ornaments we wear, if we are right inside, then we are all right, but Paul said (2 Cor. 6:16, 17), "What agreement hath the temple of God with idols: for ye are the temple of the living God: as God hath said, I will dwell in them, and I will be their God and they shall be my people. Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean things," etc. If we are born again, then we are followers of Christ and children of God, and as such we have

no desire for any worldly fashion or vanities because we are living and fruitful branches of the true vine.

Some people say the hair is the covering for a woman, but this is not the sense of our text, because the hair is a natural gift to her from God.

Our text speaks of another covering: "For this cause ought the woman to have power on her head because of the angels." For every spiritual person has a guardian angel as a protector during his journey of life. All this makes it necessary for a sister to wear a prayer head-covering, as a sign of self-denial and humility. By this also we know of another. I and another brother once visited a family where I was a stranger, and after we had left the place, my companion said that young man and those two women are members in our church. I replied sorrowfully that I was not aware of that, because they were not obedient to the laws of Christ and the discipline of our church. The women had no prayer head-coverings to show it.

Every one should be a true branch in the vineyard of Christ, and be faithful in obeying all Christian discipline.

Our text says, that the man is the head of a woman and it is the duty of the wife to be obedient to her husband, and the husband shall love his wife as his own body. If this is observed then all is right in a family, and they can perform all their earthly and their spiritual duties in love. Family prayers, and everything that God requires of a family will be observed, and the family life is a happy one. My dear brethren and all hearers, has not God through Paul given a command for a man just as well as to the woman, when He says in our text, "Doth not even nature itself teach you that if a man have long hair it is a shame unto him? But if a woman have long hair it is a glory to her."

By this we learn that everything has its right place. I have seen several men who have uncommonly long hair, but I say if we are true branches of the Vine, Christ, and faithful members in the Church of God, then we are obedient to the discipline of the Church of God and will not cut and dress hair according to the vain fashions of the world. Paul said (Rom. 12:2), "Be not conformed to this world, but be ye transformed by the renewing of your mind (mark, your mind), that ye may prove what is that good, and acceptable, and perfect will of God;" and Christ said (Luke 16:15), "For that which is highly esteemed among men is abomination in the sight of God," and we know what the fashion and custom of the world is in the cutting and the dressing of the hair. It is impossible to serve two masters. We read also (1 Peter 2:13), "Submit yourself to every ordinance of man, for the Lord's sake." Why should not every brother and sister be obedient to

the church discipline? Every member has promised to be obedient; even the young members which we received into church membership this morning promised to be obedient to Matt. 18 and to our church discipline, for what promise has disobedience? Obedience has the glorious promise of everlasting life. Amen.

May 25, 1893.

### TOO MANY QUESTIONS.

A neatly dressed, bright enough looking boy came to apply for a situation as office-boy, in response to an advertisement inserted in a daily paper by a gentleman with whom it would be an advantage to any boy to be associated. The duties were not irksome, the pay was more than office boys are usually paid, and the boy would have the kindest treatment. But before the gentleman could ask the boy the few questions he wished to ask him, the boy began a little catechism of his own.

"How many hours a day would I have to be here?" he asked.

"From eight until six o'clock."

"I know some office boys who get off at five every day," said the boy.

"I would need you until six."

"How long a time would I have at noon?"

"An hour—from twelve until one."

"Some boys get an hour and a half. Would I have to be here exactly at eight every morning?"

"It would be best for you to make it a rule to be here every morning at that time. Boys ought to learn to be punctual."

"Well, there isn't generally much to do that early in the morning, and I thought maybe it wouldn't make any difference if I didn't get here just at eight every morning. I suppose you wouldn't want me to go out any on my own account if it happened to be a dull day and you wouldn't need me?"

"I couldn't tell just when I would need you. Besides, if I paid you for your time between eight and six o'clock, that time would rightfully belong to me."

"Do you ever give any half-holidays?"

"Not often."

"Do you pay a fellow for putting in extra time—say, if I had to stay after six some night?"

"If a boy wanted pay for a few minutes' extra service, I would pay him."

"I wouldn't ever have to do anybody else's work, would I?"

"I think not."

"I know a boy who is often asked to do things it isn't his business to do. Well, I suppose I might come and try it and see how I like the place."

"No, I don't think I care to have you do so," replied the gentleman, calmly.

"I am quite sure the place would not suit you. In fact, my boy, I fear you will never succeed in any place until you get rid of your fear of giving honest, faithful service in return for the wages paid you. The boy who is afraid of doing too much never does enough, and is always ready to shirk his duty. I would in all kindness advise you not to ask any of the questions you have asked me of the next person to whom you apply for a place. They indicate the disposition of a shirk, and the boy who starts out in life, determined to do as little as he can for the money paid him, is a shirk, and will be a failure in life."—*Harper's Young People.*

### ITEMS.

ACCORDING to the reports there were, a short time ago, about 15,000 convicts in the prisons at Moscow, Russia, awaiting transportation to Siberia.

OUT of the entire population of the world 700,000,000 are found to be only partially clothed, 500,000,000 are well clothed, and 250,000,000 are entirely naked.

THE ANNUAL MEETING of the German Baptist (Dunkard) denomination was held this year at Muncie, Ind., the fourth week in May. The attendance was very large, from 15,000 to 20,000 being present daily.

Two hundred and sixty-three Molokaus, Baptists, and Stundists in the country of the Don Cossacks have during the past few months renounced their Protestant faith and connected themselves with the Russian Orthodox Church as a result of the threats of the police and clergy.

JUDGES Woods and Jenkins on the 8th of June handed down their decisions on the Sunday-closing question. They decided that the World's Fair must be closed on Sunday. It remains now to be seen whether the directors can find another flaw and on the strength of that flaw keep the fair open a few Sundays before the case is reconsidered and another decision is obtained.

"TRAIN UP a child in the way he should go; and when he is old, he will not depart from it." The German Emperor evidently thinks his oldest child should go into the way of heathendom and civilized barbarity, for he has built for his son a little fortress at Potsdam which is surrounded by a moat and equipped with drawbridges, Krupp cannon, embattled towers and all the other accompaniments of a fort. Germany's hope must be that the son will have better sense than his father has.

### Married.

AUGSPURGER—GINGRICH.—On Thursday, April 27, 1893, at the home of the bride's parents near Overpeck, Ohio, by Pre. H. J. Krebhiel, Austin Augspurger and Miss Ida M. Gingrich.

AUSPURGER—SCHROCK.—On Thursday, June 1, 1893, at the home of the bride's mother near Overpeck, Butler Co., Ohio, by Pre. H. J. Krebhiel, Walter L. Augspurger and Miss Otelia C. Schrock.

### A SAD AFFLICTION.

A peculiarly sad and double affliction has befallen the family of Bro. Abraham P. Fulk of Weyer's Cave Sta., Augusta Co., Va.

On Tuesday, May 30, his second son Charles Homer, aged nearly 12 years, was sent in company with another boy a short distance from home, to work in a melon patch. At noon they both went to Bruheek's mill near by to eat their lunch. Just before the accident his companion observed him standing near the upright shaft that connects the water wheel and the crusher, with his hand resting against the rapidly revolving shaft, the next instant his coat was seen to have caught, and his body was forced through the space of about 4 inches between the shaft and the water-gate lever, and before the machinery could be stopped his body had become frightfully mangled. A number of bones were broken in various parts of his body, and in places the ends protruded from the flesh, yet his sufferings were prolonged until the night of June 3d when death came to his relief. Funeral services were held on Sunday afternoon, June 4th, at Union Chapel before a large concourse of sympathizing friends and relatives by C. Good and L. J. Heatwole from Gen. 5:24.

The tragic and unlooked for death of their boy, along with the distressing circumstances attending it, was to the father and mother a blow so crushing and prostrating, that it would seem but the decree of a most cruel fate that within the period of 21 hours after the funeral their hearts should again be stricken.

On Monday afternoon June 5th sister Fulk was rinsing clothes, with her little daughter Mary Catharine, aged a little over 2 years, by her side. She left her wash tub to go into the house for a few minutes, and supposing that the child had followed her she gave herself no occasion for haste, but upon her return she was horrified to find her child lying face downward in the water among the wash clothes of the tub, drowned.

Her cries and wailings of distress soon brought in the neighbors who did all in their power by words of sympathy and acts of kindness to alleviate the grief of the now well nigh distracted parents. On the afternoon of the 6th an unusually large assembly of sympathizers and sorrow-stricken relatives were again present at the Chapel, a number of whom had come long distances from Rockingham Co. to participate in the last sad rites and witness the depositing of the little one by the side of her brother who had preceded her to the grave but 46 hours before.

Charles Homer Fulk aged 11 years, 8 mos. and 17 days.

Mary Catharine Fulk aged 2 years and 17 days. Funeral service in last case was again conducted by C. Good and L. J. Heatwole from Mark 7:37.

L. J. H.

### DIED.

BLOUGH.—On May 24, 1893, in Bowne, Kent Co., Mich., of Bright's disease, Jacob Blough, aged 62 years, 6 months and 20 days. Funeral services by Jacob Hahn and C. Wenger.

GABEL.—On the 8th of May 1893, at New Hamburg, Waterloo Co., Ont., Samuel Gabel, aged 21 years, 5 months and 18 days. Buried on the 10th in Steinman's grave-yard. Funeral services by J. M. Bender.

MAST.—On the 29th of May 1893, in Newbury Twp., Lagrange Co., Ind., of diptheria, Elizabeth, daughter of Joseph and Barbara Mast, aged 19 years, 10 months and 7 days. She suffered only a few days, and said soon after she became sick that she did not expect to recover. She died with a living hope of a blessed immortality. In her Christian life she was a pattern for her young friends. She will be sadly missed by her parents, her aged grandfather, four brothers, one sister and many friends. Her remains were laid to rest on the 30th. Funeral services by M. M. Miller and A. A. Troyer, from 1 Pet. 1:24, 25 and Mark 13:33—37.

SCHROCK.—On the 5th of May 1893 near Ransom, Ness Co., Kansas, of diptheria, Willie, son of Andrew and Elizabeth Schrock aged 7 years, 6 months and 24 days. Funeral services will be held by E. M. Shellenberger as soon as the rest of the children get well.

"Dearest parents, I must go  
And leave you in this world below,  
For me to come to you is vain,  
But hope to meet in heaven again.  
Many a vacant spot there'll be  
When my face no more can see;  
But think that now I have a place  
Where I can see my Savior's face."

SWARTZENTRUBER.—Near Shipshewana, Ind., on the 17th of May 1893, Mary, daughter of Ephraim and Sophia Swartzentruber, aged 8 days. Buried on the 18th in the Pashan grave-yard. Funeral services were conducted by the brethren Henry A. Miller and Amos S. Cripe from Matt. 24:44.

"A precious one from us has gone,  
A voice we loved is stilled,  
A place is vacant in our home  
Which never can be filled.

God in His wisdom has recalled  
The boon His love had given,  
And though the body moulders here,  
The soul is safe in heaven.

L. H.

RUPP.—On the 26th of May 1893, in Shiremanstown, Cumberland Co., Pa., Henry Rupp, aged 53 years. He leaves a widow and an aged mother to mourn his sad death. Funeral services on the 30th were largely attended, and very feeling was the sympathy for the bereft widow. Three ministers took part in the services. The remains were interred in the St. John's grave-yard. We would gladly draw the mantle of charity over this sad case, were it not for the fact that the ushering of a soul into the world before its Maker may serve as a solemn warning to all to prepare for death before the dread summons comes, as it will come to us all sooner or later. A drunkard shall not enter the kingdom of heaven, but blessed are they "who die in the Lord." Riches are often a delusion and a snare, and the love of money is the root of all evil.

MILLER.—On the 24th of February 1893, at Kalona, Iowa, Benedict J. Miller, aged 34 years to months, 7 days. He was a son of Jacob B. Miller, deceased. His aged mother, six brothers, and one sister survive, also a sorrow-stricken wife and three children mourn for one who has gone never to return. But we hope through faith in his Savior his spirit has joined to the Spirit world. He united with the Old Amish church in his youth, and was steadfast in his faith to his end. He was buried Feb. 26th in Miller's grave-yard. Funeral sermon by Jos. Gingerich and J. P. Swartzendruber from Phil. 1:21—25.

"Tis hard to break the tender cord  
When love has bound the heart,  
'Tis hard, so hard, to speak the words:  
We must forever part.  
Dearest loved one, we must lay thee  
In the peaceful grave's embrace,  
But thy memory will be cherished  
Till we see thy heavenly face."

GILE.—On the 19th of May 1893, in Wayne Co., Ohio, Edith Justina, daughter of John and Gile, aged 15 years, 10 months, 13 days. She was a bright and active scholar and worker in the Pleasant View Sabbath-school. She was a very kind and sociable and had gained a large circle of friends. Buried on the 21st in the Pleasant View cemetery, followed by a large concourse of friends, the house being filled to overflowing. Services were conducted by Michael Horst in German and David Hostetler in English from Isaiah 3:10, 11.

MILLER.—On the 1st of June 1893, in Washington Co., Iowa, of membranous croup, George Frankie, son of David M. and Katie Miller, aged 2 years, 4 months and 21 days. Funeral services by Christian Weyer from Mark 10:14, 15.

"Weep not for me, my parents dear,  
Since I must go and leave you here;  
With Jesus I shall happy be  
Oh parents, do not weep for me."

LEATHERMAN.—On the 10th of May 1893, in Medina Co., Ohio, near Wadsworth, of consumption, Susanna, wife of Elmer Leatherman, aged 26 years, 3 months and 22 days. She united with the Reformed church of Friendsville in April 1885, and up to the time of her marriage was a teacher and an active worker in the Sabbath-school of that church. On the 25th of December 1892, she with her husband became members of the Mennonite denomination. She leaves her husband and one child to mourn her early departure. She was fully resigned to her Master's will and had a full assurance of meeting her God in peace. Buried on the 22d in the Welshfield cemetery. Services by Michael Horst in German and David Hostetler in English. Text 2 Kings 20:1. Peace to her ashes.

MUMAW.—On the 28th of May 1893, at the Lake Side Hospital, Cleveland, Ohio, Mary Adeline, youngest daughter of George and Catharine Mumaw, aged 28 years, 4 months and 6 days. She was born on the 22d of January 1865, near Winesburg, Holmes Co., Ohio. Her parents and one brother have preceded her to the world beyond. She was a faithful member of the Mennonite denomination for nearly six years, her place in the congregation was seldom vacant when health permitted. She was an invalid for four years and had gone to Cleveland to undergo an operation for the removal of a tumor. She told her sister, that she took two with her into the operation room, the Lord and Dr. Allen. She stood it well and two weeks passed and it was thought she was

entirely out of danger. Her sister left her on Saturday evening in a fair condition, expecting however to return in a few days. On Sunday she was cheerful and in the afternoon she was dictating a letter to her nurse for her sister Rachel saying she felt good, when, all at once, she put her hand on her breast and said, "Oh, Miss Sommers!" Her nurse said, "Have you pain?" "No, but I can hardly breathe." The doctor was summoned at once, but all earthly power seemed of no avail. Paralysis set in, and in seven minutes the spirit had gone to Him who gave it. She never complained of pain, and was very patient in everything. Her remains were taken to Elkhardt, Ind. and interred in the Olive cemetery. Three brothers, three sisters and many relatives and friends followed her to the grave. Funeral services were conducted by J. S. Coffman and Samuel Yoder. Text, John 11:25.

"Death has visited our circle,  
Robbed us of a sister dear;  
In the depth of our affliction  
Can we help but shed a tear?  
How distressing when our efforts  
To restore her seemed so vain,  
And those days of anxious waiting  
Brought us anguish, grief and pain.  
Four long years her strength seemed waning,  
Slowly waning day by day;  
Yet she bore it uncomplaining,  
Wishing but God's will and way.  
And although no more we'll see her  
In this vale of grief and gloom,  
Yet we know, for Christ has said it,  
We may meet in your bright home."

### Letters Received.

#### WITH MONEY

B-D Boshman, B S Brubaker, M Brennenman, Barbara Blosser.  
D-J Durksen, J C Driver, Jacob Denlinger.  
G-C Geiger, Wm Eggle, Ellen Eberly.  
G-C Geiger, Jacob Geiss, Christ Graber, W Gomer, Jos Good, P G Good, A B Gingrich, A R Good.  
H-S Humberger, J M Hershey, J A Hartzer, Jacob Hiestand, S D Hertler, L Haversang, Samuel Hoover, R W Hersberger, J Hoover.  
K-Jacob F Kohl.  
L-J P Lichty, D Litwiler, Moses Litwiler, Mattie Lehman, Abm K Landis, John A Lehman.  
M-Levi Martin, Eli K Mylin, B Naibach, J G Meyer, Moses A Mast, John Mumaw, Abm Means, John P Nitter, D D Miller, Henry Misher.  
N-M W Noll.  
O-P P Oswald.  
R-Daniel Koht, Mattie Rutt, Melinda Rothgeb, Dora Ream.  
S-Peter Sprunger, John Somers, S Swartz, Henry Smith, D Steckley, C S Schertz, N Swartzentruber, J B Senger, Ivan Stover, J C Springer, Mrs. Anna B Stauffer, Chr Schantz.  
T-Peter Tschantz, T J Troyer.  
U-Annie Umbie.  
W-S Winters.  
Y-Samuel D Yoder, L E Yoder, P V Yoder.  
Z-Aaron Zehner, Jos L Zehr.

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2:30	7:00	Benton Harb'r	6:45	3:00	3:00	1:30	7:15
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1:00	6:45	Berrien Center	7:45	3:54	3:54	12:30	8:15
12:30	8:15	Niles	8:15	4:21	4:21	12:00	8:45
11:45	7:45	Granger	8:45	4:48	4:48	11:30	9:15
11:15	7:15	Elkhart	9:15	5:15	5:15	11:00	9:45
10:45	6:45	Elkhart	9:45	5:42	5:42	10:30	9:15
10:15	6:15	Elkhart	10:15	6:09	6:09	10:00	8:45
9:45	5:45	Elkhart	10:45	6:36	6:36	9:30	8:15
9:15	5:15	Elkhart	11:15	7:03	7:03	9:00	7:45
8:45	4:45	Elkhart	11:45	7:30	7:30	8:30	7:15
8:15	4:15	Elkhart	12:15	7:57	7:57	8:00	6:45
7:45	3:45	Elkhart	12:45	8:24	8:24	7:30	6:15
7:15	3:15	Elkhart	1:15	8:51	8:51	7:00	5:45
6:45	2:45	Elkhart	1:45	9:18	9:18	6:30	5:15
6:15	2:15	Elkhart	2:15	9:45	9:45	6:00	4:45
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ELKHART, IND., JULY 1, 1893.

Vol. XXX. No. 13.

For the Herald of Truth.  
ACROSS THE WHEAT.

You ask me for the sweetest sound mine ears have ever heard?  
A sweeter than the rippling plash or trilling of a bird,  
Than tapping of the raindrops upon the roof at night,  
Than the singing of the pine trees on yonder mountain height:  
And I tell you, these are tender, yet never quite so sweet  
As the murmur and the cadence of the wind across the wheat.

Have you watched the golden billows in a sunlit sea of grain,  
Ere yet the reaper bound the sheaves, to fill the creaking wain?  
Have you thought how snow and tempest and the bitter winter cold  
Were but the guardian angels, the next year's bread to hold,  
A precious thing, unharmed by all the turmoil of the sky,  
Just waiting, growing silently, until the storm went by?  
Oh have you lifted up your heart to Him who loves us all,  
And listens, through the angel songs, if but a sparrow fall?  
And then, thus thinking of His hand, what symphony so sweet  
As the music in the low refrain, the wind across the wheat?

It hath its dulcet echoes, from many a lullaby,  
Where the cradled babe is hushed beneath the mother's loving eye.  
It hath its heaven-promise, as sure as heaven's throne,  
That He who sent the manna will ever feed His own;

And, though an atom only 'mid the countless hosts who share  
The Maker's never-ceasing watch, the Father's deathless care,  
That atom is as dear to Him as my dear child to me;  
He cannot lose me from my place, through all eternity.  
You wonder when it sings me this there's nothing half so sweet  
Beneath the circling planets as the wind across the wheat!

For the Herald of Truth.

"WHO IS MY NEIGHBOR?"

Luke 10:25-29

In the above passage we read that a certain lawyer temptingly asked Jesus what he must do to inherit eternal life. Jesus asked him what is written in the law. He replied, "Thou shalt love the

Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Jesus said "Thou hast answered right, this do and thou shalt live." But the lawyer wishing to justify himself asked the question, "Who is my neighbor?" In the eight verses following we have the answer of Jesus, and in the last part of verse 37 the command, "Go and do thou likewise."

Are we obeying this command of our Savior, who also said, "If ye love me keep my commandments?" Or are we like the priest and pass by our suffering neighbor on the other side? or as the Levite who looked on him and saw his affliction, but still passed by on the other side? Are we not too often inclined to say of an unfortunate one, "It is their own fault; they have brought it upon themselves; let them get along the best they can, I do not feel disposed to help them," and we "pass by on the other side?" Dear reader, Christ commands you to love your neighbor as yourself, and if you love, and want to obey Him, you cannot help having compassion on, and aiding them. Though their lives may be darkly stained by sin, let us not forget they are still our neighbors, created by the same hand, and at some time all innocent little children of which Christ says, "Of such is the kingdom of heaven."

In John we read that a woman was brought to Jesus, taken in the very act of a sin, the punishment of which, under the law, was stoning. Jesus said unto her accusers "He that is without sin among you, let him first cast a stone at her," but their own conscience convicted them and one by one they left her alone with Jesus, who said to her, "Neither do I condemn thee; go, sin no more." To the man sick with palsy (Luke 5:20) Jesus said, "Thy sins are forgiven thee." Oh, blessed words! how comforting to the sin-sick soul! We who have experienced this, let us show by our deeds that we are true followers of Him who, not only spoke them but gave His life-blood, and died the most ignominious death on the cross, between two thieves that He might redeem all mankind. He did not condemn them, why should we? Are we more than He? Possibly had we been placed in the same

circumstances, had the same evil influence and temptations been besetting us, we would not have done any better and possibly worse. Therefore let us throw out the life-line to help save them before they sink to rise no more. Let us not stand aloof and thank God that we are not like them, as the Pharisee did.

We never have need to stand idle for the want of a neighbor to succor; the wretched beggar as well as our friend and brother has a claim upon us. Are we doing our duty by them? Do we go into the highways and hedges, alleys, lanes, and street and extend the hand of charity, and with kind and holy words and tears of love and pity try to win them from misery's thorny track? Are we doing as Jesus did, when He said, "Neither will I condemn thee." He also said, "A cup of cold water given in my name shall meet with a reward?" Let us not pass heedlessly by, but let us at least try to redeem and lead them to the Savior who said, "Him that cometh unto me I will in no wise cast out," and who came to seek and to save that which was lost, and gone far astray, and who, though their sins be as scarlet, he will make them as snow. Brother, sister there is a great mission work to do right at our very doors. We need not wait for an opportunity to go to China or Japan, though we should be much more active and earnest to spread the pure and non-resistant gospel truths. We as a denomination are doing far too little for mission work at home and abroad. Let us be more earnest, more zealous, and pray fervently for more true and earnest laborers in the Lord's vineyard; for truly the harvest is great, but the earnest and faithful laborers are far too few. Oh! It seems sometimes as if we were making God's cause only a secondary consideration, and seek first the things of this world, how we may add to our already full store of this world's goods, which moths corrupt, and thieves break through and steal, though Christ commands us to "seek first the kingdom of God and his righteousness, and all these things shall be added" unto us. How often do we see when people have gone after or sought first the things of this world that they have seemingly prospered or awhile, but alas, how soon was all



swept away and they were left destitute. Others, who have accumulated a great deal of this world's goods, will say as did the rich man (Luke 12:19), "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry," but in the midst of this comes the message, "Thou fool," etc., and they will have to appear before God there to give an account of the deeds done in the body, their time to serve God past, their opportunities for doing good gone forever! Therefore let us make a good and wise use of the time and means God has given us and do what our hands find to do, and what God commands and bids us. Then when life's journey is o'er which at its best is beset with trials and temptations, adversities and disappointments, we shall hear that blessed welcome, if we have been faithful, "Well done, good and faithful servant; enter thou into the joy of thy Lord." Just think of hearing the Master say that to us! It is enough for everything, is it not? Oh friend, your turn and mine will come by and by, and no doubt to some of us ere long. Let us then "put on the whole armor of God," let us press into the conflict, fight, pray and wrestle, and not leave off till the victory is ours through Jesus. God will bless us if we are faithful and obey Him in whatever He commands us to do. "Inasmuch as ye have done it unto one of the least of these ye have done it unto me." "For ye have the poor with you always and whosoever ye will ye can do them good."

"Thy neighbor; it is he whom thou  
Hast power to aid and bless;  
Whose aching heart and burning brow,  
Thy soothing hand may press.

Thy neighbor; 'tis the fainting poor,  
Whose eye with want is dim;  
Whom hunger sends from door to door:  
Go thou and succor him.

Thy neighbor; 'tis that weary man,  
Whose years are at their brim,  
Bent low with sickness, cares, and pain,  
Go thou and comfort him.

Thy neighbor; 'tis the heart bereft,  
Of every earthly gem.  
Widow and orphan helpless left,  
Go thou and shelter them.

Thy neighbor; yonder toiling slave,  
Fettered in thought and limb,  
Who has no hope beyond the grave,  
Go thou and rescue him.

Oh, pass not, pass not heedlessly by,  
Perhaps thou canst redeem  
A sin sick soul from misery,  
And aid for heaven win."

BARBARA SHERK.

ACCORDING to Canon Farrar's statement there are 4,000 clergymen out of employment in the church of England. Out of employment? The true minister of the Gospel need never be and never is out of employment. But money for preaching the Word! That is another matter.

#### For the Herald of Truth. ASKING.

"Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." James 4:3.

One chief reason that some of our prayers are not answered, is because we ask for a selfish purpose and not according to the will and mind of God. Christ alone must be the foundation of our hope. If we are not interested in Him, we may perish with the words of prayer on our lips, like the foolish virgins, saying, "Lord, Lord, open to us," and we are compelled to hear, "I know you not." God knows the intentions of the heart. There are no desires so confused, no requests so broken, no efforts so feeble as to escape His notice. He is ever willing to grant the requests of those who sincerely pray to Him and put their trust in Him; for "the eyes of the Lord are over the righteous, and his ears are open to their prayers"; even if their petitions are feeble and faint, and seem to them scarcely to reach heaven, God will graciously attend to the prayer that goeth not out of feigned lips. If we could all more fully believe and trust this, we could give ourselves more easily into the hands of the Lord, live more thankfully, labor more cheerfully, suffer more patiently, fight against the world, the flesh and the devil more manfully, and consecrate ourselves to God, His interests and glory more freely.

James says, "From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members? Do ye think that the Scripture saith in vain, the spirit that dwelleth in us lusteth to envy? But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts, ye double-minded." etc. Healsays, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For let not that man think that he shall receive anything of the Lord. A double-minded man is unstable in all his ways." These and many more Scriptures teach us that God is a prayer-answering God if it is in faith, in the right spirit, and for a right purpose, and to the honor and glory of God, not for our own selfish ends and purposes. Jesus said "Whosoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. Verily, verily I say unto you, whatsoever ye shall ask the Father in my name he will give it you. Ask, and ye shall receive, that your joy may be full."

All needful blessings suited to our various situations and circumstances in this life, all that will be necessary for us in the hour of death, hath He graciously promised and given us a command to ask for in His name, though the time and manner of conferring it are reserved to Himself, for He knows best the time of bestowing it. It is of greater advantage to us than we imagine, that God does not grant our petitions immediately. We learn by that, that whereunto we have already attained was the gift of God, not of works.

Let us examine ourselves to see what our motive is when we are praying, whether it is for a right purpose, or only for worldly gain or pleasure. Might we not sometimes be unwilling to deny ourselves, and do what the Lord requires of us in order that He can grant our request, like the one that came to Jesus saying, "Master, speak to my brother that he divide the inheritance with me." Many might think this was a reasonable request, for does not God want us to deal fairly with each other, but Jesus said, "Man, who made me a judge or a divider over you? Take heed and beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesseth." Jesus told us where our treasure is there our heart is also. When the young ruler came to Jesus asking, "What good thing shall I do that I may have eternal life?" and Jesus told him to keep the commandments, he could say, "All these things have I kept from my youth up, what lack I yet?" But when Jesus told him in order to be perfect he has to part with all and follow Him, he went away sorrowful, for he had great possessions, and these he loved more than Jesus. Oh, let us be thankful to God, when we ask anything of the Lord and He is pleased to tell us of our secret sins, and the intents of our hearts, and profit thereby, and not go away from Jesus sorrowful, for if we love anything more than Jesus, and are not willing to take up our cross and follow Jesus we are not worthy of Him.

SISTER C.

#### AN EVERY-DAY TALK ON MATTERS OF PERSONAL RELIGION.

Seek ye the Lord while he may be found.—Isa. 55:6.

Isaiah stands head and shoulders above the other Old Testament authors in vivid descriptiveness of Christ. Other prophets give an outline of our Savior's features. Some of them present, as it were, the side face of Christ, others a bust of Christ; but Isaiah gives us the full length portrait of Christ. Other Scripture writers excel in some things. Ezekiel is more weird, David more pathetic, Solomon more epigrammatic, Habakkuk more sublime; but when you want to see Christ coming out from the gates of prophecy in

all His grandeur and glory, go to Isaiah. So that if the prophecies in regard to Christ might be called the "Oratorio of the Messiah," the writing of Isaiah is the "Hallelujah chorus," where all the batons wave and all the trumpets come in. Isaiah was not a man picked up out of insignificance by inspiration. He was known and honored. Josephus, and Philo, and Sirach extolled him in their writings. What Paul was among the apostles, Isaiah was among the prophets.

My text finds him standing on a mountain of inspiration, looking out into the future, beholding Christ advancing and anxious that all men should know Him, his voice rings down the ages: "Seek ye the Lord while he may be found." "Oh," says some one, "that was long ago times." No, my hearer. If you have traveled in other lands you have taken a circular letter of credit from some banking house in London, and in St. Petersburg or Venice, or Rome, or Antwerp, or Brussels, or Paris; you presented that letter and got financial help immediately. And I want you to understand that the text, instead of being appropriate for one age, or for one land, is a circular letter for all ages and for all lands, and wherever it is presented for help, the help comes. "Seek ye the Lord while he may be found."

I come to-day with no hair-spun theories of religion, with no nice distinctions, with no elaborate disquisition; but with a plain talk on the matters of personal religion. I feel that this sermon will be this savor of life unto life, or of death unto death. In other words, the Gospel of Christ is a powerful medicine; it either kills or cures. There are those who say: "I would like to become a Christian. I have been waiting a good while for the right kind of influence to come," and still you are waiting. You are wiser in worldly things than you are in religious things. And yet there are men who say they are waiting to get to Heaven—waiting, waiting, but not with intelligent waiting, or they would get on board the line of Christian influences that would bear them into the kingdom of God.

Now you know very well that to seek a thing is to search for it with earnest endeavor. If you want to see a certain man in London, and there is a matter of much money connected with your seeing him, and you cannot at first find him, you do not give up the search. You look in the directory, but cannot find the name; you go in circles where you think, perhaps, he may mingle, and, having found the part of the city where he lives, but perhaps not knowing the street, you go through street after street, and from block to block, and you keep on searching for weeks and for months.

You say: "It is a matter of £10,000 whether I see him or not." O that men were as persistent in seeking for Christ!

Had you one-half that persistence you would long ago have found Him who is the joy of the forgiven spirit. We may pay our debts, we may attend church, we may relieve the poor, we may be public benefactors, and yet all our life disobey the text, never seek God, never gain Heaven. O that the Spirit of God would help this morning while I try to show you in carrying out the idea of my text, first, how to seek the Lord, and in the next place, when to seek Him. "Seek ye the Lord while he may be found."

I remark, in the first place, you are to seek the Lord through earnest, believing prayer. God is not an autocrat or a despot seated on a throne with His arms resting on brazen lions, and a sentinel pacing up and down at the foot of the throne. God is a Father seated in a bower, waiting for His children to come and climb on His knee and get His kiss and His benediction. Prayer is the cup with which we go to the "fountain of living water" and dip up refreshment for our thirsty soul. Grace does not come to the heart as we set a cask of water to catch the rain in the shower. It is a pulley fastened to the throne of God which we pull, bringing the blessing.

I do not care so much what posture you take in prayer, nor how large an amount of voice you use. You might get down on your face before God, if you did not pray right inwardly, and there would be no response. You might cry at the top of your voice, and unless you had a believing spirit within, your cry would not go farther up than the shout of a plow-boy to his oxen. Prayer must be believing, earnest, loving. You are in your house some summer day, and a shower comes up, and a bird affrighted darts into the window and wheels around the room. You seize it. You smooth its ruffled plumage. You feel its fluttering heart. You say: "Poor thing, poor thing!" Now a prayer goes out of the storm of this world into the window of God's mercy, and He catches it and He feels its fluttering pulse, and He puts it in His own bosom of affection and safety.

Prayer is a warm, ardent, pulsating exercise. It is the electric battery which, touched, thrills to the throne of God! It is the diving bell in which we go down into the depths of God's mercy and bring up "pearls of great price." There is an instance where prayer made the waves of Gennesaret solid as granite pavement. Oh, how many wonderful things prayer has accomplished! Have you ever tried it? In the days when the Scotch Covenanters were persecuted and the enemies were after them, one of the head men among the Covenanters prayed: "Oh, Lord! we be as dead men unless Thou shalt help us. Oh, Lord! throw the lap of Thy cloak over these poor things." And instantly a Scotch mist enveloped and hid the persecuted from their perse-

cutors—the promise literally fulfilled: "While they are yet speaking I will hear."

Oh, impenitent soul, have you ever tried the power of prayer? God says: "He is loving and faithful and patient." Do you believe that? You are told that Christ came to save sinners. Do you believe that? You are told that all you have to do to get the pardon of the Gospel is to ask for it. Do you believe that? Then come to Him and say: "Oh, Lord! I know Thou canst not lie. Thou hast told me to come for pardon, and I could get it. I come, Lord. Keep Thy promise and liberate my captive soul."

Oh, that you might have an altar in the parlor, in the kitchen, in the store, in the barn, for Christ will be willing to come again to the manger to hear prayer. He would come in your place of business as He confronted Matthew, the tax commissioner. If a measure should come before congress that you thought would ruin the nation, how you would send in petitions and remonstrances. And yet there has been enough sin in your heart to ruin it forever, and you have never remonstrated or petitioned against it. If your physical health failed, and you had the means, you would go and spend the summer in Germany, and the winter in Italy, and you would think it a very cheap outlay if you had to go all around the earth to get back your physical health. Have you made any effort, any expenditure, any exertion for your immortal and spiritual health? No, you have not taken one step.

Oh that you might now begin to seek after God with earnest prayer. Some of you have been working for years for the support of your families. Have you given one half day to the working of your salvation with fear and trembling? You came here this morning with an earnest purpose, I take it, as I have come hither with an earnest purpose, and we meet face to face, and I tell you, first of all, if you want to find the Lord, you must pray, and pray and pray.

I remark again, you must seek the Lord through Bible study. The Bible is the newest book in the world. "Oh," you say, "it was made hundreds of years ago, and the learned men of King James translated it 'hundreds of years ago.'" I confute that idea by telling you it is not five minutes old, when God, by His blessed spirit, retranslates it into the heart. If you will, in the seeking of the way of life through Scripture study, implore God's light to fall upon the page, you will find that these promises are not one second old, and that they drop straight from the throne of God into your heart.

There are many people to whom the Bible does not amount to much. If they merely look at the outside beauty, why it will no more lead them to Christ than Washington's farewell address or the Koran of Mahomet or the Shaster of the

Hindoos. It is the inward light of God's word you must get or die. I went up to the Church of the Madeleine in Paris, and looked at the doors, which were the most wonderfully constructed I ever saw, and I could have stayed there for a whole week; but I had only a little time, so, having glanced at the wonderful carving on the doors, I passed in and looked at the radiant altars, and the sculptured dome. Alas, that so many stop at the outside door of God's holy word, looking at the rhetorical beauties, instead of going in and looking at the altars of sacrifice and the dome of God's mercy and salvation that hovers over every penitent and believing soul!

O my friends, if you merely want to study the laws of language do not go to the Bible. It was not made for that. Take "Howe's Elements of Criticism." It would be better than the Bible for that. If you want to study metaphysics, better than the Bible will be the writings of Wm. Hamilton. But if you want to know how to have sin pardoned and at last to gain the blessedness of Heaven, search the Scriptures, "for in them ye have eternal life."

When people are anxious about their souls—and there are some such here today—there are those who recommend good books. That is all right. But I want to tell you that the Bible is the best book under such circumstances. Baxter wrote "A Call to the Unconverted," but the Bible is the best call to the unconverted. Philip Doddridge wrote "The Rise and Progress of Religion in the Soul," but the Bible is the best rise and progress. John Angell James wrote "Advice to the Anxious Inquirer," but the Bible is the best advice to the anxious inquirer.

O, the Bible is the very book you need, anxious and inquiring soul! A dying man said to his mate: "Comrade, give me a drop!" The mate shook the canteen, and said: "There isn't a drop of water in the canteen." "Oh," said the dying man, "that's not what I want; feel in my sack for my Bible," and his comrade found the Bible and read him a few of the gracious promises, and the dying man said: "Ah, that's what I want. There isn't anything like the Bible for a dying man, is there, my friend?" O blessed book while we live. Blessed book when we die.

I remark again, we must seek God through church ordinances. "What," say you, "can't a man be saved without going to church?" I reply there are men, I suppose, in glory, who have never seen a church; but the church is the ordained means by which we are to be brought to God; and if truth affects us when we are alone, it affects us more mightily when we are in the assembly—the feelings of others emphasizing our own feelings. The great law of sympathy comes into play, and a truth that would

take hold only with the grasp of a sick man, beats mightily against the soul with a thousand heart throbs.

When you come into the religious circles, come only with one notion, and only for one purpose—to find the way to Christ. When I see people critical about sermons, and critical about tones of voice, and critical about sermonic delivery, they make me think of a man in prison. He is condemned to death, but an officer of the government brings a pardon and puts it through the wicket of the prison, and says: "Here is your pardon. Come and get it." "What! Do you expect me to take that pardon offered with such a voice as you have, with such an awkward manner as you have? I would rather die than so compromise my rhetorical notions!" Ah, the man does not say that; he takes it! It is his life. He does not care how it is handed to him. And if, this morning, that pardon from the throne of God is offered to our souls, should we not seize it, regardless of all criticism, feeling that it is a matter of Heaven or hell?

But I come now to the last part of my text. It tells us when we are to seek the Lord: "While he may be found." When is that? Old age? You may not see old age. To-morrow? You may not see to-morrow. To-night? You may not see to-night. Now! Oh, if I could only write on every heart in three capital letters that word N O W—Now!

Sin is an awful disease. I hear people say with the toss of the head and with a trivial manner: "Oh! yes, I'm a sinner." Sin is an awful disease. It is leprosy. It is dropsy. It is consumption. It is all moral disorders in one. Now, you know there is a crisis in disease. Perhaps you have had some illustration of it in your family. Sometimes the physician has called, and he has looked at the patient and said: "That case was simple enough; but the crisis has passed." If you had called me yesterday, or this morning, I could have cured the patient. It is too late now; the crisis has passed." Just so it is in the spiritual treatment of the soul—there is a crisis. Before that, life. After that, death. O my dear brother, as you love your soul do not let the crisis pass unattended to!

There are some here who can remember instances in life when, if they had bought a certain property, they would have become very rich. A few acres that would have cost them almost nothing were offered them. They refused them. Afterward a large village or city sprang up on those acres of ground and they see what a mistake they made in not buying the property. There was an opportunity of getting it. It never came back again. And so it is in regard to a man's spiritual and eternal fortune. There is a chance; if you let that go perhaps it never comes back. Certainly, that one never comes back.

There is a time which mercy has set for leaving port. If you are on board before that you will get a passage for Heaven. But if you are not on board you miss your passage for Heaven. As in law courts a case is sometimes adjourned from term to term, and from year to year, till the bill of costs eats up the entire estate, so there are men who are adjourning matters of religion from time to time, and from year to year, until heavenly bliss is the bill of costs the man would have to pay for it.

Why defer this matter, O my dear hearer? Have you any idea that sin will wear out? that it will evaporate? that it will relax its grasp? that you may find religion as a man accidentally finds a lost pocket-book? Ah, no! No man ever became a Christian by accident, or by the relaxing of sin. The embarrassments are all the time increasing. The hosts of darkness are recruiting, and the longer you postpone this matter the steeper the path will become. I ask those men who are before me this morning whether, in the ten or fifteen years they have passed in the postponement of these matters, they have come any nearer God or Heaven?

I would not be afraid to challenge this whole audience, so far as they may not have found the peace of the Gospel, in regard to the matter. Your hearts, you are willing frankly to tell me, are becoming harder and harder, and that if you come to Christ it will be more of an undertaking now than it ever would have been before. O fly for refuge! The avenger of blood is on the track! The throne of judgment will soon be set; and, if you have anything to do toward your eternal salvation, you had better do it now, for the redemption of the soul is precious, and it ceaseth forever!

Why should I stand here and plead, and you sit there? It is your immortal soul. It is a soul that shall never die. It is a soul that must soon appear before God for review. Why throw away your chance for Heaven? Why plunge off into darkness when all the gates of glory are open? Why become a castaway from God when you can sit upon the throne? Why will ye die miserably when eternal life is offered you, and it will cost you nothing but just willingness to accept it. "Come, for all things are now ready." Come, Christ is ready, pardon is ready. You will never find a more convenient season, if you should live fifty years more, than this very one. Reject this, and you may die in your sins.

Why do I say this? Is it to frighten your soul? Oh! no. It is to persuade you. I show you the peril. I show you the escape. Would I not be a coward beyond all excuse if, believing that this great audience must soon be launched into the eternal world, and that all who believe in Christ shall be saved, and that

all who reject Christ will be lost—would I not be the veriest coward on earth to hide that truth or to stand before you with a cold or even a placid manner? My dear brethren, now is the day of your redemption.

It is very certain that you and I must soon appear before God in judgment. We cannot escape it. The Bible says: "Every eye shall see him, and they also which pierced him, and all the kindreds of the earth shall wail because of him."

On that day all our advantages will come up for our glory or for our discomfiture—every prayer, every sermon, every exhortatory remark, every reproof, every call of grace; and while the heavens are rolling away like a scroll, and the world is being destroyed, your destiny and my destiny will be announced. Alas! alas! if on that day it is found that we have neglected these matters. We may throw them off now. We cannot then. We will all be in earnest then. But no pardon then. No offer of salvation then. No rescue then. Driven away in our wickedness—banished, exiled forever!

But I want you to take the hint of the text that I have no time to dwell on—the hint that there is a time when He cannot be found. There is a man in this city, eighty years of age, who said to a clergyman who came in: "Do you think that a man of eighty years of age can get pardoned?" "Oh, yes," said the clergyman. The old man said: "I can't; when I was twenty years of age—I am now eighty years—the Spirit of God came to my soul, and I felt the importance of attending to these things, but I put it off. I rejected God, and since then I have had no feeling." "Well," said the minister, "wouldn't you like to have me pray with you?" "Yes," replied the old man, "but it will do no good. You can pray with me if you like to." The minister knelt down and prayed, and commended the man's soul to God. It seemed to have no effect upon him. After awhile the last hour of the man's life came, and through his delirium a spark of intelligence seemed to flash, and with his last breath he said: "I shall never be forgiven!" "O seek the Lord while he may be found."

—Talmage.

#### SUNDAY SCHOOL LESSONS.

LESSON II.—JULY 9.

PAUL AT PHILIPPI. Acts 16:19-34.

Golden Text.—Believe on the Lord Jesus Christ, and thou shalt be saved.—Acts 16:31.

Time.—A. D. 52. Shortly after the events of the last lesson.

Place.—Philippi. In the court and in prison.

INTRODUCTION.—The missionaries were Paul, Silas, Timothy and Luke. Paul had chosen Silas, one of the delegates from the Jerusalem Church, as his traveling companion. After they left Antioch, traveling northward then

westward through Paul's native Cilicia, they found Timothy, a convert at Lystra on Paul's first journey.

The change from quiet to conflict.—The quiet welcome with which the missionaries were received at Philippi was soon followed by hostility and suffering. Paul, by a miracle, rescued a poor slave-girl, whose master had made money out of her misery. By false reports the vengeance of the magistrates and the masses of the people was aroused, and the scourging and imprisonment of Paul and Silas followed. The prison doors, however, were thrown open, and God vindicated His own cause. Three things were here accomplished in favor of Christianity—a slave was rescued, the jailer converted, and the haughty magistrate was humiliated. As soon as the work of God begun the battle begun. The grace of God cannot work long without coming in conflict with the powers of darkness; the Gospel of Christ does not run far without meeting with and stirring up the devil.

#### DAILY READINGS.

M. Paul at Philippi.	Acts 16:19-34.
T. Persecution foretold.	Matt. 10:16-24.
W. Persecution rehearsed.	1 Thess. 2:1-9.
F. Discouraged by Per.	Matt. 13:20-22.
S. Judgment on persecutors.	Matt. 23:34-39.
S. Saved in persecution.	2 Cor. 4:8-18.
S. Results of persecution.	Rev. 7:13-17.

#### LESSON III.—JULY 16.

PAUL AT ATHENS. Acts 17:22-31.

Golden Text.—God is a Spirit, and they that worship him must worship him in spirit and in truth.—John 4:24.

Time.—Probably toward the close of A. D. 52.

Place.—Mars' Hill in Athens, the capital of Attica in Greece. It was in its greatest glory about 400 B. C., containing 120,000 to 150,000 inhabitants.

INTRODUCTION.—The Journey. We have now entered upon the third stage of this second missionary journey of Paul. The first was through Asia from Antioch to Troas; the second through Macedonia, including Philippi, Thessalonica, and Berea; the third is now beginning at Athens and will end in Corinth.—Pentecost.

The Missionaries.—Luke was left at Philippi, as we learn from the use of the third person instead of the first, from the time Paul left that city, and a return to the first person "we," "us," when Paul reaches Philippi again on his return journey (20:5, 6). Silas and Timothy were left at Berea (17:14), and Paul went alone to Athens.—Peloubet. Paul had stayed three weeks at Thessalonica and gathered one of the most remarkable churches in Europe. Here he was bitterly persecuted and driven forth by the Jews. At Berea the people had distinguished themselves by an honest search of the Scripture to see if what Paul taught them was true.

The First Epistle to the Thessalonians was written by Paul to this church from Corinth, only a few months after his first visit there (A. D. 52, 53), on the same missionary journey. It is the "oldest book of the New Testament, the earliest document of the Christian religion."—Farrar.

#### DAILY READINGS.

M. Paul at Athens.	Acts 17:22-31.
T. Learned, but not wise	Acts 17:15-21.
W. Worldly wisdom.	1 Cor. 1:20-31.
T. Gods greatness.	Isa. 40:25-31.
F. Judgment.	2 Thess. 1:1-10.
S. Worthy of worship.	Jer. 10:7-16.
S. Acceptable worship.	John 4:19-26.

#### ILLINOIS CONFERENCE.

Conference for 1893 met at Union Mennonite meeting-house, near Washington in Tazewell Co., Ill., on Friday, May 26th. The meeting was opened by singing, and the reading of the Scriptures 1 Cor. 3, and prayer by Bro. E. M. Hartman.

Bro. Philip Nice was chosen Moderator and Bro. J. S. Coffman, Secretary.

The Conference sermon was preached by J. F. Funk. Some notes from the sermon are as follows:

The work of the ministry is the most important work that men can be engaged in. The ministers of the Gospel are chosen of God through the instrumentality of the church. Even the apostle Paul though called of God directly, when he began to preach the Gospel, went forth under the acceptance and sanction of the church.

God has laid the foundation of His church. That foundation is Christ. When Paul says: "As a wise masterbuilder, I have laid the foundation," (1 Cor. 3:10), he does not mean that he has laid another foundation, but that he began his foundation on the same foundation, which God had laid. When we as a conference lay a foundation on which to build further we build on the same foundation.

There is none other name by which we can be saved than alone the name of Jesus. We are sometimes led to wonder what order of teaching we have in the world, when we see so many different doctrines taught, by many of which men are led into error.

In our teaching we must keep in view the fact all men are by nature sinners, and that God, in mercy has kindly devised a plan, a way of salvation. This salvation is through faith in the Lord Jesus Christ and a sincere consecration of ourselves to Him in a faithful obedience to His commands and teachings. This way of salvation, and none other, we must hold up to the world.

Man is not saved by his own works, nor by any human means. Water baptism, or the observance of any outward ordinance, or work of benevolence or charity, will not bring salvation. Many persons are obedient to outward forms, and are indeed very strict in observing them, and yet they have not the true plan of salvation. It is frequently the case that when outward forms have so large a place in the mind and the affections, the deeper inward work of the heart is forgotten.

On the other hand, when persons allow their affections to be placed on the things of the world, its pleasures or conformity to its ways, the inner spiritual life is again forgotten. There is a disposition to conform more and more to the ways of the world; taking up more and more with the forms and pleasures which

the world loves. This is true of many who call themselves Mennonites. I have lately seen as never before, how some who bear our church name get out into the ways of the world, and this is greatly to be deplored. We do not only see men showing outward pride, but we see men professing Christianity who are self-willed and insubmissive both to the Gospel and the church, manifesting an inward pride that is still worse than the outward pride which is so much condemned. Neither the outward nor inward pride should have any place in the hearts of Christian ministers. They should be humble, meek, gentle and filled with the love of God.

Again we find those who engage in foolish talking and jesting. In this they have their special delight. Our conversation should be seasoned with salt.

One of the special doctrines that we should be zealous to teach is non-resistance. Under the Mosaic Law, men were permitted to shed blood, but Christ gave us the law of love, and under this law it is not possible for us to destroy the lives of our fellow-men. Love should reign in the family, in the neighborhood, in the church, everywhere.

The swearing of oaths, as we have often heard, is contrary to the teaching of Christ, and this should be held up before the people plainly and pointedly so that all may understand it and not be misled.

Secret organizations are a growing evil in our day. We must believe that they belong to the works of darkness. We should consider them all as out of the order of the Gospel, and should teach men so. No person belonging to any secret society can become a member of the church without renouncing it. No member of a secret organization can be tolerated in the church. The terrible oaths required by some of these orders from those who would unite with them, is sufficient reason to show that Christians cannot be connected with them.

Regarding worldly conformity every minister should take heed to himself and show by an humble walk and holy conversation a good example, the true spirit of the Gospel, thus leading his flock in the footsteps of our dear Redeemer, and not into the pride and vanities of the world.

The work of spreading the Gospel is another subject that demands our careful attention. We should be zealous in the work of the Lord, and it should be the purpose of every Christian minister to put forth every effort to bring souls to Christ and into the church, and teach them to observe all things commanded us in the Gospel. While not all of the members and even not all the ministers can be missionaries, yet each one can do something to assist in spreading the glorious word of salvation at least in his own neighborhood if no further.

Further remarks were made by Bro. John Smith, of Metamora, Ill. The foundation that is laid is for all men—for you and for me; but we must be careful how we build on this foundation. The enemy of souls is trying to lead poor sinner from the narrow way, and to induce us to build with wood, hay and stubble instead of gold, silver and precious stones. As watchmen over the house of God we should see that our congregations are building with the materials that will stand the trial of every man's work. The heart must be right. How can a heart that is filled with the love of God be disposed to follow the course of the world? It is impossible. To build on the true foundation we must come to the feet of Jesus, and resting there, we can build on this true foundation. It matters not what we are called, Amish or Mennonites or any other name. Let the heart be right so that we may work to the upbuilding of the church in a way that will stand before God. The present is the only time promised us in which to build on this foundation which God has laid for us. Christ went before us that we should follow in His footsteps, and He did not walk according to the course of this world. When we follow Him we do not follow the ways of the world; we have no pleasure in them; they are an offense to us. Let us to-day so direct our thoughts and our minds, our hearts and our affections that we may desire nothing else than alone to follow the simple teachings of the Gospel, however great the sacrifice which might be required of us. When the minister leads his congregation so that their lives harmonize with the Gospel, it is a much easier thing to preach to them and keep them in union, love and peace.

Bro. E. M. Hartman, Washington, Ill. By the grace of God I wish to build on the foundation of the Word of God as presented to us. I do not ask so much to build on Mennonite doctrine, but rather on the doctrine of Christ.

Bro. Philip Nice, Sterling, Ill. While I feel myself weak, I still feel determined to build on the true foundation of the Word of God.

Bro. Henry L. Shelly, Oregon, Ill. My heart's desire is to stand by the doctrine of Christ as presented to us. I wish to spend my few remaining days contending for this blessed truth.

Bro. Peter Sommer, Washington, Ill. My heart is made to feel glad to hear so many brethren testifying to their willingness to stand by the doctrines of the Bible as we have confessed it.

Bro. John Nice, Ustick, Ill. We are standing in a very responsible position when we confess to our willingness to contend for the truth of God's word. Let each one of us consider well the solemn work.

Bro. Joseph Litwiller, Tremont, Ill. On what other doctrines could we build and be blessed. Let us be one heart and one soul in the work.

Bro. John P. Schmidt, Gridley, Ill. How sad it would be if these grand truths should not be accepted by every one of us. If we are true to God He will give us a clean heart and renew a right spirit within us, and if we all had this there would be no need of so many restrictions.

Bro. Daniel Orendorf, Flanagan, Ill. It is my desire to be instructed, and helped in building on this true foundation that is laid before us.

Bro. Christian Snavely, Schaum, Ill. The Word of God will stand forever, and I hope to be faithful in that Word the remainder of my days.

Bro. Peter Gingerich, Washington, Ill. The Word of God is sharper than any two-edged sword. What that cuts away must be let go. The Word of God must teach us what to do and what to avoid.

Other brethren expressed their acquiescence in the teachings presented and their purpose and desire to labor in accordance with them, after which the forenoon session was closed by prayer and singing.

Afternoon session was opened by singing and prayer, after which the following questions were presented.

Question 1. What can be done to bring the church into a still better and purer condition in spiritual life, and zealous to good works?

Answer. One of the first necessary things is, that each minister shall himself be subjected to a deep self examination, to see if he is fully consecrated, so that he would be willing to stand against trial and even persecution. Next, that the members be exhorted to earnest fervent prayer and the diligent reading of the Scriptures. There should be more family worship, the parents should be more diligent in teaching their children the doctrines and duties of the Word of God, and endeavor more earnestly to bring them up in the nurture and admonition of the Lord. Both members and ministers should be more guarded in their conversation, not spend so much time in vain gossip and idle talk, but converse more about spiritual things. The ministers also should preach more of the pure spiritual life, and show the people the actual lack of these things, and encourage them to exercise themselves in true worship and true spiritual life. Also when brethren and sisters meet together on any suitable occasion, they should be ready to encourage one another to read the Scriptures and have prayer together. Ministers should likewise earnestly teach the need of much secret prayer.

Question 2. Has this Conference power to legislate for our Sunday-schools? If so what kind of teachers and officers are

necessary to best promote the spiritual work of the Sunday-school, and by whom should they be elected or chosen?

Answer. The Conference should have the care of her Sunday-schools, and should make general suggestions in their interest, but it might not be best to make binding legislation, as circumstances are not the same in all places. Where we have organized churches the officers, Superintendent and Assistant Superintendent, at least, should be chosen by the church. It is best to leave the selection of the teachers to these officers. When members can be had as teachers they should be used, and every teacher should be, if such can possibly be had, an earnest Christian.

The question was also presented:

Is it necessary to have more officers than Superintendent, and Assistant Superintendent?

Answer. As there are expenses connected with the Sunday-school, and a record is often necessary, there should be a Secretary and Treasurer. But it is not best to take up time in the Sunday-school in reading reports.

Question 3. Should all applicants for baptism be received into the church immediately after making application, or should they first be thoroughly examined whether they are worthy of membership? If examination is necessary how shall it be done? If not necessary how shall we preserve the church pure?

Answer. When there is no pressing need to baptize converts immediately after application, some time should be taken to examine and instruct them. The church should be fully convinced that the applicants are thoroughly converted, that they have died to the old life of sin, and live in the new creature. When it is fully believed that such conversion has taken place, and that the converts have faith in the Scriptures as taught by the church they should be received without reference to the time since they made application.

Question 4. Should not the ministers of this Conference district be instructed to make more frequent visits to the congregations in their district, in order to instruct, assist, and encourage one another in the work of the Lord?

Answer. Yes. Resolved, that Bro. H. L. Shelly be appointed to visit during the coming Conference year all the congregations and scattered members in this Conference district, and report at the next Conference.

Question 5. Is there not too much pride and worldliness getting into the church, and if so what can be done to check it?

Answer. The church should teach and enforce proper and reasonable restrictions. Besides this the members should be so interested in the work of saving souls, and in the growth of the spiritual life of the church that they have

neither time nor inclination to indulge in pride and worldliness.

Question 6. Has a bishop more power or authority in church government than a lay member?

Answer. As a brother he stands on the same level with the lay member; but as a bishop he must fulfill the duties of his office.

In reference to Question No. 3. In what manner should applicants for baptism be examined in order to ascertain whether they are proper subjects for baptism, we suggest that the minister or bishop, should by such questions as are necessary, draw from them such a knowledge of their condition of heart as will enable him to decide whether they have really been converted and are sound in the faith.

The following resolutions and suggestions were also adopted:

Resolved, That the names of applicants for baptism, should always, before being received into the church, be published before the congregation.

Resolved, That no minister from another denomination shall be received into our church as a minister without the consent of the Conference of the district in which he is to be received.

This Conference suggests that in speaking the names of the four evangelists of the New Testament the title "Saint" be omitted. That in speaking of the Gospel of Matthew, to say simply "Matthew" and not "Saint Matthew." The use of titles is not in accordance with the spirit and simplicity of the Gospel.

Questions for consideration at the Conference should be handed in, and should be read at the opening of Conference, so that all may have time to consider them, and thus be ready to discuss them as soon as they are presented before Conference.

The next Conference to be held at the meeting-house near Freeport, Stephenson Co., Ill., on the 4th Friday in May, 1894.

Conference closed by prayer and singing. J. S. COFFMAN, Sec'y.

CHOLERA seems to be spreading in Arabia and lower Mesopotamia.

A PLACARD has been ordered by the Belgium government to be hung in every school-room. It reads as follows: "Of one hundred and twenty-five thousand deaths, as many as twenty-five thousand or one-fifth, are the result of alcoholism. In a period, during which the population has increased by fourteen per cent, the consumption of alcohol has been augmented by thirty-seven per cent, cases of madness by forty-five per cent, crimes by seventy-four per cent, suicides by eighty per cent, and vagrants and beggars by one hundred and fifty-six per cent."

#### THE PRODIGAL DAUGHTER.

To the home of his father returning,  
The Prodigal, weary and worn,  
Is greeted with joy and thanksgiving,  
As when on his first natal morn;  
A "robe" and a "ring" is his portion,  
The servants as supplants bow,  
He is clad in fine linen and purple,  
In return for his penitent vow.

But ah! for the Prodigal Daughter,  
Who has wandered away from her home—  
Her feet must still press the dark valley,  
And through the wild wilderness roam;  
Alone, on the bleak barren mountains—  
The mountains so dreary and cold—  
No hand is outstretched in fond pity  
To welcome her back to the fold.

But thanks to the Shepherd, whose mercy  
Still follows His sheep, though they stray,  
The weakest, and e'en the forsaken,  
He bears in His bosom away;  
And in the bright mansions of glory,  
Which the blood of His sacrifice won,  
There is room for the Prodigal Daughter  
As well as the Prodigal Son.

#### A SISTER'S ENCOURAGEMENT.

"In the HERALD I see that our Publishing House has got in the tract work. I am so glad to see this, for I think we can do a great deal of good in this way. I have read many good tracts that were printed by others, and after reading them I would send them to my friends in letters that they might read them too. Especially will I be glad to do so with tracts that come from our Publishing House. Please send me a sample package. Here is a tract if you think it proper to print. I still feel as though I would like to do all I can for the Master, for I love Jesus, and my desire and prayer is that all might be saved. Wishing you success in the good work. Enclosed find 50 cts. for tract work. \* \* \*

On the 9th of June there was a terrible disaster at Washington. A large portion of Ford's Theater, in which Abraham Lincoln was killed, and which for many years has been used in connection with the Pension department for the storage of papers and for clerks, collapsed, carrying down a number of persons, with their desks, etc. For some time there had been reports of weakness in the building, and various repairs had been made, but not enough to insure strength. At the time some excavations were being made preparatory to putting in an electric plant.

These undermined the walls, and without any warning they fell. There was a large number of narrow escapes, but also a number of disasters. There were about 400 employed in the building, and of these twenty-one were killed and sixty-seven wounded, how many of them fatally so it is as yet impossible to say. There is widespread indignation over the parsimony of Congress which refused the necessary funds for strengthening the building.



## HERALD OF TRUTH.

JOHN F. FUNK, Editor.  
J. S. COFFMAN, } Asst. Editors.  
A. B. ROHR, }

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THE HERALD OF TRUTH is one dollar per year.

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Do NOT practice yourself what you denounce in others.

ACCORDING to a recent decision of Chief Justice Fuller the World's Columbian Exposition will be open Sundays. The word will now go forth among the nations of the earth that Christian (?) America holds the Lord's day as a day for recreation and pleasure, no matter how or where found. A Christianity with Christ left out; a religion with God left out!

BRO. J. F. FUNK left Elkhart on the 16th of June for a visit to the congregations in southern Indiana and in Dickson and Knox counties, Tenn. He will be gone several weeks. May God prosper his labors.

NO ADDRESS—Magdalena Schertz sent one dollar for the HERALD for Joseph M. Schertz some time ago, but failed to give her own and Jos. M. Schertz's addresses. Kindly send us the desired address.

NO NAME.—Some one sent us a draft for \$2.75 from Waupecong, Ind., on the 31st of May, but failed to give the sender's name. One dollar was for the HERALD and the balance was for a Bible Text Cyclopaedia. Who sent the money?

NO NAME.—Some time ago we received \$5.00 from Columbus Grove, Ohio. The money was sent in one of our printed return envelopes, but there was no name or anything else by which the sender could be identified. Will the person who sent the money kindly send us the name and oblige.

"NOT OF WORKS, lest any man should boast." — Paul taught that our salvation is not to be gained or earned by works, but by a living faith which through love becomes active and abounds in good works. Were salvation to be earned by works then indeed one man might, by reason of superior abilities or better opportunities, become boastful of the greater amount of good done than his neighbor possibly can do. This would be conflicting with the very spirit of the gospel and would make a man think of himself "more highly than he ought to think."

There are many callings in life in which the boastful, proud, selfish spirit has abundant opportunity to manifest and develop itself, and yet these callings are justified on the score of necessity by nearly every denomination, and those engaged in these callings are admired and praised and referred to as models by Christian professors. For instance take the military calling. Patriotism is praised and looked upon as a cardinal virtue, and so it is too, providing we have the patriotism taught by our Savior, Matt 19: 19; 22: 37—39; 5: 43, 44; Luke 6: 27, 32, 35, 46. But the patriotism that soldiers are lauded for is not of this kind. It is selfish and stands condemned in the gospel, as the texts and passage quoted already show. Many ministers go so far astray as to say and teach men that he who dies in defence of his country, his property and his king, has a straight entrance into the portals of glory! In other words, he who has placed his own life into danger and put the life of his enemy into equal danger, perchance taken the life of his enemy at the moment that he himself was ushered into the presence of God, has earned his salvation by his fidelity to his country and his king. Where do we find such inconsistent teaching? Shame upon such teaching in the light of the passage quoted in the beginning, and more shame upon the faithless minister who dares to teach such glaring inconsistencies. The world swallows many inconsistencies, and it is not so much to

be wondered at when they are taught so by so called expounders of the Gospel of Jesus Christ. "Thou shalt not kill;" "if they persecute you in one city, flee into another," "love your enemies, do good unto them which persecute you and pray for them which despitefully use you;" "recompense no man evil for evil," but, "overcome evil with good;" "whatsoever you would that men should do to you, do ye even so to them," "forgive us our trespasses as we forgive those who trespass against us;" "those who take the sword shall perish with the sword;" "and whosoever hath not the spirit of Christ is none of his." All these passages, and hundreds more, should be sufficient to teach us that anything which has the elements of barbarity or unkindness is not of Christ, and is not acceptable unto Him. Hence all works which come not of a living faith and trust in God and by the direction of the Holy Spirit and the teaching of the Word contain no saving virtue but are much rather destructive to the progress of that which is really Christ-like. "Be not deceived; God is not mocked, for whatsoever a man soweth that shall he also reap." K.

LOT . . . PITCHED HIS TENT TOWARD SODOM. — Our surroundings often shape our destiny, certain it is that they have a great though sometimes unconscious influence upon our life. Lot saw, what he thought, advantages for himself by choosing the valley of the Jordan for himself, and his flocks and herds. Prosperity seemed to beckon to him from the direction of the plains and he "pitched his tent toward Sodom."

He saw prosperity where iniquity also abounded, but he seemed to consider the surroundings, and the influences that an iniquitous generation might have upon himself and family as being of less importance than the welfare of his temporal interests, the increase of his wealth and the number of his sheep and cattle, so he "pitched his tent toward Sodom."

Lot was wise in a way, but his wisdom was not of the highest order. Soon he "sat in the gate of Sodom," and soon his beautiful daughters became the wives of the Sodomites, so that he was very closely related to his surroundings by ties that were difficult to break. He could never move out of Sodom without a serious loss, a loss of that which was or should

have been more precious to him than all his possessions — it was his own family. The full extent of his folly in the matter of his best and ultimate good was fully shown when, with only two daughters, a small remnant of his numerous family, he dwelt in the mountain beyond Zoar. His wife, son, daughters all but two and sons-in-law were among the lost; his thousands of cattle and sheep were gone, his fields were turned desolate and he was poor. He had "pitched his tent toward Sodom."

Shall we draw a lesson from this? Is the illustration worth anything to us as a denomination? Have we not seen churches and religious societies pitch their tents toward Sodom, thinking thereby to occupy a more advantageous position and to gather in more out of Sodom? Have we not seen the evil effects thereof in those churches? They got their church door too close to the gate of Sodom, and soon they found Sodom—the figure of sin and iniquity of whatever sort it may be—in the church, and they have got so closely allied and intimately related with Sodom that they cannot leave Sodom now without leaving the greater part of the church family there.

Brethren and sisters, is this illustration worth anything to us? Where is our church tent pitched? Is it safe up in the "mountain of holiness," or is it down toward the plain of iniquity? Are we feeding our flocks upon the uplands upon which the Sun of Righteousness shines in divine splendor, and is free from the dangers that surround those down upon the plain, free to breathe the pure air of God's love and grace, or are we looking toward Sodom?

The safe successful army is the one which has a fort that is impregnable and unapproachable by the enemy, one that is built upon rock that cannot be undermined, surrounded by walls that cannot be scaled, watched by men who have wary eyes and ready trumpets to sound the first signal of danger, men who are true to their cause and who have indomitable courage, and whose zeal is equalled by their tact, and their desire to carry out the general's orders the foremost desire of all. From this place divisions, battalions and regiments are sent forth against the enemy, not to dwell among them but to overcome them. Their interests are not identical with those of the enemy, but they

seek to extend their own borders by driving the enemy before them, and removing as far as possible any danger to their own country, or the base of their supplies with in the fort.

Make a spiritual application of this and we have another lesson which Lot's life and fate teaches us. Christ has set the foundation of His church safely; even the gates of hell shall not prevail against it. He removed it so far from and above the plain of worldliness and carnality that those who are within the church He instituted are safe. He is the great Leader. He has set definite bounds, and within those bounds the church is safe. But beyond those bounds there is danger. The denomination which pitches its tent beyond those limits takes its ultimate fate into its own hands. "In the world," but "not of the world" is where Christ's soldiers are found, but their "abiding place," their "strong tower," the "rock of defence," their "shelter in the time of storm" is away up out of the reach of the world, it is in Jesus Himself. They never seek to bring that down closer to Sodom. That place must remain inviolable, impregnable. They take with them the helmet of salvation, the sword of the spirit, the breastplate of righteousness, the Word for their guide, and, thus equipped in the armor of God with their feet shod with the preparation of the gospel of peace, they are able to take captive self, worldly ambition, vainglory, lust, pride and all the rest of Sodom. But let the church compromise with Sodom; let the church tents — Christian doctrine and Christian principle — be pitched toward Sodom in any way, in simplicity, plainness, godliness, purity, or any other tent be moved from the high mountain where the great Leader originally placed it, and the fatal mistake is made, the door is open toward Sodom and Sodom will surely enter, and sooner or later God's judgment will come upon the plain, and what is there will be destroyed.

Dear reader, think over carefully of that which space forbids us to say still more on this subject. Let us look about ourselves, and, above all, let us be careful not to pitch our church tent toward Sodom. Let Sodom and those who extend the enemy, not to dwell among them but to overcome them. Their interests are not identical with those of the enemy, but they

en us; our tent must not be pitched toward Sodom. We can do more for God by keeping it where God placed it than we can by choosing a place of our own. Let us keep the tent on God's ground, and then labor faithfully wherever He sends us, knowing that His promise, "Lo, I am with you always, even unto the end of the world" is sure to be fulfilled and that we always have a safe place of refuge to which to flee in time of trouble. K.

## THE OLD MOTHER-IN-LAW AND AUNT.

Some thirty years ago, an elderly lady, giving her name as Anna Stauffer of Franklin Co., Pa., presented herself in our office in Chicago, inquiring for a man of our own name for whom she said she had \$3600.00 in gold in her trunk, which she had brought with her to pay over to the party she was looking for, as his share of a legacy which had fallen to him from a relative in her former home, in Pennsylvania. It however appeared, that we were not the fortunate party. She suddenly left Chicago and traveling through the country made her appearance in various places, and telling all kinds of untrue stories. She dressed very plain, and where circumstances suited she was a member of the Old Mennonite Church, and again she was a member of the Brethren Church. Sometimes she was mother-in-law to the editor of the HERALD OF TRUTH, and sometimes she was his wife's aunt. Sometimes she represented herself as a wealthy neighbor of the editor, and he a pensioner of her favors, etc., etc. Recently we have letters of inquiry from Illinois and Missouri of one Anna N. Schertz, over 80 years old, who has returned from a visit to a sick daughter in Oregon. She says her home is in Lancaster Co., Pa. This woman is evidently the same one, and she has plied her deceptions through all these years. She is in a sense harmless in her ways, but an imposter. Let no one be deceived by her. The editor has no family connections that lead an itinerant life of this kind and if she has friends or relatives they probably will be glad to take care of her and give her a home. She is too old to be traveling alone. If she has no home and no friends, she should be provided with a place in some of the charitable institutions of the country.

JOHN F. FUNK.

## CORRESPONDENCE.

FROM RANSOM, NESS CO., KANSAS  
—On Whitsunday we held our spring communion service, on which occasion we also received into church membership 4 persons by water baptism. We have now a class of 27, but have the pleasure of preaching every Sunday to a congregation of 100 or more. COR.

FISCHER, CHAMPAIGN CO., ILL., JUNE 19, 1893.—As necessity demanded the ordination of another bishop and also a minister, accordingly on the 30th of May, Bro. Peter Zehr was ordained to the former office and Bro. Joseph Becher to the office of minister. Three bishops, Chr. Naffziger, John Schmitt and Daniel Steinman were present, the first named officiating. God give them grace to be faithful to their responsible calling. COR.

FROM MCVEY TOWN, PA.—A father and mother, with a family of young children to train up, have decided, like Joshua, (Josh. 24:15), that as for them and their house, they would "serve the Lord," and have been received into the church. May they continue to grow in grace and in the knowledge of our Lord Jesus Christ through life and in the end be reunited with the loved ones gone before, receiving the crown of life. H.

FROM MILTON GROVE, LANCASTER CO., PA.—We recently enjoyed a visit from brethren and sisters of Bucks Co., Pa., Pre. Abraham Moyer and wife, Pre. Henry Rosenberger and wife, Bro. Yoder and wife and several other brethren and their wives, eleven in all. They visited the congregations in Lancaster, Dauphin and Lebanon counties. God grant that the many seeds of divine truth which they scattered on their visit may bear abundant fruit to the honor and glory of God. B. L.

CANTON, KANSAS, JUNE 12, 1893.—On the 3d of June, Bro. D. H. Bender of Tub, Penna., came into our midst, and remained here nearly one week. During this time eleven united with the church, seven by baptism and four by confession. Since then three more have made application, and a few more are almost persuaded. Many others know their duty, but they love darkness rather than light. We were sorry that the dear brother could not remain longer. May God bless him in his labor in bringing sheaves to his Master. We also desire to say a few words concerning our new meeting-house. We feel thankful for the contributions from Pennsylvania, Ohio and Illinois. May all the contributors be richly blessed. G. B. LANDIS.

EUGENE, LANE CO., OREGON, JUNE 9th, 1893.—Our little community was recently filled with gladness by the arrival of the ministering brethren Joseph Schlegel of Nebraska, Jacob Roth of Colorado and Noah Mast of Ohio, accompanied by Bro. J. M. T. Miller of Nebraska, and others, nine in all. They held two meetings here, then went to Marion Co., from whence they intend to return and remain with us a short season. Our little flock has been greatly blessed by their preaching. COR.

SPRING DALE, VA.—We have again had cause to rejoice in spirit by a visit from the following brethren and sisters who came on the 17th of May: Bish. Isaac Eby and wife, Deacons Henry Heller, John Kiener and brethren Jacob Ranck and Andrew Hess, of Penna., and David Gsell of Md., they held two meetings with us, one in the forenoon and the other at early candle light, at which times they presented many truths. On Saturday and Sunday following, Bro. Gabriel Heatwole and S. Beery and wives from Rockingham Co., were with us and preached three times. We trust that God will bless their efforts for good and the upbuilding of Christ's kingdom here on earth. COR.

NEWTON, KANSAS, JUNE 18, 1893.—To-day was a special day at the Pennsylvania meeting house in Harvey county. It was a beautiful day and the house was well filled. Bro. Hunter who is employed by the A. T. & Santa Fe R'y Co., in the round house at Nickerson and his wife were with us to our joy and much to their encouragement. The Peabody, Spring Valley and West Liberty congregations were also well represented by brethren and sisters from each place. Pre. Zook and wife from Pennsylvania who are at present visiting their daughter here and son-in-law David Zook were also present, and a number of other friends from abroad, giving us 135 at Sunday school and a few more than this at the church service.

The talks to the children at the Sunday-school by the visiting brethren made it unusually interesting. Church service was also unusually impressive, inasmuch as two of our number were, during this service, ordained to the ministry of the Gospel. There were three candidates and the lots were chosen by Bro. John Weaver and Bro. Tilan Erb. May they ever walk humbly with God, so that He can work through them to the edifying of the church and the saving of many precious souls to the ultimate praise and glory of our Father in heaven. COR.

INMAN, MCPHERSON CO., KAN., JUNE 13, 1893.—Our hearts rejoice at the visit of Bro. D. D. Miller, of Middlebury,

Ind., to our West Liberty congregation. He arrived on the 2d of June and had meeting the same afternoon, also one in the evening. He remained with us six days and preached a number of heart-searching sermons. All the meetings were well attended, with good interest. On the afternoon of June 10, after instruction meeting in the forenoon, 16 persons, to show the renewing and enlightening power of the Spirit in their hearts, sealed their vows with water baptism. Two others were received by letter and one was reclaimed. Communion services were held on the 11th, in which about 100 participated.

Bro. Miller left here on the 8th of June, the writer and nine brethren and sisters accompanying him to the Spring Valley congregation. Bro. Miller and Bro. D. H. Bender held two meetings together there, after which Bro. Miller left on the midnight train for home. We wish our dear brethren God-speed in the good work, and hope they or some other able minister will soon come again, for we feel that the work here is not finished. May God have all the praise for the good that was accomplished in His name. J. C. H.

## SUNDAY-SCHOOL ITEMS.

SPRING DALE, VA.—On the 4th Sunday of April 1893, Sunday school was reorganized with D. R. Martin, Supt., M. W. Brunk, Assistant Supt., and D. E. Weaver, Secretary, and about 45 pupils enrolled. May God so reign in and rule the hearts of the brethren in charge of this school that His word will be taught in its purity and that they may learn to love and obey the same. COR.

FROM CLINTON (AMISH) S. S., ELKHART CO., IND.—Our Sunday-school was reorganized on the 18th of June for the remainder of the year. Bro. Silas Yoder was chosen Superintendent, Bro. Ora Kauffman, Secretary, Sister Levona Berkey, Assistant, and Bro. Frank Blough to lead the singing. Our Sunday-school is prospering nicely and we have good courage to press onward in the good work. COR.

FROM OAKLAND MILLS, PA.—The Lost Creek Mennonite Sunday-school was organized on the 15th of April with Samuel Gayman, Supt., John Zook, Asst. Supt., P. E. Swartz, Sec'y, Jennie Beasor, Asst. Sec'y, E. J. Musser and Wm. Lauver, Librarians. We hope our Sunday school may be a success that it may bring many dear ones to our Lord Jesus Christ. If they knew how pleasant it is to serve the Lord and lead a Christian life, they would not stand back so long. Oh what a pleasure it is to work for Jesus!

Brothers and sisters, let us pray for all those who are out of the ark of safety, and for those who have fallen back. We should love all men and pray for all those who ill-treat us. Let us all walk that our light may shine, so that when our time comes to be called from time to eternity we may be ready for our call.

A SISTER.

LARNED, PAWNEE CO., KAN., JUNE 7, 1893.—On the 19th of March we reorganized our Sunday-school for this year. So far we have had a good attendance. We have changed our place of meeting this year from the Eureka to the Pratt school house 7 miles south of Larned. We meet every Sabbath at 10 o'clock. We also began Bible meeting which we hold every Sunday evening at our dwelling houses. Friday, June 26, the ministering brethren D. D. Miller of Middlebury, Ind., D. D. Zook, Bro. J. Weaver and Bro. Lantz, from Newton, Kan., came into our midst and remained with us one week, during which time we had a number of sermons preached to large and attentive congregations. Two business meetings, baptismal services and communion meeting and Bible readings were also held. Two persons were reclaimed that had been standing aloof for a long time. One person from another denomination was also received into membership, and two young souls were received into church membership by water baptism. Several others were almost persuaded to come into the fold of the Good Shepherd. May the good Lord continue to add His rich blessings to the work, and may He also give the ministering brethren strength and wisdom to go on working for the good cause and win many more precious souls.

D. H. KING.

## OHIO ANNUAL CONFERENCE REPORT.

Conference was held at the Martin meeting house Orrville, Wayne Co., Ohio, on the 18th and 19th of May 1893.

Bishops met on the 18th for consultation and to consider questions for deliberation at Conference, etc.

Delegates from the following places met on the morning of the 19th.

## BISHOPS.

Joseph Bixler, East Lewistown, Ohio.  
Isaac Smucker, Haw Patch, Ind.  
Michael Horst, North Lawrence, Ohio.  
Jacob Nusbaum, Orrville, Ohio.  
David C. Amstutz, " "  
John Burkholder, East Lewistown, Ohio.  
P. V. Lehman, Goshen, Ind.  
John M. Shenk, Elida, Ohio.  
J. F. Funk, Elkhart, Ind.  
D. J. Johns, Goshen, Ind.  
Adam Kornhaus, Orrville, Ohio.

## MINISTERS.

Peter Basinger, East Lewistown, Ohio.  
Joseph Zeigler, Zellenople, Pa.  
Christian Steiner, Orrville, Ohio.  
Jacob Stauffer, Leetonia, Ohio.  
David Martin, Canal Winchester, Ohio.  
C. P. Steiner, Cranberry, Ohio.  
C. B. Brenneman, Elida, Ohio.  
D. S. Brunk, " "  
Wm. Graybill, Junkata Co., Pa.  
Daniel Hostetter, Weilersville, Ohio.  
Adam Brenneman, Orrville, Ohio.  
Jacob Maser, Silver Hill, Ohio.  
John Blosser, New Stark, Ohio.  
J. S. Hartzler, Haw Patch, Ind.  
Andrew Shenk, Elida, Ohio.

## DEACONS.

Fred. Geiger, Bluffton, Ohio.  
C. Z. Yoder, Weilersville, Ohio.  
Abraham Burkholder, Witman, Ohio.  
Wm. Shoup, Mt. Eaton, Ohio.

Conference was opened by singing hymn No. 145.

"Come gracious Spirit, heavenly dove,  
With light and comfort from above,  
Be Thou our Guardian, Thou our Guide,  
O'er ev'ry thought and step preside."

The bishops then retired in council; the congregation engaged the time in singing and listening to pressing remarks by Peter Basinger, after which the following officers were chosen:—

J. F. Funk, Chairman.  
S. K. Plank, Moderator.  
John Blosser, Secretary.

A silent prayer was then offered, after which the regular work was taken up.

The Chairman made the Conference address and read 1 Cor. 3, in which Christ is represented as the true foundation upon which we as a church shall build, the ministers having been called through the instrumentality of the church to continue the work that was begun by Christ and the apostles. When we see the promising condition of so many souls, and consider the value of one single soul, how this should enthrust every worker in the kingdom of the Lord to apply every available power to fulfill the mission enjoined upon him and be very considerate in his work so it will not be wood, hay or stubble, but abiding material.

Ministers that are called by the Lord will remember that they are the instruments in the hands of the Lord by which light is held before a benighted world.

Let all who are in this service well heed the warning by the prophet (Ezek. 33), so that the blood of lost souls will not be required at their hands.

We should all be able to give a reason why we maintain the doctrine we do, and remember also that it is not the outward appearance which makes us Christians, but a change of heart, of principle, etc. A spirit of meekness and forbearance should be cultivated.

Our conversation should be guarded, so that it will minister grace to the hearer.

In our personal appearance we should be as such as are walking under the all-seeing eye of God. Non-resistant principles should be cultivated; our hearts should be so changed that we love our neighbor as ourselves.

In the ordinations of laborers in the church the bishop or church should select men that will measure up to the description as given by the apostle Paul to Timothy and Titus, men who will preach repentance and the new life in Christ Jesus. (See Conference report of 1892 for remainder of articles presented.)

Conference closed the morning session by singing hymn No. 56.

Afternoon session was opened by singing No. 47 in appendix.

Prayer by P. V. Lehman.

Delegates were now requested to bear testimony to the articles presented and report the condition of their congregations.

Michael Horst, Adam Kornhaus, Adam Brenneman, Daniel Hostetter, and S. K. Plank of the Wayne and Stark Co. congregations report examination meetings held; peace about unanimously confessed. Communion on the 21st; 8 accessions by baptism, 4 by letter.

Joseph Bixler, John Burkholder, Peter Basinger, and John Stauffer of the Mahoning and Columbiana congregations report that more love and energy is being manifested. Examination held; peace unanimously confessed; 32 accessions.

John M. Shenk, C. B. Brenneman, Andrew Shenk, and D. S. Brunk of the Salem and Pike congregations of Allen Co., Ohio, report examination held; peace confessed; 4 accessions by baptism.

C. P. Steiner and Fred. Geiger of the Zion congregation of Allen Co., report examination held; peace confessed. Communion services will be held the first Sunday in June; 10 accessions. (Four more have been added since then. Ed.)

C. D. Steiner, D. C. Amstutz, and Abraham Burkholder of the Chippewa congregation.

Jacob Nusbaum and Jacob Maser of the Sunnenberg cong.

David Martin of the Franklin Co. cong. Wm. Shoup of the Holmes Co. cong., reports examination held; peace confessed; 2 accessions, to be baptized the first Saturday in June.

C. Z. Yoder of the Oak Grove cong. Wayne Co.

John Blosser of the Hancock Co. Chapel cong., reports examination held; peace about unanimously confessed. Communion on the third Sunday in June; 9 accessions.

Delegates representing congregations and districts from other states all heartily co-operated with the proceedings of the Conference.

## INDIANA.

J. F. Funk of Elkhart, reports examination held in all the churches; peace confessed; 29 accessions, 25 by baptism, 4 by letter and 2 not yet baptized.

P. Y. Lehman of the Clinton and Shore congregations, reports 29 accessions by baptism, 8 by letter, 2 reclaimed and one left the church.

Isaac Smucker and J. S. Hartzler of Haw Patch, Ind., report communion services held; 9 accessions by baptism and 6 by letter.

## PENNSYLVANIA.

Joseph Ziegler of Zellenople requests that his congregation be visited by ministering brethren.

Wm Graybill of Juniata Co.

After these reports, the following resolutions were discussed and adopted:—

1. Does this conference sanction, that the opening prayer in the regular church service be offered audibly instead of silently as has been the custom heretofore in many places?

*Resolved*, that the ministers with the consent of their congregation may use their discretion in this matter. When necessary church counsel should be taken. This conference believes that an audible prayer is more edifying where the congregation is willing to have it so.

2. Of what should the active Christian work of the younger members of the church consist?

*Resolved*, that the young members of the church should not be idle. Every member should be engaged in some active church work. They should be diligent in attending the public services of the church, both on Sundays and week days. They should take an active part in the Sunday-school work of the church, either as pupils or teachers, and should also use their efforts to induce others who do not attend Sunday-school and church services to attend. They should make use of every opportunity to distribute religious reading, such as tracts, books, papers, etc., as their means may allow; also visit the sick, poor, aged and infirm, encourage and admonish them, read to them the Word of God or some other good book, and pray with them. They should also read diligently the Scriptures for themselves and not neglect secret prayer, and as opportunity presents itself conduct family worship. They can with much benefit administer in various ways to the temporal wants of the poor and needy, do some little work for them according to Matt. 25: 35-41. They may also establish and maintain Bible readings or Bible classes for the purpose of becoming better acquainted with the Word of God and encourage each other in the Christian life in all things; and above all this, give heed to themselves, and show themselves as patterns of humility, meekness and self-denial, and in all their efforts to work for

the church and for the cause of Christ they should show themselves as lights in the world and manifest a spirit of love and regard for the older members, and in all these things be willing to be directed and advised by the ministers and older members of the congregation.

3. What means should be used as an incentive to the spiritual industry of our young people?

*Resolved*, that the brethren and sisters all pray for a deeper work of grace in their hearts, that they work together in love not in law; that the young brethren and sisters be admonished and instructed with reference to a full consecration of themselves to the service of God, and the influence of the Holy Spirit and that the ministers with the older workers should be amiable with the younger members so they may know and see that they are needed and wanted in the church work.

4. Does this conference approve and encourage the Bible readings or Bible classes as held by some of our people in different parts of the state, and should they receive the support and co-operation of the ministers?

*Resolved*, that if Bible readings or Bible classes be organized and conducted in accordance with the rules and order of the church they are not objectionable, but much more to be commended; but where they are to be instituted it shall be done with the consent of the ministers and the counsel of the congregation.

5. *Resolved*, that this conference does not specify a certain time in which converts are to be received into church membership by water baptism.

6. Shall members be allowed to write for and ask ministers from other places to come and hold meetings without first consulting their bishop and ministers, and shall ministers be allowed to go to any place without knowing that the ministers of the place to which he is to come have been consulted?

*Resolved*, that it is out of order. To preserve peace and order in a church, and that God may bless the work, there must be harmony between the ministers and members.

7. What is the sentiment of this conference in reference to family worship? Should it be encouraged, and how should it be conducted?

*Resolved*, that family worship is an important part of our service to God. When the apostle tells us that we should bring up our children "in the nurture and admonition of the Lord," he no doubt means that we should pray both with and for them. It is also a great benefit, comfort and support to us and all the god-fearing members of the household. It is one of the means by which we let our lights shine, and by it we show our dependence on God and manifest the spirit of trust

and confidence in our Father who careth for us, and our desire for His blessing and guidance. It may be conducted by singing a hymn, reading a portion of Scripture either by the father or mother or some young member of the family or each may have his Bible and read verse about, and then a prayer, or it may be varied in other ways as circumstances may suggest, care being taken not to become formal or to make it tiresome to any of the members.

8. *Resolved*, that a minister be ordained in the Holmes Co. congregation.

9. *Resolved*, that a minister be ordained in the Wayne Co. district for the Stark Co. congregation, one who lives east of the Martin meeting-house.

10. *Resolved*, that C. B. Brenneman continue to visit or cause to be visited the smaller and scattered congregations in Ohio at regular and stated times during the year.

11. *Resolved*, that if the one whose duty it is to look after the smaller congregations finds that more laborers are needed to accomplish the work, he shall make application for the ordination of more men to the ministry.

12. *Resolved*, that a committee of three be chosen who shall, before the next conference, from the resolutions that from time to time have been adopted by the several conferences, compile under proper heads the various doctrines and rules of order in such a form that they can readily be referred to, said committee to consist of members of the Ohio, Indiana and Illinois conferences.

13. *Resolved*, that J. M. Shenk of Ohio, J. F. Funk of Indiana and Emanuel Hartman of Illinois act as committee-men on resolution No. 12.

14. *Resolved*, that the minutes of this conference be printed in tract form for general distribution.

15. *Resolved*, that the next annual conference of Ohio be held on the third Friday of May 1894. Bishops to meet on Thursday previous in Oberholzer's meeting-house, Mahoning Co., Ohio.

After singing part of hymn No. 327, and prayer by J. F. Funk, conference adjourned to meet at the above named place and time. JOHN BLOSSER, Sec'y.

## REPORT

of the Sixth Annual District Conference of the Amish Mennonite Church for the State of Indiana.

As previously announced in the *Herald of Truth* a number of ministers met on the 1st of June 1893, at the Maple Grove meeting-house, La Grange Co., Ind. to hold conference. After singing an opening hymn an address of welcome followed, by Bro. Jonathan Kurtz. Bro. Sebastian Gerig led in prayer.



Bro. D. J. Johns was elected Moderator. He chose Bro. J. P. Smucker assistant. The brethren J. S. Hartzler and John Smith were elected Secretaries. Bro. Johns then read 1 Cor. 3:1-9, and followed the reading with very earnest exegetical remarks, showing the necessity of building on the true rock Christ Jesus, and not on the doctrines or traditions of man. Paul and Barnabas were sent by the church at Antioch to Jerusalem to hold a conference with the apostles. That conference sent word back that the Antiochian church should abstain from pollutions of idols, from fornication, and from things strangled, and from blood. Paul gives us to understand that an idol is nothing, yet the church at Antioch was advised to abstain from them, since these things were not conducive to the welfare, the purity and the upbuilding of the church at Antioch. Hence we also should be ever on the alert for things that are injurious to the perpetuity of the church. To the edification and harmony of the church we should all teach the same things. Hence we should meet and confer, that we may all get a better understanding of the word of God, that we may all teach it in its purity and work in a way that will tend to the upbuilding of the church.

Swearing of oaths, secret orders, conformity to the world and many other things were pointed out as being anti-Christian, their only tendency being to draw people from the true light. The fact that people are required to forswear themselves with such horrible oaths ought to satisfy every intelligent mind that no Christian can stand thereby. The principles of non-resistance, and non-conformity to that which is of the world keep people on a common level.

Bro. Smucker heartily endorsed what had been said. We must put forth all our efforts to save our young people from the enticements set to ensnare them. Conference should be held with a view to confer one with another in the spirit of love on gospel lines, and in order to foster union and concerted action in the various parts of the Lord's vineyard, and to build up stronger bulwarks against the enemy of souls.

All the ministers present endorsed in turn the thoughts presented, showing that there was union of mind and heart. At this point the following resolution was unanimously adopted by the laity:

*Resolved*, that we as a brotherhood rejoice to know that our ministers are still minded to teach the true principles of the gospel as taught by Christ and His apostles, and that we as a brotherhood help the ministers by prayer, example and word in upholding these plain and simple principles and doctrines.

After singing a hymn, conference adjourned to partake of refreshments which were quietly served.

#### AFTERNOON SESSION.

At one o'clock convened, when the following questions were discussed, and their several answers adopted:—

1. What has been accomplished by our evangelizing ministers?

*Ans.* Much has been done by way of awakening the ministry to the great need of more evangelizing work and arousing the dormant congregations, and it has been a means of bringing many souls to Christ.

2. What is the feeling existing in the different congregations connected therewith toward the evangelizing work?

*Ans.* According to the reports given by the different ministers it is manifest that the interest in behalf of the evangelizing work is growing in the different congregations. The following resolution was then unanimously adopted.

*Resolved*, that we encourage the evangelizing work by admonishing the brethren and sisters to support the work financially and by word and prayer; and, that ministers make the sacrifice of home and go out into the evangelizing work teaching the deep spiritual truths that tend downward to humility and upward to God.

3. What is the effect on the doctrine of non-conformity as taught by Christ and His apostles, to use decorations, expensive tombstones, etc. for the dead?

*Ans.* To have a good plain coffin and a plain tombstone for our dead is right and proper, but costly coffins and grave clothes adorned with needless ornaments as well as display of flowers, plumes on hearses, etc. and costly tombstones should be avoided because it leads to worldly conformity and a turning away from a pure and undefiled religion, according to Jas. 1:27, to vanity and display.

4. If a brother or sister hear an evil report of a member, what course should be taken to investigate?

*Ans.* According to Gal 6:1 we should investigate by such member first of whom said report is given. If satisfactory evidence cannot be received in this way, trace back to the originator.

Conference was then closed for the day by singing and prayer. The evening meeting was well attended. It was thought best to have ten minute addresses by a number of ministers on, "Work with and for our young people." This was both interesting and profitable. In those short talks some grand thoughts were presented to our minds which we hope may bring forth much fruit.

#### JUNE 2.

Conference was opened at 9 o'clock A. M. by singing, after which the Moderator called on Bro. Peter Rupp to give a short exhortation and to lead in prayer.

Question 5 was then discussed at considerable length.

5. What is or has been the motive and what has been accomplished for the cause of Christ by the Young People's Meeting?

*Ans.* The motive is to implant the truth of God into the young hearts and to cultivate a love for God, and our place of worship. Much has been done in the way of getting better acquainted with the word of God, and drawing out the good qualities in our young people. But that these results may be obtained the greatest care should be taken by both old and young that these meetings may not be a means of self exaltation instead of humility and spiritual power.

6. What would be the effect upon the church in reference to spirituality and numbers to give more privilege to conform to the fashions of the world in the way of dress?

*Ans.* Worldly conformity deadens spirituality and debars God's blessings, therefore it will lessen the spirituality of the church and eventually even the numbers.

After singing a hymn conference was dismissed for one hour to partake of refreshments.

#### AFTERNOON SESSION.

At one o'clock conference was again called to order. Bro. Jacob Ringenberg conducted the devotional exercises, after which it was thought best to take up the miscellaneous work.

Bro. Kurtz was appointed to take charge of the Pretty Prairie congregation as there is no minister there. It was thought advisable to appoint an evangelist to visit the weaker congregations in the state. Bro. J. S. Hartzler was appointed for the ensuing year.

Bro. J. H. McGowan was elected corresponding secretary for the next year.

7. What is the sentiment of this conference in regard to infant baptism?

*Ans.* "He that believeth and is baptized shall be saved." The whole tenor of the Gospel is that faith comes first, therefore we can under no circumstances receive such as have been baptized in infancy without re-baptism.

8. Does this conference consider the World's Fair a proper place for our people to attend?

*Ans.* It is the sense of this conference that the World's fair is not the place for Christians to attend. It is an unwise and unprofitable way to spend time and money. The good that is attempted there is not an excuse to go there. The spiritual atmosphere and the soul food that one would be subject to there would not be conducive to spiritual growth. 2 Cor. 6:16-17. Ezek. 27.

9. Should the ministry encourage the ordination of deacons in the different congregations?

*Ans.* We believe it to be essential to the prosperity and growth of the church to have a deacon in each congregation.

and in full accordance with the example and work of the apostles, therefore it should be encouraged.

The ministers, brethren and sisters from abroad, passed the following resolution.

**Resolved,** That we as visitors from abroad extend our heartfelt thanks for the kindness and hospitality shown us by the Haw Patch people while attending this conference.

On motion it was decided to hold our next conference at the Forks meeting-house at the time decided upon by the corresponding secretary.

After a few remarks by the Moderator and assistant and closing prayer conference adjourned. Some edifying remarks were made in the discussion of some of those questions, but for want of space we will omit them here. The following bishops and ministers were present:

#### BISHOPS.

Isaac Smucker, Haw Patch, Indiana.  
J. P. Smucker, Nappanee,  
D. J. Johns, Goshen,  
J. F. Funk, Elkhart,  
E. A. Mast, Kokomo,  
J. Kurtz, Ligonier,  
Sebastian Gerig, Wayland, Ia.  
John Smith, Metamora, Ill.  
Sam'l Detweiler, West Liberty, Ohio.  
Joseph Buercker, Tiskilwa, Ill.

#### MINISTERS.

I. A. Miller, Smithville, Ohio.  
J. H. McGowan, Nappanee, Indiana.  
J. S. Hartzler, Haw Patch,  
Nobertus Sproll, Amboy,  
Eli Miller, Shipshewana,  
Peter Summers, Washington, Ill.  
Daniel Orendorf, Flanagan, Ill.  
Peter Rupp, Pekin, Ill.  
Eli Stofer, Hudson, Ind.  
C. C. Zimmerman, Chenoa, Ill.  
Daniel Yoder, Linn Grove, Ind.  
Daniel Troyer, Goshen, Ind.  
Joseph Miller, Middlebury, Ind.  
Joseph Ringenberg, Tiskilwa, Ill.  
Jacob Weaver, Shipshewana, Ind.  
J. S. Coffman, Elkhart, Ind.

#### LINES

written by Catharine Loucks on the death of her sister, M. W. Wylder, who died in Harper Co., Kansas, April 21, 1893.

To-night we are thinking, dear sister,  
Of the time you left us to go  
Into the far off West to dwell,  
And all we could do was to wish you well.

Once more we saw your face again,  
'Twas when dear mother lay in pain,  
Dear mother's gone to her long home  
With us she will no longer roam.

We laid her form in the cold ground  
Side by side of father's mound,  
And by other Joseph fills the spot  
That fell to many a soldier's lot.

You then went back again to be  
In Kansas with your family;  
You found them well in that far land,  
Together then a happy band.

Five brothers and five sisters then  
Composed our family of ten,  
But soon death entered our blest home  
And called another to the tomb.

His time had come, he had to go,  
Grim death approached and laid him low,  
A marble head-stone marks the mound  
Where Andrew sleeps beneath the ground.

Again the message came to say  
That Mary, too, had passed away;  
Beside her grave we could not stand,  
And mingle tears in that far land.

She's gone beyond this vale of tears,  
This world of sorrows, sighs and fears;  
She can not come to us, but we  
Can meet her in eternity.

Four brothers and four sisters, eight  
Are left on earth, God's call to wait,  
Who'll be the next? God only knows,  
Who next his eyes in death will close.

When comes the call; then must we go,  
We'll gladly leave this world of woe.  
Our earthly bodies we'll lay down  
And rise to take th' immortal crown.

#### PRE. LEWIS YODER.

Lewis Yoder died on the morning of June 16th, 1893, aged 47 years, 1 month and 28 days. Buried on the 16th. He leaves a wife and six children to mourn their loss. He was married to Sarah R. Mast, Dec. 19th, 1871, ordained to the ministry Nov. 3, 1880, in which capacity he labored faithfully up to his departure. Just one week before his death he returned from Knox Co., Tennessee, with his wife and two youngest children where he had been to visit a sick relative. While there he and Preacher Henry H. Good held a number of meetings. He was a good husband, a kind and affectionate father. The congregation at Gwynn, Md., is left without a minister, which is a sad loss indeed. He cannot be replaced. Though we mourn, it is not as for one for whom we have no hope, because we have reason to believe he had made his peace and election sure with God. Shortly before his demise he had his family brought to his bedside and he addressed each one of them personally commencing with the youngest. He admonished them to become Christians in order to meet him in heaven. He then bade them good-bye. He also spoke feelingly to neighbors and friends present until he was exhausted. He selected three ministers to officiate at the funeral: viz. Samuel Lantz, Gideon Stoltzfus and J. H. Marsh. The second one named for some reason not known to the writer was not present. J. H. Marsh spoke from a part of the 15th chap. of 1 Corinthians. Samuel Lantz selected as his text Ezek. 24: 15, 18.

JOS. HERTZLER.

## DIED.

**BICKEL.**—On the 15th of June, 1893, at Osborne City, Osborne county, Kansas, of whooping-cough, Nelie Elisabeth, infant daughter of Francis and Polly Bickel, aged 1 month and 8 days. Funeral services on the 16th at the Presbyterian church by H. O. Lanhama. Text, Luke 18: 16.

Oh parents weep not for your child,  
Although she left you for a while;  
In heaven that high and holy place,  
You may again behold her face."

**HEISERV.**—On the 24 of April, 1893, in Lancaster Co., Pa., widow of Jacob Heisey, aged 87 years, 7 months and 5 days.

**COPPES.**—On the 6th of June, 1893, in Lagrange Co., near Topeka, (Hawpatch), Ind., of apoplexy, Richard Coppes, aged 71 years, 3 months and 19 days. He will be greatly missed in the church, in the neighborhood and the home. He was united in marriage with Hannah Brown in Bucks Co., Pa., Jan. 18, 1843, that being his native county. They settled in Wayne Co., Ohio, where they lived eleven years, when they moved to Lagrange Co., Ind. His wife died very suddenly Sept. 5, 1882. He leaves one son and six grandchildren to mourn their loss, which we believe is his eternal gain. He was a consistent member of the Amish Mennonite denomination. Funeral services at the Maple Grove meeting-house, June 6th by J. S. Hartzler and J. P. Jones from Zech. 1: 5.

**ROHRER.**—On the 5th of May, 1893, in East Lampeter, Lanc. Co., Pa., Sister Anna, wife of Bro. Benjamin Rohrer, aged 55 years, 7 months and 19 days. A husband, two daughters and one son, survive to mourn the loss of a kind and affectionate mother; also an aged father and five brothers. She was a consistent member of the Mennonite denomination for a number of years, and was truly a model of patience during her illness of the last eight weeks, ever trusting in the rich promises of God's word and looking forward to that peaceful rest that remains only for the people of God. She was kindly cared for by the family, and often requested them to read to her. A few days before her departure, one daughter was reading to her and when she came to a verse her mother repeated it (while they thought that she was in an unconscious state of mind).

"Look up, my soul, to joys on high,  
For all is vain below the sky,  
Oh may I daily walk and pray  
And send the joys of earth away."

She was followed to the grave by a large concourse of relatives and friends. Funeral services were held at Mellinger's meeting-house. Pre. Abm. Brubaker conducted the services at the house and Pre. John Brubaker in English and Pre. David Buckwalter in German at the meeting-house. Text, Psalm 116: 15. "Precious in the sight of the Lord is the death of his saints." Shortly before her death she bid her family good-bye, which was indeed sad, but they need not mourn as those that have no hope, believing that their loss is her eternal gain. May God comfort the bereaved family and give us all grace to walk faithfully in the way of the Lord that we may meet our loved ones who have crossed death's river before us.

**UNZICKER.**—On the 16th of June, 1893, of the infirmities of old age and asthma, Pre. Jacob Unzicker, aged 85 years and 2 months. He came to America in 1832 and for the last 51 years has been a resident of Tazewell Co., Ill. In 1837 he married Mary Kreutz, with whom he had six children, only of whom preceded him. He was a minister for many years and was faithful in his calling. Buried on the 18th in Elam Grove. Funeral services by Joseph Stuckey, M. Kinsinger, Peter Ropp and Joseph Buercker.

**GOOD.**—On May 9th, 1893, in Goodville, Lancaster Co., Pa., Sister Catharine Good (maiden name Zimmerman), widow of Peter Good, aged 83 years, 3 months and 15 days. Her husband died about 30 years ago. Funeral services were held on the 11th. Interment in Zimmerman's grave-yard two miles north of this place. Elias Nolt preached in German, and John Landis in English. Text, 2 Cor. 5: 1. A large congregation assembled to pay the last respects to the beloved sister.

ISAAC SHIRK.

**SMUCKER.**—On the 16th of June, 1893, in Knox Co., Tenn., of old age, sister Susan Smucker, widow of John Smucker, aged 86 years and 7 months less one day. Funeral services by H. H. Good from Rev. 20: 6. Sister Smucker was born, reared and married in Juniata Co., Pa., and some time later moved to Maryland. About 19 years ago they moved to Knox Co., Tenn. where her husband died about five years ago. After his death she appeared quite lonely and it was apparent that her physical and mental powers were gradually waning. Thus she continued until she was all but a lifeless form. For more than a year she required more attention than a small child. She never had any children of her own, but lived and died in the house with her step-son Aaron Smucker.

"So fades the summer cloud away,  
So dies the wave along the shore."

H. H. GOOD.

**WELLENREITER.**—On the 14th of June, 1893, in McLean Co., Ill., Desiderius Wellenreiter, aged 55 years and 22 days. He came to America two years ago, and now leaves his bereaved widow and two children to mourn his death. He lived in matrimony 27 years. Buried on the 16th. Funeral services by Joseph Stuckey from Psa. 90.

**NAFFZIGER.**—On the 9th of June, 1893, Eliza Naffziger, aged 77 years, 11 months and 14 days. She was born in Hesse Darmstadt, Germany. She leaves two brothers and many friends. Appropriate remarks were made at the burial by John Kinsinger, John Gingerich and Chr. Gingerich.

**GOOD.**—In Ephrata, Lancaster Co., Pa., at the residence of her son-in-law, Edward S. Nagle, on June 6, 1893, of the infirmities of old age, Sister Mary Good, (maiden name Zink), deceased had been confined to her bed with paralysis for a period of seven years but bore it with great patience. She had a stroke of paralysis 7 years ago in the lower limbs, and was unconscious for the last few weeks. Her age was 86 years, 10 months and 23 days. Elias Nolt preached the funeral sermon from 2 Cor. 5: 1, 4 on the 8th. On the 9th the remains were taken to Pottstown, Montgomery Co., Pa., for interment. She leaves 3 sons and 2 daughters, all residing in Pennsylvania, to mourn their loss. She was the widow of Jacob Good who died 15 years ago.

ISAAC SHIRK.

**EBERSOLE.**—On the 30th of April, 1893, in Lancaster Co., Pa., Mary, wife of Bro. Christian Ebersole, aged 67 years, 5 months and 7 days. Funeral services were conducted from the text Rev. 7: 16, 17. She was a faithful member of the church from her youth. She was a daughter of the late Bishop, Peter Ebersole. She leaves her husband, 4 sons and 3 daughters, all members of the church. Several children preceded her. In her long illness of dropsy she was patient, and we have reason to believe she was at rest with God.

**WEAVER.**—On the 1st of June, 1893, in Conemaugh Twp., Somerset Co., Pa., Nancy, wife of Bro. Daniel A. Weaver, aged 74 years and 7 months. She was helpless over two years. She indeed had a very sorrowful and lonely time through those two long years, but she trusted in her Redeemer and died with a bright hope for the future. She was buried on the 3d in the family grave-yard of her former home about 8 miles from where she last lived. Funeral services were delivered at the Lutheran church of which she was a consistent member for many years. Services conducted by Pre. Welch of the Lutheran church and L. A. Blough. She left behind her a sorrowing husband and many friends to mourn for her.

L. A. BLOUGH.

**WEAVER.**—On the 30th of May, 1893, in Stanley Twp., Huron Co., Ont., aged 67 years, 24 days. Buried in the A. M. grave-yard. Funeral services by John Gascho and Abraham Martin. Text, John 5: 24, 25.

H. W.

**YODER.**—On the 25th of April, 1893, near Bloomington, Kans., after an illness of five weeks, David Yoder, aged 69 years, 3 months and 5 days. Buried on the 27th. He leaves a wife and 4 children who deeply mourn their loss.

**LOHR.**—On the 26th of May, 1893, in Conemaugh Twp., Somerset Co., Pa., sister Catharine, wife of Jacob M. Lohr, aged 40 years, 1 month and 19 days. She became concerned about the salvation of her soul on her sick bed. She sent for Bishop Jonas Blough who, upon satisfactory confession of her faith, received her into the church by baptism the day before she died. Her daughter and son-in-law were baptized at the same time. We are glad to know that she yet on a death bed could find nearness with God, and could say that she can now meet her little children who went before her in heaven. She left behind her a sorrowing husband, seven children and many friends to mourn their loss, but their loss will be her eternal gain. She was buried on the 28th in the family grave-yard of her brother, Jacob I. Kaufman.

Funeral services in the Amish M. H. near Davisville by Jonas Blough, Sam Gindlesperger, L. A. Blough and Moses B. Miller. This was the largest funeral in this vicinity for some time. It was said there were over a hundred buggies and other conveyances at the meeting-house. Her death is a loud call to those who put off the salvation of their soul from time to time. You may not all have the privilege on your death-bed to make peace with your God, but in the twinkling of an eye you may be called to your reward.

**PEACHEY.**—On the 24th of April, 1893, near Kishacoquillas, Mifflin Co., Pa., Jacob, son of Levi and Lydia Peachey, aged 2 years and 5 months. Buried on the 26th. Funeral services were held by Samuel and C. K. Peachey. He leaves his parents, one brother and one sister to mourn his early death.

"Jesus loves a little child,  
Smiling in its glee,  
Says of such, in accents mild,  
'Let them come to me.'  
Let them come forbid them not  
With you I sit;  
They will sing around the throne;  
Millions more may come."

**BLOUGH.**—On the 13th of May, 1893, in Roxbury, Cambria Co., Pa., of whooping-cough and catarrh, Clayton, son of Bro. A. and sister Lydia Blough, aged 11 months and 20 days. He was buried on the 15th, at the Blough meeting-house in Conemaugh Twp., Somers Co., Pa. Funeral services at the house by Bish. Jonas Blough and at the meeting-house by Samuel Gindlesperger and Simon Layman.

**STAUFFER.**—May 23, 1893, in Lititz, Lancaster Co., Pa., Mrs. Sallie Stauffer, wife of John H. Stauffer, aged 38 years, 1 month and 23 days. Funeral on the 26th. Text Phil. 1: 21. Buried in the Moravian Cemetery, Lititz. A large number of friends and relatives met to pay the last tribute of respect to a loved one. His desire was to part this life and be with Christ which is far better. He united with the Amish Mennonite denomination in his youth and was steadfast to his end. Funeral services by John and Christian Peachey. He leaves one sister to mourn his early death. His parents, one sister and one brother have gone before.

"Dear sister, do not weep for me,  
While I am in eternity,  
But be content and trust in God  
And you'll receive a great reward.  
Weep not for me, my friends so dear,  
Nor shed for me the sorrowing tear;  
I am not dead, but only sleep,  
My silent slumber, O how sweet.

**GOOD.**—May 21st, 1893, near Mt. Joy, Lancaster Co., Pa., Samuel Good, aged 66 years, 3 months and 18 days. Funeral on the 24th. Text: Isa. 38: 1. Buried in the Host family grave-yard. A sorrowing wife and family mourn his death. A large congregation assembled to pay a tribute of respect.

**SMITH.**—On the 12th of June, 1893, in Jackson Twp., Elkhart Co., Ind., of the infirmities of old age, sister Elizabeth Smith, aged 82 years, 6 months and 9 days. She was the widow of R. J. Symensa, the fellow minister of R. J. Smith, who with their little flock emigrated from Holland in 1853 and settled in Elkhart Co. Her first husband died a number of years ago, and since she married her second husband—Smith, who also preceded her to the eternal world. She was buried on the 14th, at the Whitehead M. H. Services by Noah Metzler from Phil. 1: 21. Funeral was largely attended. She was a faithful sister in the church, and was beloved and respected by all who knew her.

**PATTERSON.**—George Patterson was born in Somerset Co., Pa., August 12th, 1849; and was instantly killed on a sawmill near his residence on June 2nd, 1893, in Newbury Twp., Lagrange Co., Ind., aged 43 years, 9 months and 21 days. The deceased was a faithful member of the Amish Mennonite church. He was a loving husband, a kind father and a good neighbor. He leaves a sorrowing wife and 11 children (4 sons and 7 daughters) of whom 2 sons and 3 daughters have already sealed their vow with God. The remains were buried on the 4th in the Miller grave-yard. Services at the house by Daniel Yoder of Adams Co., Ind., and at the Forks meeting-house by J. Miller of Wayne county, Ohio, and E. A. Mast of Howard Co., Ind., from Matt. 24: 44 and by J. S. Hartzler of Hawpatch, Ind., from 1 Sam. 20: 3.

J. D. M.

**YODER.**—Near Belleville, Mifflin county, Pa., on the 11th of June, 1893, Barbara, wife of Jacob Yoder (maiden name Zook), aged 49 years, 7 months and 19 days. She was a faithful sister in the Amish Mennonite denomination. She leaves her husband, six step-children and five step-grandchildren to mourn their loss. A little while before she died a brother asked her if she was ready to die. She said, "As the Lord will, I am satisfied." Buried on the 13th. A large number of friends and relatives assembled to pay their last tribute of respect to a kind neighbor and a loved one. Funeral services by C. K. Peachey and John Yoder.

"A precious one we is gone,  
A voice we loved is still.  
A place is vacant in her home,  
Which never can be filled.  
"But hers is now a happier home,  
We think of her as there.  
To us again she can not come  
But her home we hope to share."

A FRIEND.

**PEACHEY.**—On the 15th of March, 1893, in Menno township, Mifflin Co., Pa., of consumption, Levi Peachey, aged 27 years, 10 months and 20 days. Buried on the 17th. A large number of friends and relatives met to pay the last tribute of respect to a loved one. His desire was to part this life and be with Christ which is far better. He united with the Amish Mennonite denomination in his youth and was steadfast to his end. Funeral services by John and Christian Peachey. He leaves one sister to mourn his early death. His parents, one sister and one brother have gone before.

"Dear sister, do not weep for me,  
While I am in eternity,  
But be content and trust in God  
And you'll receive a great reward.  
Weep not for me, my friends so dear,  
Nor shed for me the sorrowing tear;  
I am not dead, but only sleep,  
My silent slumber, O how sweet.

**WINTERS.**—On the 25th of May, 1893, in Lancaster Co., Pa., of cancer of the stomach, wife of brother Abraham Winters, aged 50 years, 4 months and 15 days. She endured her sufferings with Christian fortitude, and died in hope. She was a member of the church. Funeral services were conducted from 2 Tim. 4: 7, 8. She leaves her husband and several children to mourn her death.

**HOFFER.**—On the 6th of June, 1893, only child and son of John and — Hoffer, aged 1 year, 1 month and 15 days. About one year ago they buried a little daughter. May God comfort the bereaved parents in their affliction.

**ZOOK.**—On the 17th of April, 1893, in Allenville, Mifflin Co., Pa., Veronica Zook, aged 65 years, 9 months and 7 days. She had been ailing for several months. On Sunday evening she retired as usual and was found dead in her bed the next morning. She was loved and respected by all who knew her. She leaves one brother and many friends to mourn her death yet they mourn not as those who have no hope.

**SCHROCK.**—On the 1st of June, 1893 near Thurman, Colo., of consumption, Lizzie, wife of Dea. Joseph Schrock, aged 36 years, 4 months and 27 days. Her maiden name was Bachman. She was the mother of one child, which died in infancy. She had been ailing in health for a long time but was always able to do her work until a week before her death, from which time she had to suffer great pain, but she bore it patiently. Buried on the 3d at the M. H. near Thurman where a very large concourse of people assembled. Services by Bishop Joseph Schlegel in German and also in English. Text, John 5: 24, 25. She was much loved by all who knew her. She was a faithful member of the A. M. denomination. She leaves a deeply bereaved husband to mourn her early death.

## Letters Received.

### WITH MONEY

A—Anna M. Angspurger, J. H. Amstutz, H. E. Anderson.  
B—Jos. Roehart, J. Bachman, R. K. Brubaker, J. J. Benden, Barbara Barr, J. J. Bortzger, Jos. S. Brubaker, Lizzie L. Brubaker, J. W. Brubaker, S. Brunk, J. Beechy.  
C—E. J. Christophsel, J. B. Clonser, R. J. Christophsel.  
D—H. R. Davidson, Della Deffenbaugh, J. C. Driver, Paul Detweiler.  
E—S. Ernst, J. D. Engbrecht.  
F—D. W. Ferry.  
G—M. S. Graybill, John E. Gehman, D. Greaser, Jos. Graybill.  
H—C. K. Hartzler, John B. Hunsberger, Chr. K. Harsh, B. Hotchkiss, M. Huber, H. D. Hunsberger, D. H. Horst, J. H. Hackman, Abm. Hensberger, Samuel L. Horst.  
K—Josiah Kaver, B. J. King, Absalom King, J. C. Krebel, Annie L. King.  
L—G. B. Landis, Benj. Lehman, John N. Leshner, F. E. Landis, S. E. Leshner.  
M—C. H. Mosier, Elias Mount, G. L. Mishler.  
N—H. T. Nice, John Nafziger.  
P—J. J. Fletcher.  
R—E. B. Reesor, Martin Rutt.  
S—C. S. Schertz, Peter Schantz, Martha Stoner, J. B. Schmidt, C. Smay, D. S. Shank, C. S. Schertz, J. D. Schroeder, Christ Strubler, J. D. Troyer, R. G. Shope.  
T—H. Teichrich, J. D. Troyer, M. Z. Troyer.  
V—Jos. Verler.  
W—J. P. Welby, H. M. Witmer, P. P. Welby, Martin Wisler, A. Wissinger, Katie Warfel.  
Y—C. Yoder, Jerry Yoder, J. C. Yoder, L. D. Yoder, Mary M. Yoder, Lizzie K. Yoder.  
Z—Lina Zook, J. Zimmerman, Jacob Zehr, Henry S. Zook.

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Semi-Monthly.

ELKHART, IND., JULY 15, 1893.

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## INSTRUMENTAL MUSIC IN CHURCH.

[Selected by A. M. Poage from Canadian Minstrel.]

'Tis sad to think our Christian church  
Now imitates the stage,  
That preachers too will vindicate  
The fashions of the age.

We make our creeds to suit our tastes  
Though only one was given,  
So do we make those novelties  
Appointed not by Heaven.

Christ's church was instituted first  
By Heaven's eternal plan,  
But every innovation since  
Is but the work of man.

Our modern Christians advocate  
An instrumental praise,  
To worship God in other forms  
Than those of former days.

Believing that a music's charm  
Can every soul inspire,  
They place an organ in the church  
And organize a choir.

Within this idol deity,  
This workmanship of art,  
Are placed a windpipe and a pump  
Which are its soul and heart.

A few divided worshippers  
Before its presence stand,  
And fancy they are seraphims  
Of the celestial band.

Then groans this guttural deity  
While loud their voices raise,  
Because "it's pleasant to their ears"  
They call it sacred praise.

The organists assert that such  
Is of essential use,  
To harmonize their feelings with  
The sound which they produce.

Recourse to artificial means  
Is worshipping by half;  
"T is like the dance of Aaron's squad  
Around the golden calf."

I pity those whose dormant souls  
An instrument require,  
For Scripture proves that nothing but  
The grace of God inspires.

But if we use the natural means,  
And thus perform our part,  
The Lord will give the spirit power  
To harmonize the heart.

Our God demands a vocal praise  
From univocal man,  
And those unskilled in music's art  
Must do the best they can.

'T is not the harmony of tones  
Produced by vocal art,  
Alone shall satisfy our God,—  
It is the praising heart.

The voice is but the instrument  
Through which our hearts should raise,  
As words express our sentiments,  
So sounds express our praise.

But if we cannot harmonize  
Our praise to please our ears,  
That is no reason God's displeased  
When 't is the heart He hears.

Why introduce an organ then,  
An instrument of art,  
To utter human praise to God,  
Which comes not from the heart?

Why use the artificial means,  
When voice to us is given?  
It is like offering up strange fire,  
That never reaches Heaven.

God judges not the outward forms,  
Though good in every part,  
Within His scales He weighs each soul  
And measures every part.

And acts as universal judge,  
With justice in His hand,  
And in proportion as He gives  
He only will demand.

As proof that God Himself approved  
Of instrumental praise,  
'T is said King David used the harp  
To chant his sacred lays.

But if 't is right to imitate  
The harp that David strung,  
'T is therefore wrong to sing those hymns  
He ne'er composed nor sung.

He introduced the harp himself  
To glorify the Lord;  
And if we imitate him thus,  
Why not take up the sword?

Why not strip off our clothes like him  
Exposed to public view,  
And dance around our altar-arcs,  
And call it worship too?

When God upon Mount Sinai stood,  
He drew His sacred plan,  
And framed His earthly temple there  
And gave commands to man.

He gave dimensions of the ark,  
And everything required,  
But gave no singing instruments,  
Nor were they then desired.

Nor was there any space reserved  
For organs to be placed,  
Nor yet of them in after years  
No relic can be traced.

Till David introduced the harp,  
As he was fond of song,  
So other innovations came,  
Ere it was very long.

The Lord through prophet Amos did  
Those instruments condemn,  
Then why should He be pleased with ours  
When He disposed of them?

From Christ we took our Christian faith  
Established on His Word;  
Then why pollute His Church, in which  
No instruments were heard.

Nor yet within those churches too,  
Established first by Paul;  
For in the early Christian age  
They were condemned by all.

Then, why should we approach our God  
In such unallowed ways?  
Much better not sing in the church  
Than mock our God in praise.

For the Herald of Truth.

## REPENTANCE.

"Repent ye therefore, for the kingdom of heaven is at hand." Matt. 3: 2.

Repentance is the state into which a man is brought when he remembers with sorrow the things which he has said and done. Repentance is a great power. In what state would the world be, were it not for repentance? It would be in a chaotic state—a state of nothingness. Repentance has changed the savage to a man, and that is good. It has changed barbarism to civilization, and that is better. And it has changed the sinner to a Christian, and that is best of all. Then, "prepare the way of the Lord; make his paths straight."

This subject is like love. It can be found almost anywhere in the Bible from Genesis to Revelation. "In the beginning God created the heavens and the earth." What was this creation for? For the joy of the creature—mankind—and if He who made this great world and gave us the blessed purpose of life and created all things for our blessedness, condemns those who are disobedient to His will, is not that enough for the sinner to repent for? After evil had come into the world, it became formal, and then wicked, and God repented that He had made man and resolved to destroy the world by water. But after God repented,



He says, "My spirit shall not always strive with man," but Noah preached the joy of a better life to the world one hundred and twenty years, though we have no record of any coming to repentance. In this we see the fate of disobedience to repentance. Look at every individual, nation or age that proved evil and disobedient to the will of the great Master-builder, and we can see our destiny if we live as they did. Look at the cities of the past. They are lying in ruins on account of the wickedness of their people. If any city great in power would be living for God, it would stand. Every nation that has proven itself false to God has gone down. Look on the ruins of Egypt, the once famous art galleries of Greece and Rome, the colleges of Granada, the sarcophagi of ancient Persia, the Hanging Gardens of Babylon, and the architecture of other nations, and tell me what has caused this great change of those once powerful nations of a thousand years ago to the frail monarchies of to-day. It is caused by the power of God acting against the wickedness of those days. Sodom and Gomorrah have ceased to exist because they would not repent. Look down the ages and like things are numbered by scores. Ephesus was the Paris of the ancient world. It was crowded with buildings, as large as the Capitol at Washington, in which was the Goddess Diana. The people met and worshipped Diana instead of the true God, and to day Ephesus is in ruins. Its folly and sin ruined it. Carthage has shared the same fate. Small remnants of Herculaneum and Pompeii can still be found. Jerusalem, once the joy of the whole earth is but a shadow of its former self. Yet Christ says, "O Jerusalem, Jerusalem! thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, but ye would not!" To day Jerusalem is insignificant compared with its ancient power and splendor. Thebes for thousands of years up almost to the coming of Christ, was among the largest and wealthiest cities of the world, but it is now a mass of decaying ruins. Ancient Athens and other proud cities of past ages can tell the result of their own wickedness only by their ruins. God drives the plowshare through cities and they are upheaved like furrows in the field. "Behold," says Isaiah, "the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. All nations before him are as nothing; and they are counted to him less than nothing, and vanity."

See how Antioch is fallen. When Paul preached there it was a great city. A wide street over three miles long ornamented with stately columns bearing

the names of great men on them. But to-day those men are forgotten, and Antioch has lain in ruins for centuries. Men were then, as they are now, seeking for wealth and honor instead of the goodness of God. Yet that heathen city, Antioch, which would not take Christianity to its heart and keep it, fell. Cities that have not the refining and restraining influences of Christianity well established in them, seldom do amount to much in the long run. They grow dim in the light of ages. Few of even our great cities in this country are a hundred years old as yet. For nearly a thousand years this city prospered; yet it fell, and this is just as true of dynasties and individuals as it is of cities and nations. See how men make every effort to clamber into higher positions, but are cast down. God opposes them. God said to the house of Bourbon, "Remodel France and establish equity." It would not do it, and down it went. God said to the house of Stuart, "Make the people of England happy." It would not do so, and down it went. He said to the house of Hapsburgh, "Reform Austria and set the prisoners free." It would not, and down it went. He says to men, "Reform abuses, enlighten the people, make peace, justice and mercy to reign." They will not, and they tumble down. Look at Alexander the Great, the man who conquered the world, and then sat down and cried because there were no more nations to conquer. He would not repent of intemperance, and down he went. He conquered everything but himself.

The greatest conqueror is he that conquers himself. Napoleon had won many a hard-fought battle, but down he went because he could not stand the great drain of God against him. The mysterious meanings of his men, reeking blood, weeping women and overcrowded cemeteries, these are formidable pleaders, and the heavens heard them. For the Lord says, "Without me ye can do nothing." Then if we expect great things in the world, we should "repent, or we will all likewise perish." So we find that the destiny or influence of an age will be good or bad according to how it treats Omniscience, and it will stand and become illustrious as long as it does not forget God. "Bring forth therefore, fruits meet for repentance," and then you can work for the good of the world by working for Christ who died not to bring the righteous, but sinners, to repentance. "Blessed are they that mourn, for they shall be comforted." "Joy shall be in heaven over ninety and nine just persons which need no repentance." God calls not only the people of to-day to repentance. He called them a thousand years ago, for Christ says, "Testifying both to the Jews and also to the Greeks, repentance toward God." He calls to-day and says, "they

should repent and turn to God and do works meet for repentance," for, "the goodness of God leadeth thee to repentance."

Faith in God is the foundation of repentance from dead works. We do not preach repentance to the people of a hundred years ago. Their destinies are fixed. We do not preach to the people of a hundred years to come, for they do not need it. But preach to the people of to-day, for "now God commandeth all men everywhere to repent." As "every man is larger than the space he occupies," let all work for repentance and have an influence on the ages to come. If we expect to make the present age better we must act as instruments of God in this great cause." God says, "Repent, or I will come unto thee quickly, and will fight against them with the sword of my mouth." "Thus saith the Lord of hosts, consider your ways." "Turn ye unto me, saith the Lord of hosts and I will turn unto you." What we need to day is more repentance. Our great object of life is to make the world better. We should therefore embetter ourselves and to embetter others and then we can have an influence on the ages to come. The Word says, "Fear God and keep his commandments, for this is the whole duty of man." The fear of God leads us to repentance. Beccher once said "We should not live to be better than some one else, but to be better than ourselves." "Be watchful and strengthen the things that remain that are ready to die for I have not found thy works perfect before God." Peter said, "Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." "Repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Repent therefore, this day, of thy wickedness." Repent, and you will influence others.

Schiller says, "It is a serious thing to die; it is a more serious thing to live. So as it is a great and glorious thing to die, it is a thing greater and more glorious and Godlike to live a resigned, active and blessed if not happy life." We should think not only of the repentance of the people of to-day, but if we make this age better, then it will have its influence on all ages to come. Those who were heroes for the right yesterday stand to-day as guides who point men toward the truth. Your friends, "though being dead yet speak" in their actions and joy and pleasure which we had with them. We will have the same influence on our posterity. Greece through Athens speaks to us, by the poisoned, quivering lips of her dying Demosthenes, and how does she speak to us? By moral precepts of civilization which shall live in all ages. The great Roman orator Cicero says that we have friends as long as we inter-

est them. Then let us have an interest in Christ to-day and for all time to come by our service for Him. Let us interest the world to a grander life by teaching the great precepts of the Christian religion. Let us interest ourselves in the work of to-day. We are the teachers of the present generation. Let us make our work beneficial, not only for the present, but for the future; not only for ourselves and our friends, but let us make a life for those to follow which come in the next age and the ages that follow it.

Franklin says, "It is the eyes of other people which ruin us" but it would not be if this world were repentant. Let us repent one and all and make our age better so that, it will have as great an influence or greater in religion than Athens in civilization; than Rome in law; than Sparta in chivalry; than Confucius in morality, or Alexander the Great in power. And then we may expect our world to be a great change in influence in ages yet unborn. Demosthenes, the orator "unapproachable forever," became so by that plodding persistent process of accretion which builds the ant heap particle by particle, thought by thought and fact by fact. Look at his influence, and let us look at ours if we should repent, and the nations of a hundred or a thousand years to come will be grander, nobler, more pathetic, and more Christian.

J. W. ZERBE.

For the Herald of Truth.

#### REMEMBER.

"Remember now thy Creator in the days of thy youth." Eccl. 12:1.

We rise early in the morning, while the dew is yet sparkling on leaf and flower, and the happy birds are chanting their morning songs of praise to their Maker. How lovely it is to breathe the pure morning air, in which we must begin our labors to put in a full day's work in whatever it may be. So, spiritually, we have the advantage of those who wait till high noon of their life to make a start for heaven. Life is short at best, and no time is allotted for idleness. When we think of God's great love to man, how it sends a dart through our souls, to think how little we do accomplish for Him, not that we are to do our profession, and possess the unwavering faith in the triune God, and work with an eye single to God's glory.

"Remember thy Creator now,  
In these thy youthful days.  
He will accept thine earliest vow,  
He loves thine earliest praise."

Remember Lot's wife. Luke 17:32.

Those of us who have started on our first and last trip through the wilderness of the world, and have set our faces Zionward, marching towards the celestial city

of God eternal in the beautiful heavens, meet with many difficulties and trying temptations, so that Christ thought of the necessity of cautioning against returning again into the Sodom of sin, which we renounced before God and man. He that taketh hold of the Gospel plow and looks back is not fit for the kingdom of God, and is stunted in his spiritual growth.

It is astonishing to see how some people who profess to be "real good" Christians take every advantage they can get to gaze with a longing eye back to the lust of the world, and yet wish to be called a good church member. Just as long as we have a craving hunger for the world's perishable mess of pottage, we are just as much in danger if not more so, as if we had never made a profession. Some people regard religion as they do smallpox. They desire to have it as light as possible, and are careful that it does not mark them. In the large cities people move out into the suburbs to avoid the payment of high taxes, and so many of the citizens entitled for heaven, move out into the suburbs of sin to avoid the blessed duties of heaven. The enemy is daily trying to coax pilgrims into his by-path meadow of despair, and, sad to see, he very often accomplishes it and takes them captive. We all need the grace of God to make straight furrows in the Christian life, and at the best, we unprofitable servants are far behind the mark.

"Therefore, remember Lot's wife

In this lonely desert of struggle and strife."

"Remember the Sabbath day to keep it holy." Exod. 20:8.

The Sabbath is given to mankind, after every week of toil and care, for recreation, for both soul and body. How thankful we should be that we have the privilege of assembling together in the Lord's house unmolested. We really believe we do not appreciate this as we should. The remark is often made by young folks, and older ones too, "I am too tired to go to church to-day," the very place where they should be busily engaged in the service of the Master. If God had become as tired of church and keeping His law, where would you be? You would have withered away out of existence, and not have the privilege to spend the hallowed day even in vain, idle talk, and sinful pleasures. We see people ride out on Sunday morning and return again in the evening, thus spending the day without any exercise whatever in religion.

"A Sabbath well spent brings a week of content."

And strength for the toil of the morrow;  
A Sabbath profaned, whatever may be gained,  
Is a certain forerunner of sorrow."

Christ took bread, and gave thanks, and brake it, and gave it unto His disciples, saying, "This is my body which is given for you: this do in remembrance of me." Luke 22:19.

This is one of the many sacred commands on record for us to observe as believers in Christ to show our spiritual relation to Him. It is a season of refreshing to the soul to partake of the emblems representing the broken body and shed blood of Christ. We must not do it in form only, but "in remembrance" of Him, and approach the Lord's table with the thought of how much He suffered for us that we may enjoy these blessed privileges.

"Our humble faith here takes her rise  
While sitting round His board  
And back to Calvary she flies  
To view her groaning Lord."

Let us plead for grace to be "strong in the Lord and in the power of his might," and cry aloud and spare not, "For truly the harvest is great and the laborers are few." The call is going out, "Come and help us," and if we cannot reap with the sickle bold, we can help carry shaves, or bring a cooling drink of crystal water from the fountain to quench the thirst of those who have borne the heat and burden of the day. Many a sheaf might have been gathered into the Lord's garner, that is now standing out in the world uncared for, simply because of lack of sympathy and a few words of encouragement, tending towards heaven, by the Christian believer.

Is it a wonder that there are so many wretched sinners struggling in the slough of despond, while some Christians are such poor reflectors? May the Lord give us grace to stand up boldly and faithfully for Him, and be true valiants for the truth in this earthly conflict which is but momentary, compared with the endless days of eternity. We have reason to believe that we have reached the Saturday evening's hour of our present world. May we all be ready to enjoy the eternal Sabbath of rest over yonder, and hear the welcoming words of Christ to the dying thief on the cross, "To-day thou shalt be with me in paradise." Luke 23:43.

"Help me, dear Savior, Thee to own  
And ever faithful be,  
And when Thou sittest on Thy throne  
Oh Lord, remember me."

ELLA H. BRUBAKER.

WHEREAS fifty years ago there were but 502 missionary stations in foreign lands, there are now 5765; and that in the place of 653 ordained missionaries at that time, there are now 6000, and whereas at that time there were only 1266 other laborers and assistants (besides the regular ordained missionaries) in foreign lands, there are now 40,552, and there are 857,332 communicants in the mission churches, and 1,813,596 adherents, and 457,502 pupils in the mission schools. Keep it before the people that there are 26,000 schools in India, eight colleges and 3,000,000 pupils.

For the Herald of Truth.  
THE RESPONSIBILITIES OF THE  
GIFTED.

By a YOUNG PILGRIM.

"The blessed angels look long  
To praise Thee with a warbler song;  
And shall our silence do Thee wrong?"

It is certain that mental gifts and accomplishments greatly increase our power and responsibility. The gifted, in most cases, become the presiding spirits of the intelligent circles in which they move, and become by assent of all, and without seeking it, the oracles of the rest, either for good or for evil; consciously or unconsciously modifying and influencing the conduct, as well as the motives, of all with whom they are brought into contact; while many will hear of, and be guided by what they say and do, whom they may never meet on earth. In proportion as our influence is great, great should be our humility, our fervent petitions for grace to use it properly, the consciousness of our responsibility, and the prayer of David should be continually on our lips. "Let not those that seek thee, be confounded for my sake, O God of Israel." *Psa. 69:6.*

How often do we hear it said, when people are disputing upon some subject of right or wrong, "But such a one does it," naming some gifted person, "and we all know how clever he or she is, therefore it must needs be right." And the argument is taken as conclusive. The power thus exercised by the talented is incalculable and wide spreading, extending often to remote generations. As Christian passed through the world singing hymns (*Pilgrim's Progress*), so many of our gifted ones have passed through the world writing at intervals hymns which remain to cheer us and comfort us when the hand that traced the lines is mouldering in the silent grave. We cannot take a hymn-book without being reminded of such persons. And who does not love hymns? Who has not felt their soothing power in the season of sickness and sorrow? How often a verse will haunt and cheer us! How an old familiar hymn brings back the past! How often have we seen it melt the stubborn heart, and draw tears from eyes that had not wept for many long and weary years! We learn them in childhood and love them in old age. They soothe alike the cradle and the bed of death, and many a dying saint has expired singing them.

It is a great privilege to be permitted to speak a word for Jesus to one trembling sinner, how much greater when He helps us in our writings to lift Him up before all the world, and condescends to bless, and make use of our feeble endeavors to His own glory! How sweet to cast all our attainments, all our gifts, at His feet, and crown Him Lord of all for ever!

"Every man," says a certain writer, "should be as a little sun in his own circle, merely a creature of Divine goodness, manifesting God's glory, and shining without merit." The gifted and intellectual are generally looked up to as suns in their own little sphere: and they should be doubly careful to show forth the glory of God their Savior, and adorn His doctrine in all things, and "to walk worthy of the vocation wherewith" they "are called, with all lowliness and meekness, with long-suffering, forbearing one another in love." *Eph. 4:1, 2;*

It is told of a gentleman who had been a sceptic from his youth, that his first thoughts about religion arose from observing the serious deportment of one of whose talents and intellect he had reason to think very highly, and how regular he was in his public duties, and in the constant practice of his every-day life.

"I never remember of calling upon him," said he, "without seeing his little clasped Bible lying upon the table, or upon his desk, sometimes open as if he had just been reading it. Hitherto I had thought religion fit for only the poor and ignorant, but my friend was neither one nor the other, so I began to fancy there must be something in it. I told Mr. S.—this one day when I called, and I shall never forget his manner. 'Something!' said he, laying his hand upon my shoulder, and looking kindly and sadly into my face, for it appears that he had never suspected until that moment how matters stood; 'Something!' There is everything in it. Without religion, without the Gospel of Christ I cannot imagine how any one can exist."

"Long and earnestly did we converse together, and his words sank into my heart, and were blessed to me in future years. A few days afterwards, I happened to call when he was from home, and amused myself in his absence by examining the contents of his valuable library, congratulating him on his return, on the treasures he possessed. 'But you have overlooked my greatest treasure of all' said he.

"I turned round eagerly and he laid his hand upon his little clasped Bible, and smiled. Thanks be to God, and him, I can now truly say that the Bible is my greatest treasure also, that the religion of Jesus Christ is everything to me."

The gifted must not only be watchful in great, but likewise in little things. What they do, others will do; what they say, others will repeat; where they lead, others will follow; what they praise, others will approve; what they disallow, others will reject. If they look serious when sacred themes are discussed, others will look serious too; if they turn them into a jest, others will be quick in following their example. Even a smile at the wrong time may do a deal of mischief; while a proper word spoken in season may become a

word of power to one of the Lord's little ones. The influence of the gifted colors all around, either in light or shadow, and brings a blessing or a curse.

It is a glorious privilege if we use it aright,—for Christ and His noble cause. Are we gifted with eloquence?—let us be eloquent for Christ. Can we argue brilliantly and forcibly?—let us argue for God and His truth. Is our pen "as that of a ready writer"?—let us write about Him and His righteousness. In this way we may win some poor soul to Christ. Have we sweet voices?—let us sing God's praise. If we cannot say what we wish, let us say what we can. If we cannot write of Jesus, let us talk about Him. If we cannot sing hymns, let us act them. "To whom much is given, much will be required;" but we may all do something, if we only earnestly try.

Every station has its peculiar duties and every individual has his peculiar gifts. There is not one so lowly or poorly endowed, who cannot do something for the love and service of the Great Redeemer our God; nor one so high and gifted as to be permitted to call anything his own, or to withhold it from Him." There are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all." *1 Cor. 12:4-6.*

Galt, Ont.

For the Herald of Truth.  
FEET-WASHING AS AN  
ORDINANCE.

If the washing of feet is not an ordinance of divine appointment, and to be perpetuated in the church, then those who practice it should abandon it. But if it is an ordinance instituted by the head of the church and to be perpetuated, then we should observe it as we would any other ordinance.

That Jesus washed His disciples feet is not questioned by any one. But did He design it as an ordinance to be observed by His followers? (See *John 13*.)

All the ordinances that Christ instituted in His church are significant in their character. In the first place, the Communion signifies the suffering and death of the divine Son of God. In the second place, Baptism signifies His burial and resurrection. [Both ordinances signify more than merely this. *Ed.*] And in the third place, Feet-washing signifies humility and love to the brotherhood. The disciples were slow to understand Christ's mission and work; they did not fully realize His undying love for them, till He manifested it to them by humbling Himself to wash their feet.

"Ye call me Master and Lord: and ye say well; for so I am. If I then, your

Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." Could English language make Christ's meaning any more certain, than that Christ designed this as a perpetual ordinance in His church? What could be more positive? He taught this not only by precept, but also by example. He certainly did not institute, practice, and enjoin it upon His followers to observe an unmeaning ordinance. Did He intend this as a command? *verse 34.* "A new commandment I give unto you, that ye love one another as I have loved you."

Those who practice this ordinance do not do so because washing feet was, and is practiced in oriental countries as an act of hospitality, any more than they observe the Communion because some of the ancients drank wine and became intoxicated. The church observed the Communion because the Savior instituted and commands it. Does the text warrant the observance of washing feet as an ordinance? "Ye also ought to wash one another's feet." There is considerable importance attached to the word "Ought," (*See Matt. 23:27.*) "Thou oughtest therefore, to have put my money to the exchangers" etc. And because of his refusing and neglecting the improvement of this opportunity, his talent was taken from him.

The next thing to be considered—Did Christ design that this ordinance be perpetuated by His followers? It is reasonable to conclude that He did, when He says, "I have given you an example that ye should do as I have done to you." Why give an example if not to be followed or practiced? And again, consider Christ's words, *ye ought*, and it is more than probable that the church practiced it after Christ's death. "If ye know these things, happy are ye if ye do them." Any legislative act remains in full force until its repeal, and does not become obsolete for want of repetition. Just so with reference to the perpetuity of this ordinance. Its abrogation is nowhere intimated in the Bible. We have a reference by the apostle to Timothy, very clearly intimating that this ordinance was practiced for some time after its institution. *1 Tim. 5:10.* "If she have washed the saint's feet." Mark the expression, "Saint's Feet."

The great and last commission of our Savior was, "Go ye therefore and teach all nations," etc. Teach what? "Teaching them, (all nations) to observe all things whatsoever I have commanded you." He did not name feet-washing just in so many words in the commission, is true, nor did He name the Communion in so many words, is likewise true; and yet we observe the Communion. "It is not the old mint, anise, and cummin over again," but because of the command of our bless-

ed Lord and Master, is this ordinance observed.

Now I wish to notice the words from the 6th verse closing with the 12th verse of the 13th chapter of *John*. It is probable that Jesus came to Peter first. Peter said, "Lord, dost thou wash my feet?" Jesus said unto him, "What I do thou knowest not now; but thou shalt know hereafter." Peter said unto him, "Thou shalt never wash my feet." Jesus said to him, "If I wash thee not, thou hast no part with me." This does not mean that Peter's salvation depended on having his feet washed. Peter was one of those impatient, hasty, passionate, persons, and because of this spirit which he manifested toward his Lord and Master, Jesus answered, "Thou hast no part with me," or no part with one in this ordinance. Peter now realizes the spirit he manifested, and repents, saying, "Not my feet only, but my hands and my head." Some commentators tell us that the disciples had gone to the river and washed their bodies, and in returning through the dust from the river to the feast of the Passover, their feet would become dirty. Jesus now says to him, "He that is washed (spiritually cleansed), needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all." Reference is here made to Judas, who was with the eleven disciples, but was pronounced unclean. If washing in the river was meant, then Judas was as clean as the other disciples. The Savior had reference to a spiritual cleansing. After he had washed their feet he said unto them, "Know ye what I have done to you?" Strange they did not know, if only to cleanse their feet from the dust.

De Graff, Ohio. T. H.

For the Herald of Truth.  
TO WHOM IT MAY CONCERN.

"Be temperate in all things." Some people believe in this and say this permits the moderate use of liquor and tobacco. *Isa. 55:2* says: "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good." I think really a great deal of money might be much better spent. We are living in an age of great plenty, and perhaps know not what it means to want. But not so where famine prevails. Instead of these expensive luxuries give something to the needy.

I have read a number of articles in different numbers of the *HERALD*, discussing evils of the "weed" and the unpleasantness it creates, and I think there was good ground for all the statements made. A good sermon right from the pulpit occasionally is just in place, without any polishing, or perhaps excusing the older sires. Sometimes it looks as if some peo-

ple had not the best of rearing, and have heard them rebuked pretty sharply for not kneeling when they come to the house of God to worship for a few hours. But when I reflect for a moment, that cleanliness is next to godliness, then I almost feel as if these people had a plausible excuse, although I always advocate uniformity. It ought to be our aim to go to the church neat and clean, and how can we look so if we are slaves to tobacco? The young men who are growing up, very frequently say they look to their fathers for examples. Our influence is either for good or bad. It would be very pleasing to those who are averse to it, to see tobacco spitting upon the floor become "obsolete." It is altogether out of date in our homes, and is the church not as much to be respected as private houses? I contend, Yes. We read, "That which cometh out of the mouth defileth it." That is true, for the Scriptures say so; but in the case of tobacco I think the order of things may be reversed; it entereth the mouth and polluteh the teeth and breath. We entreat you as Christian brethren to not partake of anything unclean, or that which makes uncleanness abound.

It is wrong for Christians to be fostering and indulging in a habit that causes "filthiness of the flesh" and make excuses that they have been using it so long that they cannot forbear the luxury. A person living in sin until the winter of his life could perhaps say with equally good reason, I have been a sinner so long and it is needless for me to try to get out of my old sinful habits. All things are possible with God, and at least a few things ought to be with His children. So much has been said on this subject that it ought to set the most veteran tobacco bruiser to examine himself, to see if "he is in the light."

I very frequently of late heard ministers say, "Let us be found only where Christ would be found." I believe every Christian in the world would say that Christ would not be found in the bar-room; but how sad it is to hear and sometimes see some church member frequent those places. "Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap." We are to "arise, and shine." What radiance is there in a Christian professor's hand when it has a glass of liquor in it? What an example to some poor lone sinner who is "almost persuaded"? We are to be waiting and watching patiently for the Master's coming, expecting Him at any time. So let us not be found at the bar, in the act of drinking a glass which should have paid for some tracts to some unconverted friends, nor with a pipe of the "weed" in our mouth, the money for which should have been used for the promotion of God's work. Let us think on these things. A SISTER.

For the Herald of Truth.  
A LETTER.

By R. J. HEATWOLE, member of the  
Menn. Ev. Board for the State of  
Kansas.

June 20, 1893.

Just twenty one years ago I came to Marion, Kans. expecting to find some of our brethren located near by, but I found none. However, in four weeks Bro. Noah Good and family moved into town from Clarinda, Iowa. A little later Bro. Benj. Bare and family came from Indiana, and very soon we found Bro. Henry Hornberger and family of Pennsylvania settled near Peabody. Bishop Henry Yother of Nebraska was the first one to visit us and preach to us.

During the winter he drove down twice in his buggy and preached also in the southern part of McPherson county where our old brother Michael Kilmer and family settled, a short time before we arrived at Marion, thirty-six miles distant.

After Bro. Yother returned home Bishop Daniel Brundage came from Missouri and took a homestead ten miles north of father Kilmer and moved upon it with his family in May 1873.

There being but few inhabitants in the country he found it necessary—since there were no roads,—to draw a furrow fourteen miles long due east to our settlement in Marion county, so we might find our course along this furrow back and forth to worship together without losing the way along which there was nothing to break the monotony of the journey save the flocks of Prairie chickens, and the small herds of antelopes cantering from us in the distance.

At present there is a nice commodious meeting-house (Spring Valley) on the Brundage homestead with a membership of fifty persons. In Marion county on the Hornberger farm is a meeting-house (Catlin) with forty members.

Bro. John Evers of Virginia was the first minister here in September 1873.

A few years later we find nine members twenty eight miles west of the Brundage homestead saying one to the other, "We will never have a congregation in this wild region." nevertheless through the earnest efforts and untiring zeal of our Old Bishop in visiting and caring for the little flock and supplying it with ministers from time to time there is now a congregation here (West Liberty) with a membership of over one hundred persons, many of them young people. In 1880 David Weaver came from Pennsylvania to Harvey county, Kansas, and was here or in the ministry. Other families from Pennsylvania followed in quick succession so that we have here a brotherhood composed almost entirely of Pennsylvanians. There is a membership of

eighty five persons and is called the Pennsylvania congregation.

We take pleasure in naming these facts thinking it might be of some encouragement to others who are interested in those that are scattered abroad in such small numbers where it seems just as unlikely that such results could ever be hoped for. But as we remember the above points beginning with one, two, four and nine, respectively, and having now forty, fifty, eighty-five and one hundred, we may also very reasonably expect a greater ratio than this in the next twenty-one years if the blessings of God rest upon the labors of the church in the same proportion, since there is at present a much greater interest manifested among our people in this kind of work. They are, through the Evangelizing Board, the Pennsylvania Conference and otherwise doing much now that they were not doing then. All this ought to keep the little flocks all around us from getting despondent, trusting that the Lord will provide a way for them where ever they be if they are faithful.

We would like to notice that the churches in Missouri, Indiana, Ohio and Pennsylvania who have sent to us some of their ministers from time to time have helped along the work greatly. Sometimes in certain localities we were in a perilous condition spiritually and your assistance was of untold value in bringing about a unity of the faith and a greater harmony of feeling.

But now since we have forty-two places instead of four for you to visit as in the beginning, will you not as kindly lend us your aid in the same ratio as four is to forty-two? I shall not call for men in this ratio, but there should necessarily be four set apart for work in Kansas this fall. The good work in these places cannot prosper with only a visit to two or three years. There should at least be one special visit at each place once a year by some one. Paul said unto Barnabas, "Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do." Acts 15: 36.

There are a few places that have not yet received our attention in the way of a visit, but the people there are patiently waiting for some one to come.

To reach all these points that we have alluded to there must be four men that will start Sept. 15th or Oct. 1st and continue until midwinter which is also the most suitable time for effectual work with us. Now if we make an appeal to some of the congregations who may read this, for one of your ministers to come will you be willing to sacrifice a little and favor those who in places have no minister at all and hear the word preached possibly once in six or twelve months, while you probably may hear it expounded every Sunday

even after one of your number is gone abroad?

In conclusion I will give a brief sketch of Bro. Andrew and John Shenk's labors with us last fall and this spring, since I have received several letters inquiring about it, and hoping also that it might touch and animate the hearts of those who read it to a still greater zeal and earnestness for the work.

They started from Harvey county westward through the central part of the state, going into Colorado as far as the Rocky Mountains, five hundred miles distant from here.

At the foot of the mountains and in the Los Animas Valley, 45 miles eastward of Trinidad, the doctrine of Christ as they taught it and as we understand it had seemingly never been taught before.

We had two brethren out there and now we have four.

In Trinidad a few of our Lesson Helps and a number of tracts were placed into the hands of several men who are conducting a Union Mission school in the town to gather in young children; also men and women who do not otherwise attend a place of worship. They desired Bro. John Shenk to stay a week and preach for them. He preached two sermons. In Finney county where Pre. M. Shank holds meetings there were five members; now there are ten.

In Ness Co., Kansas, south-west of Ness City, there were also five, and at present there are thirteen, with Bro. Jonathan Mishler as their minister. Regular services every four weeks were established here and a Sunday school every Sunday in which the entire community shows a mutual good interest. A letter received from there recently says there is a different atmosphere (spiritually) about their school-house now than there ever was before.

Twenty-five miles north of this there were also five members, and at present there are eight, with others almost persuaded, and a general good feeling pervading the hearts of the people in the entire community, so that here where before there had been no religious services there is now a Sunday-school every Sunday and regular services every four weeks by Bro. E. M. Shellenberger.

At our first meeting here there were ten seats in the house and half of them were occupied. We found it expedient to go to this place three different times, holding a number of meetings each time.

Those seats were moved to one side and as many more put in, also benches around the side where it was allowable. These were filled up until sixty-four were enrolled in the Sunday-school and were present at the meetings. Among this number were some persons who had not been to church for three years and were totally indifferent about eternal things, not caring to believe that there is a God,

a heaven or a hell. A Methodist neighbor and his wife plead with these people half a day until they consented to attend one meeting, after which the Lord blessed them with willing hearts to attend every meeting, assuring us also that they were going to attend the Sunday-school regularly.

Near Nickerson in Rice county, Kansas, there were two members and at present there are nine. Regular services will be held every four weeks by the brethren from West Liberty about twenty miles distant. We have mentioned these things to show what the work is like and the comparative results that may be hoped for at the other points by our eastern brethren. "Come over to Macedonia and help us."

This is the middle line of the work through the state from east to west and the northern and southern line and the remainder of this one ought to have similar attention. We hope that the brethren Bender and Miller will be allowed by their congregations to come back again in the fall and take up the unfinished work we had marked out for them, and then with two others we have asked for, we may expect for once that these points might each be visited if the Lord will. The brethren will please remember this as a part of the great harvest field into which they are commanded to go and preach. *Newton, Kansas.*

### FASHION.

Do you know that Arnold of the Revolution proposed to sell his country in order to get money to support his wife's wardrobe? The effort to keep up expensive establishments in this country is sending more business men to temporal perdition than all other causes combined. There are clerks in stores and banks on limited salaries, who, in the vain attempt to keep up the wardrobe of their family as showy as other folks' wardrobes, are dying of muffs, and diamonds, and camel's hair shawls, and high hats, and they have nothing left except what they give to cigars and wine suppers, and they die before their time and they will expect us ministers to preach about them as though they were the victims of early piety, and after a high-class funeral, with silver handles at the side of their coffin, of extraordinary brightness, it will be found out that the undertaker is cheated out of his legitimate expenses! Do not have me preach the funeral sermon of a man who dies like that. I will blurt out the whole truth, and tell that he was strangled to death by his wife's ribbons! Inordinate fashion is the foe of all Christian almsgiving. Men and women put so much in personal display that they often have nothing for God and the cause of suffering humanity. A Christian man cracking his French glove across the

back by shutting up his hand to hide the one cent he puts into the poor box! A Christian woman, at the story of the Hottentots, crying copious tears into a twenty-five dollar handkerchief, and then giving a two cent piece to the collection, thrusting it down under the bills so people will not know but it was a ten-dollar gold piece! One hundred dollars for incense to fashion. Two cents for God. — *Sel.*

### SUNDAY SCHOOL LESSONS.

#### LESSON IV.—JULY 23.

PAUL AT CORINTH.—Acts 18, 1-11.

*Golden Text.*—The preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God.—1 Cor. 1:18.

*Time.*—The closing of A. D. 52 or the beginning of A. D. 53; soon after Paul's departure from Athens.

*Place.*—Corinth, one of the principal cities of Greece.

*INTRODUCTION.*—The Missionaries.—Paul is now 51 years old. He says (1 Cor. 2:3), "I was with you in weakness." This may refer to sickness or bodily weakness. Many believe he had reference solely to his feelings of weakness in the spiritual life. At Corinth, Silas and Timothy joined Paul (ver. 5), bringing with them a contribution for his aid from Philippi, where Luke remained (comp. 2 Cor. 11:9 with Phil. 4:15). Silas had remained at Berea, and Timothy had been sent to Thessalonica from Athens.

*The Lesson.*—The proud philosophers at Athens had greeted Paul's message with a cold disdain which to one of his fiery faith was harder to bear than the stones of the mob or the lictor's rods. He withdrew from this center of the world's wisdom, and turned his steps toward Corinth. Here resided the Roman proconsul. Each trade had its particular section in each city, so Paul could readily find persons of his own craft. In the home of the exiled Priscilla and Aquila he found congenial toil and delightful fellowship. On the Sabbath days he taught in the synagogues that Jesus was the Christ. Some believed, and some rejected the doctrine. Finally the Jews and Christians separated, and the first Church assembled in the house of Titus Justus near by the synagogue. At times the apostle's spirit almost gave way under the hate of Jewish foes, and the hardness of the Gentile hearts, and the burdens of a sickly body. In his darkest hour, at midnight, his drooping soul cheered by a sight of that Savior whose face he saw years before near the gate of Damascus, and again in the court of the temple. He is comforted as he learns from the Master's lips that his work is not in vain. For more than a year he continued his labors.

*DAILY READINGS.* Acts 18:1-11. T. Paul's generosity. 1 Cor. 9:11-18. W. Paul's self consecration. 1 Cor. 9:19-27. T. Paul's labor for bread. 2 Thess. 3:6-12. P. Paul labors in weakness. 1 Cor. 2:1-6. S. Paul rebukes unfaithfulness. Eph. 4:21-32. S. Paul teaches holiness. Eph. 5:1-20.

#### LESSON V.—JULY 30.

PAUL AT EPHESUS. Acts 19:1-12.

*Golden Text.*—When he, the Spirit of truth, is come, he will guide you into all truth.—John 16:13.

*Time.*—About May A. D. 54 to May A. D. 57, covering the three years of Paul's stay at Ephesus.

*Place.*—Asia Minor, Galatia, Phrygia, and Ephesus.

*INTRODUCTION.*—Paul and his Companions.—Paul was now about 52 years of age. He was on his third visit to the churches of Asia Minor, and his second to Europe. Silas came to Paul at Corinth (8:5), and that is the last mention of his name in the Acts. He probably remained in Jerusalem when Paul went on his third missionary tour. Timothy was with Paul most of the years at Ephesus (19:22).

*The Lesson.*—After his long stay at Corinth, Paul visited Jerusalem for the fourth time. His stay was short and he hastened to Antioch. From here he went to Ephesus. This was the largest city of Asia Minor, noted for its wealth, idolatry and wickedness. Its temple was one of the seven wonders of the world. The church here formed by Paul's long and arduous labors became one of the most prominent of the apostolic age. Paul's Epistle to the Ephesians is "one of the most wonderful books in existence."

#### DAILY READINGS.

M. Paul at Ephesus. Acts 19:1-12. T. The word prevailed. Acts 19:13-20. W. Paul in peril. Acts 19:21-29. T. Paul preserved. Acts 19:30-41. F. In peril at sea. Acts 27:12-21. S. God gave assurance. Acts 27:22-44. S. He careth for us. Heb. 13:1-8.

#### LESSON VI.—AUGUST 6.

PAUL AT MILETUS.—Acts 20:22-35.

*Golden Text.*—Remember them which have the rule over you, who have spoken unto you the word of God.—Heb. 13:7.

*Time.*—Sunday, April 3d A. D. 58.

*Place.*—Miletus, a city of Asia Minor, of some size, 30 miles south of Ephesus, on the sea coast.

*INTRODUCTION.*—Paul's third missionary journey was drawing to a close. Some special duty or work seemed to call him to Jerusalem. He was now about 56 years of age, and had endured unsurpassed sufferings during his twenty years of missionary life. As one who was leaving the field to other hands, and seeing the need of faithful watch care, his warnings grew more loud and frequent. In the face of approaching death and the tears of his friends who would fain have kept him with them, he must pay this last visit to the city he loved, and which was so near its own destruction. His sympathies gathered tenderly around the churches he had planted and nurtured.

*The Parting at Miletus.*—Paul's vessel paused at Miletus for a few days. He is going to Jerusalem, and Asia Minor will see him no more. A swift messenger is dispatched to Ephesus, to hasten the elders of that church to Miletus. They listen to the farewell words of the great Apostle, whose hand had led them into the kingdom, and had been laid upon their heads in their consecration to office. He spoke touchingly to them of the past, and then in prophetic language spoke of the future with its dark clouds gathering over the Church.

#### DAILY READINGS.

M. Paul at Miletus. Acts 20:22-35. T. Address to the elders. Acts 20:13-21. W. Charge to Timothy. 1 Tim. 4:8-16. T. Exhortation to ministers. 2 Cor. 4:1-10. F. All to live holy. Jude 18-25. S. Watch for deceivers. Heb. 3:9-19. S. Life reviewed. 2 Tim. 4:1-8.



## HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.  
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THE HERALD OF TRUTH is one dollar  
per year.Der Herold der Wahrheit is one dollar  
per year.THE English and German Herald to  
one address is \$1.50 per year.God judges man by what he is, not by  
what he does.SOME PEOPLE become rich in Christ  
through the loss of all they possess in the  
world. Many a man misses the heavenly  
treasure through the acquisition of  
worldly riches.EXPERIENCE is the best text book in  
the school of life. Its lessons are practical,  
its rules are no long spun theories,  
and its examples no visionary problems.  
Youth is prone to overlook this great  
fact, and would substitute theoretical or  
presumed knowledge for experience, and  
this course frequently brings failure.  
Failure is dearly bought experience for  
which even subsequent success is often  
unable to pay.BRO. J. K. BRUBAKER of Rohrertstown,  
Lancaster Co., Pa., who was injured  
some time ago in an accident with a run-  
away horse, has partly recovered, but his  
hand seems to be permanently injured.  
He expects to visit the church in Canada  
in the near future.BRO. D. H. BENDER of Tub, Pa., is at  
present on a visit to the congregations in  
Virginia and Maryland, to be gone until  
the end of July or longer. May his lab-  
ors prove a rich blessing.BISH. JACOB HEGE of Germany, who  
was in this country two years ago, has  
returned to America with his family and  
expects to remain. He will be, for a while  
at least, at Wismer, Cummings Co.,  
Nebr., where part of his family have been  
for some time.CHANGE OF ADDRESS.—Some one  
writes us, "Please change my address  
from Salem, Oregon, to Sodaville, Ore-  
gon." Who is it? The writer forgot to  
add his name. Perhaps our subscribers  
at Salem can tell us. Kindly do so if you  
can.BRO. ABM. SHELLENBERGER, of Kill  
Creek, Osborne Co., Kans., writes as  
follows:"It is the desire of the brethren here to  
make known abroad the address and  
name of railway station of our brethren,  
so that if any ministering or lay brother  
desires to visit us they may know where  
we are. It is much desired and very nec-  
essary that we be visited by ministering  
brethren. Any one coming out will  
please write three or four days before-  
hand to Michael Graybill, Kill Creek, Os-  
borne Co., Kans., and he will meet the  
brother at Bloomington Station."Our brother R. J. Heatwole of New-  
town, Kans., as member of the Evangeliz-  
ing Board for Kansas, is doing all he can  
to have the different congregations vis-  
ited, and we are sure he will not forget  
our dear brethren in Osborne Co. when  
our ministering brethren go out that way.A TRIP SOUTH.—On the 16th of June  
Bro. J. F. Funk left Elkhart for a visit to  
Clay and Owen Counties, Ind. In this  
church there are about twenty members,  
nearly all old people. This church has  
passed through a series of severe trials  
and has been greatly reduced from her  
former numbers. Daniel Royer, their  
bishop, died in April, and the church is  
now in charge of Bro. Daniel Kinports.  
The deacons are George Funk and Jacob  
Kilmer. Bro. Funk is old and so feeble  
that he is hardly able to attend publicservices. The brethren here need help  
and encouragement. Five meetings were  
held and communion was observed on  
Sunday forenoon. It was an encouraging  
season for the little congregation, and it  
is to be hoped the little membership may  
put forth new efforts and be prospered  
more abundantly in the work.From here Bro. Funk went to Dubois  
Co., Ind., held there one meeting, and  
found Bro. and sister Crook still faithful  
in their adherence to the teachings of the  
Gospel.On the 21st of June Bro. Funk ar-  
rived at Bro. M. Slonaker's in Dickson  
Co., Tenn., 140 miles west of Nashville,  
remained there until Wednesday, June  
23. He held a number of meetings, bap-  
tized four young men, who were willing  
to give themselves to the Lord, and it  
seemed that it was a season of general en-  
couragement to all the brethren in the  
vicinity.From here he went to Knox Co.,  
Tenn., where there is a little congrega-  
tion under the care of Bro. Henry H.  
Good, formerly from Allen Co., Ohio.  
Here also there were held a number of  
meetings and there were four accessions  
to the church. On Sunday, July 2d, the  
communion was observed, and all seemed  
to be encouraged and are looking for-  
ward for larger manifestations of God's  
goodness and mercy. On the 4th of July  
he went to Butler Co., Ohio, spent two  
days in visiting among the brethren there  
and arrived home on the evening of July  
7th.WHAT DO I LEARN AT SUNDAY-  
SCHOOL?—The answer to this question de-  
pends on what I am taught there. Granted  
that my teacher is faithful to his calling  
and his Lord and Master I have then the  
opportunity of learning not only the let-  
ter of the word of God, but its direct  
teaching concerning my own soul; I will  
have the opportunity to learn what the  
Bible tells me. I will be taught that God  
loves me, but that He hates my sins, and  
that through faith in Christ alone and an  
unconditional surrender to Him and noth-  
ing less will save me. I will learn that  
the church of God is separate from the  
world, and that as a member of that  
church I must keep myself separate from  
all that is worldly and sinful, that my  
heart must be fixed steadfastly upon fol-

lowing where my dear Master and Savior  
leads me by His word and His Spirit. I  
am taught to be humble, self-denying,  
obedient, charitable, kind, and in accept-  
ing Jesus as my Savior I find that His  
Spirit gives me the desire and aids me to  
live a godly life. In the Sunday-school I am  
brought in direct contact with the work-  
ing part of the church, from all that de-  
votion to Christ, faithful service to Him  
and His church and advancement in the  
spiritual life can give I receive the benefit  
because those who teach me and speak to  
me personally realize and experience this  
and tell me of it. Incidentally I hear of  
the great field that is open for Christian  
workers, and in looking about me I real-  
ize for myself that this is so. The needs  
of those whom I know and others that I  
hear of interests me in the salvation of my  
fellow men and causes me to look about  
for means and ways whereby they may  
be reached and saved. In this I find deep  
pleasure because while I find the inability  
of man to do anything for himself, I learn  
how ready God is to help me when I  
come to Him for guidance. I learn the  
sweetness of His presence and greatness  
of His love, and I trust and love Him the  
more for it, and serve Him more faithfully.

WHERE ARE YOUR YOUNG PEOPLE  
ON SUNDAY?—Since our church in fu-  
ture years will be composed of what are  
now called "the young people," the answer  
to the above question is of great impor-  
tance. We believe that many of them are  
at church, yet not all of them are to be  
found there. Many of them also attend  
Sunday-school. It is a good place to  
which to go. Much good can be learned  
in a good Sunday-school, though sad to  
say some schools in our land are not wor-  
thy of the name. That, however is not  
the fault of the Sunday-school, but of  
those who conduct it. A Sunday school  
can and should be made a place where  
the young people are taught the way of  
life. A good Sunday-school is indeed the  
"nursery of the church," and we know  
of many such. We believe also that many  
others spend the day in reading the  
Bible and religious books to the edifica-  
tion of their souls. But may there not be  
others who are to be found neither at  
church, or Sunday-school nor reading the  
Bible.

We fear that far too many are spending  
their Sundays where the influences of

their surroundings are not at all religious.  
They cultivate the society of those who  
are lightminded, gay, and silly in their  
talk, and who go so far as to indulge in  
conversation and games that pander to  
sensuality and the lusts of the flesh, such  
as play-parties and the like give opportu-  
nities for, and which are countenanced  
here and there even by church members  
who will say that they would rather see  
their children go to a play-party than to  
Sunday-school! Compare the influence  
which a good Sunday-school exerts upon  
a community of young people with that  
which comes from a neighborhood where  
the play party takes the place of the Sun-  
day-school, where all kinds of games are  
played and liberties are given and taken  
under the cloak of "play" of course—that  
are highly displeasing to God, and which,  
if indulged in anywhere else are consid-  
ered shameful and disgraceful.

Why is this so? Who is responsible  
for the evil influences exerted upon a  
community by such a desecration of the  
Sabbath? Will the blame not surely fall  
upon those who have the training of the  
young in their charge? God requires the  
parents and pastors, and all Christian  
workers to surround the young with influ-  
ences that will lead them away from evil.  
God has given us His word and He has  
instituted the Sabbath that we may learn  
His word and exercise ourselves therein,  
and He leaves it to us to so make use of  
both these things that we may glorify His  
name. Do we glorify His name by coun-  
tenancing or even encouraging folly and  
sin for young people in preference to  
Sunday school? As the twig is bent the  
tree is inclined. Which way does the  
play-party incline a young person's  
thoughts, heavenward or hellward?  
Which way does the study of the word of  
God incline the mind? The word itself  
gives answer and says that therein is the  
way of life. No faithful Sunday school  
teacher would for a moment think of  
teaching his or her class anything but the  
pure word of God. The earnest, devoted  
Superintendent would shudder at the  
thought of teaching or influencing his  
school in the wrong direction, for we be-  
lieve that the faithful Sunday-school  
teacher and Superintendent feels respon-  
sible to God and the church for the in-  
struction he or she imparts to the class  
or school.

Why not then have a place in every  
congregation for the young people to  
meet every Sunday where they may learn  
from God's word the principles of Chris-  
tianity, and encourage one and all to at-  
tend and take advantage of all the oppor-  
tunities that are given for learning the  
will of God. "He that winneth souls is  
wise," but the same book tells us that  
whosoever shall cause one of the least of  
God's children to fall into error's ways  
and be lost, it were better that a millstone  
were hanged about his neck and he were  
drowned in the middle of the sea. K.

## TRACT FUND.

Contributions received during the month of  
June, 1893:  
Maple Grove Young People's Meeting, La  
Grange Co., Ind., \$3.40; David Garber, \$2.00;  
Woolwich S. S. (Ontario), \$13.00; An aged  
Sister, \$1.00; Holmes Co., Ohio, congregation,  
75 cents; J. K. Hooley, \$1.00.

## MISSION FUND.

Contributions received during the month of  
June, 1893:  
Dora Ream, 70 cents; Samuel Ernst, \$1.45;  
Lina Zook, \$2.00; Logan Co., Ohio congrega-  
tion, \$12.00; Sarah Bontrager, \$1.00; John  
Christoleor, \$5.00; D. Eby's S. S., (Ontario),  
\$5.00; Mary Brubaker, \$1.00; Elkhart cong-  
reg., \$40.17; S. W. Holdeman, 73 cents.  
Gratefully acknowledged,  
G. L. BENDER, Treas.

## CORRESPONDENCE.

HARTFORD, KANSAS, JUNE 12, 1893.—  
Bro. D. H. Bender of Somerset Co., Pa.  
visited us in Lyon Co., Kansas arriving  
here on the 10th of June. He preached the  
same afternoon and again next morn-  
ing. Both meetings were well attended  
and the brother's words made deep im-  
pressions. We were gladdened in spirit  
by his visit and his sermons, and wish  
more of our brethren in the East would  
visit us. May God bless and prosper  
Bro. Bender in his labors.

J. P. STUKEY.

KILL CREEK, OSBORNE CO., KANSAS,  
JUNE 27, 1893.—We have been much  
encouraged in the good cause by a visit  
from Bro. Samuel Miller. He came on  
the 22d from West Liberty, McPherson  
Co., Kansas and during his stay he held  
several meetings including communion  
services at which ten members partici-  
pated. On the 26th, Bro. Miller left for  
Clay Centre. May God richly bless the  
dear brother as he goes forth to labor for  
the Master. We would be pleased to have  
our ministering brethren visit us more  
frequently, for this little flock is left with-  
out a minister. F. BICKEL.

GRANTSVILLE, MD., JUNE 21, 1893.—Communion services were held at the Casselman meeting-house on June 11. Quite a large number partook of the sacred emblems. The day previous baptismal services were held. Upon this occasion Bro H. H. Blauch spoke in the German language and Bro G. D. Miller in English. Five precious young souls were added to the church by water baptism, Bish. Keim officiating. May these dear young souls be able to do as our Savior: As they "increase in wisdom and stature" grow "in favor with God and man."

COR.

FROM BRESLAU, WATERLOO CO., ONT.—Pleasant indeed it is to see our numbers as a congregation gradually increase from time to time. Such pleasure and joy were ours a few weeks ago when nine persons sealed their vow to God and the church in water baptism. Another person who had been previously baptized was received upon confession. We know that God gives grace to the humble follower of Jesus. May these therefore ever remain so that grace may abound in them, and that they may be led onward and upward to new delights and experiences in the spiritual life.

COR.

FROM DE KALB CO., IND.—On Sunday, July 2d ten persons were baptized and two reclaimed in the Pleasant Valley congregation. For some years the work has dragged heavily at this place, and the prospects for building up the congregation looked somewhat gloomy. By a special effort and much prayer the Lord has again given them some encouragement, for which they feel very thankful. The brethren and sisters here desire to be visited by the members from other places and especially by ministers. They have asked for the special prayers of the brotherhood, since they have longed afresh in their late experience to have much confidence in God's answers to prayers.

COR.

EUGENE, LAKE CO., ORE. 6-27-93 —We have been abundantly blessed lately with spiritual showers through the work of Bro. Joseph Schlegel of Nebraska. Last Sunday seven young persons were added to our little flock by baptism, by Bro. Schlegel at the inlet of Clear Lake in the presence of about 300 persons. Yesterday we had communion and transacted other business which will be reported by our Bro. J. M. T. Miller of Nebraska, the ardent worker in the good cause to which he has been chosen; namely, a member of the Evangelizing Board.

We are very thankful to God and all the busy workers in the Evangelizing work, also to the brethren and sisters who accompanied Bro. Schlegel here. May the good Lord send us more such blessings.

COR.

FROM JOHNSTOWN, PA.—On Saturday, June 10, preparatory services were held at 10 o'clock in the Weaver M. H. on which occasion 9 persons were added to our number. May God help them to prove faithful. There was also an appointment at 3 P. M. to ordain a minister. Eight brethren had received votes, and the lot fell upon Bro. Alexander Weaver. May God give him grace to discharge faithfully every duty devolving upon him in his calling. In the evening there was preaching again at the same place. Sunday at 10 o'clock the communion was observed. The brethren J. N. Purp and Abram Snyder were present. May we long remember the kind admonitions received from them. LEVI BLAUCH.

FROM MAHONING CO., OHIO.—The church here was visited in the latter part of May by the ministering brethren William Graybill of Juniata Co., Pa., and Peter Y. Lehman of Goshen Ind., and later by Adam Brenneman of Orrville, Ohio. Such visits are always appreciated, and we trust the earnest words of warning and encouragement spoken by these brethren while among us will, by God's blessing bear their fruit.

A singing class was recently organized by the brotherhood to meet every week at the Oberholzer and Metzler meeting-houses alternately. Also a Sunday-school was organized at the Nold M. H. in Lectonia on the 2d of June. Bro. Jacob Lehman was chosen Superintendent and Bro. Jacob H. Yoder, Assistant Sup't.

M.

FROM RICHLAND, KNOX CO., TENN.—Bish J. F. Funk arrived here Wednesday June 28th and remained in our neighborhood until Monday July 3d. He held several meetings while with us, which were all well attended.

Four young men applied for membership before the Bishop came. On Friday evening an instruction meeting was held which was very interesting to all, and especially to the converts, and those who had never heard instructions given in that way. On Saturday afternoon after another interesting sermon was delivered, the four applicants were received into the church by water baptism. On Sunday communion services were held. 32 members communed.

May God bless the work here that it may continue to prosper, and may He send more laborers to help us.

ANNA S. GOOD.

FROM NEW STARK, OHIO, JULY 3, 1893.—On the 16th of June our brother J. S. Coffman, came into our midst and was with us about one week.

Twelve souls here have expressed a willingness to go with us. May they ever

rejoice in having found a Savior, an "elder Brother," to bear their burdens and share their sorrows, and may they abandon themselves to the care of Him whom they have confessed, walk in His way, live a godly life and have a zeal that is according to knowledge.

Let those of us who love Jesus and His cause remember them in our prayers, so they will love a godly influence and stand firm in the Savior's love and exercise themselves therein that Satan with his deceiving influences will not again gain power over them.

COR.

PHOENIX, ARIZ., JUNE 21, 1893.—The weather is very warm here at present. The hottest was 115°. Average daily temperature is about 106°. That is a little too warm for northern people. Water for irrigating is very scarce and there are no prospects for more as there has been but little rain up in the mountains for the last three years. Most of the wheat and barley is cut and a good portion of it is thrashed. There is some ripe fruit here now, but I find its flavor inferior to northern grown fruit. I am told however that grapes are excellent. They will be ripe in a month. My health is very good for which I feel thankful. A great many people are leaving this locality to spend the summer in a cooler place. Most of them go to the mountains, others go northward.

FRATERNALLY,

A. H. WEAVER.

FROM SMITHVILLE, OHIO, JUNE 23 —Bro. M. S. Steiner was with the people at Oak Grove, on Thursday evening June 22. He gave a very earnest and interesting talk to the young people from 1 Tim. 4:13. This was very much appreciated, especially, as there were so many young Christians present, among them most of the thirty five dear young people who recently at this place promised allegiance to the Savior. May they, as well as we, heed the advice given, so that we may be better prepared for the Lord's work, and may we all be more earnest and eager to do such work.

God has been abundantly blessing us, quite a number of ministers visited us of late, especially during conference week. We feel very thankful to God for their visits and their encouragement. May He bless all His servants, so that His work may grow, and His name be honored.

COR.

FROM MARKHAM, YORK CO., ONT.—Another spring season has passed by. In this section there has been much storm, sickness, fortune and misfortune. The events that occur daily remind us continually that this is an ever moving, ever changing existence, and shows us that all these things have the stamp of change and decay upon them.

The continued cold wet weather delayed spring sowing greatly, some not finishing until the first week in June. Excellent growing weather since then has done wonders and everything looks promising. Several heavy thunder storms which passed through here did considerable damage to buildings. We have reason to expect a good harvest, yet our expectations are not always realized. Many a promising harvest field falls a victim to a hailstorm or some other visitation, therefore it is best not to trust to temporal things for our happiness and pleasure, but to look unto Him who has power to do all things, who is the giver of every good and perfect gift.

"Change and decay in all around I see,  
O, Thou that changeest not, abide with me."

DANIEL B. HUBER.

LARNED, KANS., JUNE 23, 1893.—According to the answer to question 2 of the conference recently held in Wayne Co., Ohio, that "it is not upbuilding to the non-resistant churches to have such as are not of that faith address our Sunday-schools." That being the case, is it upbuilding to have them as teachers? In some western localities where the settlers are few and especially where our congregations are small in number, it becomes necessary to have a partially union S. S. as is the case here. Some of our very best workers in the S. S. are members of other denominations, and although we have none such as officers, it sometimes becomes necessary, in case a teacher be absent, to choose one of those to fill the vacancy for the day. Now, that being the case, are we doing wrong by taking them as teachers if when asking some of our own number they would usually decline, or if they would accept would not be as capable of conducting a class as the former one? Do we go to S. S. to preach doctrine or to teach and be taught in the word of God? According to answer to question 4, if we are deprived of the privilege of attending any S. S. conventions of our own, as we are out here, is there any harm in attending union conventions if we can learn a part of God's word there that we would not learn otherwise? Our S. S. is getting better every year owing to the fact that there is more work done and better methods adopted, and that is the idea of the union convention to have all Sunday schools meet and tell what they know about successfully conducting S. Schools. Christ told His disciples to preach the gospel to every creature. We have a chance to do so on such occasions, and if we preach we ought also to be willing to be preached unto. I have not written this to condemn anyone but to find out more about it, if I am thinking wrong about these things I want to know it.

Some member of the conference first referred to will please answer through the HERALD. Fraternally yours, B. J. KING.

## SUNDAY-SCHOOL ITEMS.

FROM WAYNE CO., OHIO.—Our Sunday-schools are still being blessed. The attendance has been good, and the interest is still growing. The greater part of our schools are still conducted in the German language.

We are always glad to hear that our sister S. schools are prospering. May God bless them all abundantly, for it seems the call for earnest workers in God's vineyard is becoming louder every day. How necessary that we study God's word, while we have the opportunity, so that God may use us the better to His glory.

COR.

CULLOM, ILL., MENNONITE SABBATH SCHOOL, JULY 2, 1893.—We began our Sabbath school on the 1st of Jan. 1893. Though we were but few in number, yet I trust some good may have been done. Bro. Noah Graybill was elected Supt.; Bro. Leonard Garber Asst. Supt.; Sister Hannah Snyder to lead the singing. No. of classes, 9, No. of officers and teachers, 13. Average No. of scholars present during the first quarter, 50; total, 65; No. of verses committed to memory, 123. Average No. of scholars present during second quarter, 78; total, 90; No. of verses repeated, 170.

Dear readers let us be more useful instruments in God's hands and work for Him.

E. J. CHRISTOPHEL, Sec.

FROM THE WEBER CONGREGATION, WATERLOO CO., ONT.—Our Sunday-school at this place, which is in charge of Bro. Aaron Biehn and Bro. John S. Wismer is in a prosperous condition. Our average attendance is about fifty pupils. Most of the work is carried on in the German language. We have used the Lesson Helps since we commenced the school, and find them very beneficial.

During the past few months our singing has been greatly improved, as a result of the singing class which had been carried on for some time by our young brother E. S. Hallman of Berlin. The Hymns and Tunes were used.

May the Lord add His blessings to the work done here, and may all the workers be fully consecrated to His blessed cause, and not be too prone to lean upon their own ability, but lean upon Him who has said, "My grace is sufficient for thee, for my strength is made perfect in weakness." How great the responsibility which rests upon the S. S. workers, for their influence upon the youthful minds is not a passing, but an abiding influence! and "as you bend the twig, so is the tree inclined."

E. S. G.

## OUR TRIP TO THE WEST.

Bro. Levi Ebersole, and the writer, left our homes in Lancaster and Juniata counties, Pa., April 24th and arrived the same day at Canton, Ohio. We had services that evening in the Roland meeting-house, where a small congregation assembled. Pre. Rohrer was there also. We visited several families next day and in the afternoon took the train to Lawrence, Stark Co. There was an appointment in the evening and the next day at 2 o'clock P. M. in the Pleasant View meeting-house. We spent the forenoon with Bish. Michael Horst. On the 27th we visited Abram Hunsberger and Bro. Brenneman at the same place. In the afternoon we had the pleasure to meet with the congregation in Martin's meeting house for worship. We also visited Bish. Adam Kornhaus, of the Salem congregation. We spent the night at Pre. Hochstetler's home. Next day the 28th we visited brethren and sisters Bro. A. H. Brenneman and wife took us to Orrville to visit sister Hunsberger. She is now 83 years old. O how we can rejoice to see our aged pilgrims so strong in their faith and can converse with them about spiritual things. We had a season of refreshing with the dear sister in reading from God's word and having a short exhortation and in singing and in prayer. We then bade them farewell and left them to go to another appointment at the Salem meeting house in the evening. These meetings were largely attended. We spent the night with Bro. J. Hochstetler. Next morning the 29th we attended a funeral of a New Mennonite. From there Bro. Hochstetler took us to Wadsworth, Medina Co., Ohio, where we had meeting in a schoolhouse near Bro. H. Newcomer's where we staid all night. The congregation was small on account of rain. Sunday morning there was meeting at the Gilbert meeting-house. The Sunday school before preaching was large and the brethren and sisters took a special interest in the school. After preaching we spent the afternoon at Bro. D. Kinigs. From there we went to a school-house to preach in the evening. We said that night at Pre. Leatherman's whose son's wife was very low with consumption and died later.

On the 1st of May we took the train at Wadsworth for Elida, Ohio. Here Bro. Ebersole left me, he not being well, and went to Freeport Ill., to his brother D. Ebersole. I arrived at Pre. C. B. Brenneman's the same evening. The next day I had the pleasure to visit our Bishop J. M. Brenneman. He is almost confined to his house and his voice is failing. I was glad to see him so strong in faith and that he is so patient in his bodily weakness and in his afflictions. May the good Lord grant the dear brother grace that he

may remain "steadfast, immovable, always abounding in the work of the Lord."

In the evening we had preaching in the Salem meeting-house, and again next forenoon. These meetings were well attended. We had meetings in the afternoon and evening near A. Shank's. These meetings were also well attended. May 4th Bro. Daniel Brunk accompanied me to C. P. Steiner's. In the afternoon Bro. Steiner and I attended a funeral at the Swiss Mennonite meeting-house. In the evening we had meeting in the Zion meeting house. This meeting was well attended. Pre. M. S. Steiner was sick at the time I was there but was improving, though not able to attend meeting.

Next morning (the 5th) I took the train at Columbus Grove to go to Waterloo, Ind. Pre. Eli Stofor took me that evening to Pre. J. Coyle and we had preaching at the Pleasant Valley meeting house the same evening. Sunday morning and evening we had two more meetings here and also attended Sabbath school in the morning. On the 8th I took the train at Corunna and arrived at Elkhart, Ind., about 4 o'clock. I was in the office of our Publishing house about an hour, and while there I met Pre. Samuel Yoder, who took me to his home. Through the goodness and mercy of God I was brought thus far that I could meet once more with so many brethren and sisters in the Elkhart meeting-house to worship together. After meeting I went home with Bro. and sister Tobias Page, who formerly lived in Juniata Co., Pa.

May 9 I took the train at Elkhart for Freeport, Ill. Arrived at Bro. D. Ebersole's in the evening. Bro. E. Ebersole had filled three appointments at Freeport and also at Morrison. On the 10th I went to Sterling, Ill. There I met my traveling companion, Bro. E. Ebersole. On Ascension Day, May 11, we had meeting in the Science Ridge meeting-house. We spent the afternoon visiting. Bro. Root took me to Bro. Jacob Reitzel's, who was quite feeble with heart trouble. We had another appointment in the evening, after which Pre. Philip Nice took me to his place, and next morning I took the train for Lee Co., Iowa, to visit my son Eli. I spent a day and night in visiting friends, and on the 13th Bro. Ebersole and I left for Cullom, Livingston Co., Ill. Dea. John Snyder entertained us kindly and on the 14th (Sunday) at 10 o'clock, we had the pleasure of attending a very good Sabbath school at the Cullom meeting-house. After Sunday-school there was preaching. We spent the afternoon in visiting brethren and sisters, and in the evening we had another well attended meeting at the same place.

Next morning we left Cullom for Clay City, Ind. Bish. Royer having died our message was not received in time, so

they had made no appointment for us. We visited sister Royer and Bro. Jacob Kilmer, and on the 16th we took cars at Clay City to Indianapolis and left next morning for Osborne, Green Co., Ohio. Pre. Samuel Greider had moved away about twenty miles and did not get our message, and so no appointment had been made for us. We went to our widowed sister Greider's where we spent the evening in singing, in reading from God's word, and in prayer. Next morning we took the train at Osborne, Bro. Ebersole going home while I went to Orrville, Ohio, to attend the conference at Martin's meeting house on the 19th. Oh, what a blessing it is that we can meet on such occasions as brethren and try and upbuild one another in the most holy name. I was delighted and very much cheered up, as the conference is one of the strongholds of the church. In the evening Bish. J. Bixler, and Bish. Peter Y. Lehman of Indiana, and myself preached to a large congregation at the same place. Next day at 2 P. M. we assembled for preparatory to baptism services. Eight persons were received into the church by water baptism and four others were received by relation. Bish. J. F. Funk of Indiana preached a very interesting sermon on baptism on this occasion. On the 21st the communion was observed. Bishops M. Horst and J. M. Shenk were present, and I rejoiced to see so many partaking of the emblems, and glad that I could commune with the brethren and sisters. In the evening there was another meeting at the Salem meeting-house. After an interesting Bible reading J. M. Shenk, myself and C. B. Brenne-man were favored to speak to a large congregation for the last time on this visit. It was to me a joyful meeting, and one that will not soon be forgotten.

Next morning Bro. A. Halderman took me to Orrville, where Pre. Peter Y. Lehman, Bro. J. Bixler and myself took the train and arrived at Letonia, Columbiana Co., Ohio. At 2 P. M. we had a good meeting at Wold's meeting-house, and in the evening another large congregation at Oberholtzer's meeting house. I remained at Pre. Abm. Rickert's in Mahoning Co., Ohio, and next day I was at Pre. Burkholder's. We had another appointment at Metzler's meeting-house that evening, and next morning I took the train for home. I stopped at Altoona, Pa., to visit my brother, and was there all night. Next morning, May 25, I resumed my journey and got to Millfin at 10 A. M. and home to my family the same day. I found them all in usual health and glad to meet me again. My son cut his foot quite badly while I was from home, and was just beginning to use his foot again. Thanks be to a kind, heavenly Father for His goodness and mercy to us while I was absent from our home. His shall be the praise now and

forever. Amen. Many thanks also to the dear brethren and sisters for your love and kindness while in your midst. God bless you and keep you, and while we are absent in the flesh let us not be absent in spirit. Your brother in faith,

WILLIAM GRAYBILL.

#### ITEMS.

ALMOST as much was spent for Ostrich plumes in the United States last year as for foreign missions.

DURING the present century 150,000,000 copies of the Bible have been printed in 226 different languages.

THE wages of Japanese are rarely more than ten cents a day, but last year the converts gave \$27,000 for mission purposes.

THROUGH the labors of the converted Jew, H. Warzawick about 2000 Jews have in the last three years been converted to Christianity.

ANOTHER volcanic eruption accompanied by heavy earth-quake shocks occurred in Japan recently. The loss of life and property is reported very large.

BY AN explosion in Ingrahams colliery, Yorkshire, Eng., on the 5th of July, 145 men were entombed. Of these over 100 were taken out dead.

ARGUMENTS of counsel on the Behring Sea arbitration still continue. How much better though than to settle this matter with brutal, unfair, murderous, warfare.

A WRITER in the *Missionary Herald* says, among opium-smokers of Foochow, eight hundred men have knelt down in church and asked God to help them get rid of the evil habit.

THE drouth in England and France is seriously threatening the water supply in many manufacturing towns. Crops will fall far below the average yield, and the people are praying for rain.

AT LUCKNOW, India, where thirty years ago so many Europeans were murdered during the Sepoy rebellion, 32 000 children, all of Hindu and Mohammedan parentage, recently marched in a Sunday-school procession.

DEVASTATING FLOODS CAUSE WHOLESALE LOSS OF LIFE IN THE ORIENT.—San Francisco, July 6.—The steamer Belgic, arrived from Hong Kong and Yokohama, brings the following advice: One thousand people have been drowned near Shaking and Woole by the overflowing of a branch of the Weiling river. A vast area in Nankan Fu has been devastated by floods and nearly 10,000 people have been drowned or killed by falling houses.

THE ECONOMITE SOCIETY at Harmony, Pa., is said to be on the verge of dissolution. So must every society of a similar nature, founded, as it is, on principles conflicting with human and divine law.

AFGHANISTAN has 6,000,000 of a population, and no missionary; India, one missionary to 275,000; Persia, one to 300,000; Thibet, one to 2,000,000. If 40,000 missionaries were sent to India, there would still be only one to every 50,000.

DR. PATON says of the New Hebrides: "Since I entered the field, thirty-four years ago, by God's blessing on the united labors of our missionaries he has given us about 14,000 converts, and about 200 of them are engaged as native teachers."

THE QUAKER BONNET.—The late Dr. Agnew, of Philadelphia, said that cathartical affections were almost unknown among the Quakeresses whom he attended, and he ascribed it to the fact that the Quaker bonnet protects the back of the head and the nape of the neck from cold air.

THE BERRY anti-pool bill to prohibit gambling at horse-races was defeated a few weeks ago in the Illinois State Senate. This is a decided victory for the gambling element, and a disgrace to the Senate. But if horse-racing is allowed, gambling may as well be allowed also. Gambling is the legitimate child of the race course.

AS AN illustration of the bitter feeling of the Poles to the Pope, the Archbishop Sembratowicz on his return from a visit to Rome was assaulted by forty students in Lemberg. He was severely cut and bruised in the face and neck, dragged from his carriage and overwhelmed with stones and filth thrown at him from the street.

OVER four hundred officers and seamen sank beneath the Mediterranean waves Friday afternoon, June 23, in the greatest marine disaster of this decade, the scuttling and almost immediate sinking of the English flagship Victoria, Commander Tryon, from an accidental collision with the Camperdown, another vessel of the same fleet.

ZACATECAS has the largest local congregation of the Missions in Mexico. The membership is about six hundred and fifty. For the last six years the labors of Dr. Prevost, who was at work there before any mission was established, have been greatly blessed. There is but one school, and that is taught by Mrs. Prevost at night in a transept of the church. A primary school is much needed, and more helpers are in demand. The converts are often persecuted, and many sacrifice even their lives for the cause of Christ.

THE argument on the British side in the Behring Sea Court, has been continued during the week, by ex Attorney-General Webster, C. Robison, of the Canadian Bar, and Sir Charles Russell. No new points were brought forward, the speeches being confined to the distinctively legal point that there is no ground in the international law for going beyond the three-mile limit. Mr Phelps will close the American case, and then it will go to the court for decision.

ST. PETERSBURG, July 5.—The steamer Alfons, a boat employed in the river trade on the Volga was to-day approaching Romanov when her boilers exploded, killing 26 of the passengers. The explosion tore the upper part of the steamer to pieces and the burning coals that were blown from the furnaces set fire to the wreck. The boat burned to the water's edge and then sank.

ANOTHER CYCLONE passed through a portion of Iowa on the 7th of July, sweeping away buildings and tearing down trees. At Pomeroy, Iowa, scores of persons are reported killed and about 200 injured. Other towns also suffered seriously. In some instances whole families were wiped out. The track of the storm was about a furlong in width and 20 to 30 miles long.

M. POBEDONOSTSEFF, the Russian Minister of religion, is said to have made use of most opprobrious epithets with regard to the two English Quakers who have been recently visiting Russia with the object of inquiring into the condition of the persecuted Protestants, and expresses his determination to thoroughly cleanse Orthodox Russia of these pestilent heretics though all the fools in England try to prevent him.

THE Governors of Stavropol and of the Kouban district have issued orders prohibiting the meeting together in these provinces of Baptist Stundists for religious purposes. The alleged reason for this drastic measure is the omission of a prayer for the Czar in the Baptist services; the real reason, however, is that latterly a considerable number of Orthodox Russians have been visiting the Baptist meetings with a view to being admitted to membership.

THE resolution adopted by the House of Commons, which England practically joins hands with the United States in an endeavor to substitute arbitration for war in the settlement of international difficulties, means much more than appears on the surface. It represents a distinct advance toward that friendly union, which statesmen say the future will almost surely see. It is especially significant, coming directly upon the Behring Sea arbitration and Mr. Carnegie's article advocating a union of the two countries.

A TORNADO in Jefferson county, Kansas, on the night of the 21st ult. devastated a strip of country half a mile wide and six miles long. Eleven dead bodies have been identified, and it is known that at least five more persons were killed. Three others were fatally injured.

A despatch of the 22d ult., from Percy, Kansas, says: "The most destructive and death-dealing tornado which ever visited Eastern Kansas, passed through Williamstown and the surrounding country in Jefferson county about seven o'clock last evening. It traveled south-east and took a scope of country half a mile wide and about six miles long. Not a house, barn or tree was left standing in its path. It was accompanied by a terrible rain-storm and midnight darkness. Eleven dead bodies have so far been discovered, and it is known that at least five more were killed."

THE so-called faith-cure is a cruel fraud. The Almighty does not tunnel mountains, or bridge chasms or kill cholera germs in filthy streets in answer to faith. He rules the world in reason. He endows men with reason to apprehend the laws of His providence, and when they refuse to use it, or use it wrongly, they run athwart His laws and suffer the consequences. The "faith" people prayed their senseless prayers over a little New York girl afflicted with diphtheria, last week, and she died. As well might a drowning man refuse to swim and ask God to save him for his "faith," as for these Christian Scientists to refuse the aid of medical skill to save the little girl. Such "faith" is not only not to be imputed for righteousness, but it is an insult to God and a crime against humanity.

THE *Cliff Palace*, recently discovered in Colorado, is the largest house known to have been built by cliff dwellers. It is about 150 feet up the side of the cliff, and is built in a space in its side. Its length is 450 feet, and it has 244 rooms, many of them well preserved. Small towers surmount the palace, and are pierced by many holes, supposed to be loop holes for arrows. The palace belonged, no doubt, to the chief of the tribe. Many of the outer walls have crumbled, but the inner courts and rooms are in good condition. It is five stories high. Some twenty rooms, that in all probability were used as council chambers, are of circular shape, six large pillars supporting a roof of sticks and clay, in the centre of which is left a hole for the stone chimney. The room is ventilated by air chambers extending down the side of each pillar, with openings like fire-places. Another interesting house, the Balcony House, is found a few miles up the canyon. It is two stories high, with a balcony extending from the second story. It is not as large as the palace, but in preservation is nearly perfect.—*The Presbyterian*.



## PRE. LEWIS YODER.

A highly esteemed resident of Long Green, Md., departed this life at his home, in that place, June 16th, at the age of 47 years, 1 month and 28 days. His death was caused by peritonitis, after an illness of only a few days. In his death his family loses a devoted husband, affectionate father, the church of which he was a member a faithful, devoted worker, pastor, and the community a model and exemplary citizen. He possessed excellent judgment, and was appealed to frequently by his neighbors and friends for advice, which he freely gave, and by his almost unerring decisions, had gained the confidence of the entire community. The deceased leaves a wife, Sarah R. Yoder, daughter of the late Daniel K. Mast of Long Green Md., and six children. Bro. Yoder was a preacher in the Amish denomination for a period of about 12 years. His ministrations were exemplified by a consistent Christian life to which all who in any way came in contact with him will abundantly testify.

Bro. Yoder was conscious that he had to die, but before departing this life he gave his family good-bye, exhorting each of them to live consistent Christian lives, and to follow the same God that he did, and then all would be well. A more heart-rending scene was never witnessed, and the last moments of his life leave lasting impressions on the minds of those present.

Every body loved him truly and sincerely, as was shown by the large concourse of relatives and friends who attended his funeral, which took place from his home on Monday, June 19th. His remains were laid to rest in the Amish grave-yard near by. Among the ministers who officiated at the funeral were preachers Springer and Marsh, of Long Green, Md., and Lantz, of Gap, Pa.

Bro. Yoder was a son of Bishop Solomon Yoder, of the Amish Mennonite church, who died a number of years ago, and who was widely known throughout the church in general.

## PRE. J. B. SHOUP.

On the 15th of June 1893, near Winesburg, Holmes Co., Ohio, of bone cancer, and amputation of his leg, Pre. J. B. Shoup, of the Mennonite church, aged 30 years, 1 month and 12 days. He was married to Emma Frances Lowe, Sept. 4, 1884, which union was severed by her early death April 22, 1885. In January 1887 he was married to Barbara Zeigler, and to them were born three children, two sons and one daughter, the oldest preceded him to the spirit world, August 24, 1889. Bro. Shoup leaves a sorrowing young widow with two small children to mourn the loss of a husband and a father. In October 1879, at the age of 16 years, he was baptized and received into the Mennonite church. In October, 1886, he was ordained to the ministry continuing a faithful and ardent worker in that field till death called him from the scene of his earthly labors. Although he was deprived of attending services regularly and especially the last few months in which time he was mostly confined to his bed he still felt deeply interested in the welfare of the church and the precious souls out of Christ, often warning and entreating them to come to Christ and be saved. We trust his labors and earnest admonitions are not in vain, though his labors are ended here and all his pain and sufferings are over. His trials, temptations and disappointments are past and we hope our dear brother and co-worker in

God's vineyard is now enjoying the fruits of his labors with his blessed Redeemer and loved ones that have gone before. Oh, may we all take heed to the callings and messages that God sends into our midst and see that our houses are set in order, that we can meet our God in peace. He was buried on Sunday, the 18th, in the Mennonite cemetery near Winesburg. The funeral was very largely attended by sympathizing friends and relatives, to pay their last tribute of respect. Services by Fred Mast in German and David Hostetler in English, from Rev. 14:13. "Blessed are the dead which die in the Lord."

## SUDDEN DEATH OF BRO. JOHN L. HERNLEY OF PETOSKEY, MICH.

A chapter of accidents and bodily injuries closed Monday morning, June 26th, in the death of Bro. John L. Hernley. Less than two years ago he broke his hip by an accident in a well, and was laid up for a long time in consequence. Last spring, about the first of May, while climbing on a load of lumber, the horses started and threw him to the ground, hurting him badly. On Monday morning brother and sister Hernley started with their son Ezra and the latter's wife and two children who were up from Kalkaska on a visit, to spend the day fishing on Bear Lake. Ezra went ahead to prepare the boats and catch bait, while Bro. Hernley, in company with the women and children came in the rear in a two-seated one-horse buggy. Reaching the lake on Mr. White's place, they came to where a young man of about 20 was cutting hemlock trees and peeling bark. A large tree having fallen across the road which impeded their going any further, the narrow road leading through the thicket made it impossible for them to turn and go back. Brother and sister Hernley, Ezra's wife and baby six weeks old, got out of the buggy leaving the 19 month old daughter in it. At once Bro. Hernley backed the horse so as to get to an opening to turn around, when suddenly a cry came from the young man that was felling trees that a tree was about to fall. In great haste and confusion Bro. Hernley backed the horse, not knowing where the tree was nor in what direction it would fall, to the open space to retreat. The buggy turning on the lock stopped at once. The tree fell and lodged about ten feet in front of Bro. Hernley and his horse. In falling it struck a smaller beech, tore it out of its roots, and without a moment's warning this fell and struck Bro. Hernley and his horse on the head, both falling to the ground, dead. Not one struggle was seen on either. The horse made but one or two groans.

Thus a day of rest and pleasure was suddenly turned into a day of mourning. As soon as the tree had fallen, Ezra, who was on the lake fishing, heard a cry which greatly frightened him, knowing that his wife, children and parents, were in that direction. He at once pulled for the shore, hearing the cries of his wife "Father is killed". In a few moments he was at the scene where the sad accident had occurred, seeing his father and horse side by side, both dead. During the fall stroke the little daughter of Mr. and Mrs. Ezra Hernley, Zella May, was on the buggy, crying for her mother. The women had retreated only a few steps when the tree fell, so narrow was the escape of the rest of the family. The writer, with the family, after the funeral went to the spot where the accident occurred, and found the very spot where Bro. Hernley's head lay. The leaves had matted together from the blood. The sudden death of our dear brother brought a gloom over the whole community. They mourn the loss of an active

citizen and good neighbor, and affectionate husband and father. Sad as it seemed to the family, yet they greatly rejoice, for they with one accord expressed the belief that he departed in the exercise of a serene and triumphant Christian faith.

Bro. Hernley was born in Lancaster Co., Pa. He moved to Petoskey in 1880 from Elkhardt, Ind., and leaves behind him a wife and five sons, viz. Emanuel, Amos, John, Ezra, and Henry. He was for many years a member of the Mennonite church. He had reached the age of 62 years, 3 months and 7 days. The funeral was held at the new residence of the deceased, on an elevated spot overlooking Bear Lake. Funeral services were conducted by J. S. Lehman of Elkhardt, Ind. The text taken was: "The hour is come," John 12:23. The body was laid in the silent grave in Greenwood cemetery, in Petoskey, Mich.

## DIED.

JOHNSON.—On the 2d of July 1893, in Summit Twp., Somerset Co., Pa., of old age, Mary, wife of Daniel Johnson, aged 84 years, 1 month and 24 d.ys.

HARTZLER.—On the 25th of May 1893, near Smithville, Wayne Co., Ohio, Truman C., son of D. D. and Fannie Hartzler, aged 15 days. Funeral services by D. Z. Yoder and D. J. Johns.

"Sweet little bud  
For earth too fair  
Went home to heaven  
To blossom there."

SHERK.—On the 20th of June 1893, in Markham Twp., York Co., Ont., of paralysis and old age widow of John Sherk (deceased), age 87 years, 11 months and 7 days. Of her 8 sons 6 are dead and baby six weeks old. Of her 8 children 4 have preceded her. She was buried in Heise's grave yard on the 22d, followed by many beloved friends and relatives. Sister Sherk was an example of humility and a faithful member of our denomination. Funeral services were conducted by John Huber from Rev. 14:13.

"How many were the silent prayers  
My mother offered up for me!  
How many were the bitter cares  
She felt when none but God could see!"

HEINSMAN.—Died July 2d, 1893, at Ironville, Lancaster Co., Pa., suddenly, of heart disease, Jacob Heinsman, aged 74 years, 6 months and 8 days. Funeral on the 5th. Text, Ps. 90:12. Buried in the U. B. grave-yard at Ironville.

HOSTETTER.—June 19, 1893, in Neffsville, Lancaster Co., Pa., sister Mary Hostetter, widow, aged 81 years, 7 months and 21 days. Funeral on the 22d. Text, Rom. 5:1, 2. Buried at Landis Valley meeting house. Sister Hostetter was a very modest Christian.

STRICKLER.—On the 17th of June 1893, sister Fannie E. wife of Edward Strickler, near Stony Brook, Pa., died of a complication of diseases, aged 19 years, 3 months and 26 days. She suffered for over a year. She was very patient, submissive and always resigned to the will of God and gave good evidence of her hope and happiness in her suffering. She longed to be with Christ which is far better. She leaves a husband and many warm friends to mourn their loss. Pre Martin Whisler and Eli Hursh preached the funeral sermon from John 11; and last part of verse 28. "Peace to her ashes."

NOLD.—On the 24th of June 1893, at the residence of her brother-in-law S. C. Kindy, 715 Garfield Ave., Elkhardt, Ind., of consumption, sister Susanna K. Nold, age 27 years, 1 month and 3 days. Short services were held at the Elkhardt M. H. by J. S. Lehman on the evening of the 24th, after which the remains were taken to the home of her parents Bro. and sister Jacob and Nancy Nold in Medina Co., Ohio, where the funeral services were held by Henry Beery and Isaac Good after which the body was laid to rest in the grave-yard at the Upper M. H. Sister Nold had for a number of years been employed in our Publishing House and was a very faithful and industrious worker. Her failing health obliged her to leave her position at the close of March. She took her bed the 24th of May and from that time on she grew rapidly weaker until death released her soul of this mortal coil. She was received into church membership at Elkhardt two years ago, and her Christian life has been an exemplary one. She attended public services for the last time on the 14th of May, on which occasion she participated with us in the communion. In her sickness she was patient and evinced a Christian fortitude and resignation to God's will that manifested her firm faith and trust in her Redeemer. She was conscious to the last and died triumphant in the faith. She is sadly missed in the Sunday-school, the church and the social circle, her quiet pleasant demeanor and her devoted Christian life having won for her many warm friends. We mourn for her, yet we have the sweet assurance that she is forever at rest.

ROTH.—On the 22d of June 1893, in Johnson Co., Iowa, Bro. Jacob Roth, aged 51 years, 10 months and 5 days. Bro. Roth was born in Holmes Co., Ohio, moved with his parents to Iowa when he was 10 years old. At the age of 20 he was baptized and received into the Mennonite denomination. In 1869 he married Polly Miller, daughter of Daniel D. Miller of Indiana, and lived in matrimony 23 years and 6 months. Of their 4 children 3 remain to mourn his departure with their widowed mother. His remains were laid to rest on the 24th. Funeral services by Bish. Peter Kinsinger and Jacob Schwartzentruber. Bro. Roth was "faithful unto death."

FRY.—On the 1st of July 1893, near Breslau, Waterloo Co., Ont., very suddenly, Abram, second son of Bro. John Fry, aged 16 years, 5 months and 13 days. Abram was bringing a mowing machine from another farm, having fastened the machine to the back of a light wagon. As he was closing a gate through which he had just passed the team started and he, running forward and trying to get on his hold gave way and he fell back, the wheel of the mowing machine passing over his head killing him instantly. He was buried on the 4th at the Snyder M. H. Many friends and neighbors assembled to sympathize with the deeply bereaved family. Funeral services by Elias Weber at the house and at the M. H. by Moses Bowman from 2 Kings 4:18 and D. Wismer from Ps. 90:12.

KIME.—On the 28th of June 1893, in Ionia Co., Mich., of consumption, Hettie, wife of Andrew Kime, aged 30 years, 9 months and 8 days. She leaves a husband, two children, parents, brothers and sisters to mourn her early departure but we need not mourn as those who have no hope. She became willing to confess Christ a few weeks before her death, and seemed to be in real earnest about her soul's salvation. Her remains were buried on the 30th in the Bowne Mennonite grave-yard in the presence of a large number of friends. Funeral services by Isaiah Rainright and J. P. Speicher.

FORDEMAN.—Near Marshville, Wayne Co., Ohio, Bula Fordeyman, infant daughter of David and Lydia Fordeyman, died June 1, 1893, aged 3 months and 19 days. Buried at the Oak Grove meeting-house. Funeral sermon by J. K. Yoder in German and in English by C. Z. Yoder.

GARBER.—Died May 24, 1893, suddenly, of heart disease, Reuben Garber, aged 65 years, 3 months and 26 days. Funeral on the 27th. Text, Isaiah 38:1 and Prov. 27:1. Buried in Silver Spring cemetery Lancaster Co., Pa. A deeply afflicted wife and three sons mourn the sudden death of a husband and father. A large congregation assembled as a token of respect for the deceased.

RYE.—May 29, 1893 in Mount Joy, Lancaster Co., Pa. Sister Amanda Rye, aged 43 years 5 months and 2 days. Funeral on June 1. Text, Heb. 9:27, 28. Buried in the Milton Grove cemetery. Sister Rye was a faithful member of the Mennonite denomination.

HERNLY.—On the 20th of May 1893 in Petoskey, Emmet Co., Mich., Fanny Colburn, wife of Amos R. Hernly, aged 33 yrs., 4 mos. and 19 d. She left in infancy, was old and a deeply sorrowing husband, parents and four brothers to mourn her early death. Her remains were brought to Elkhardt, where her parents reside and laid to rest in Grace Lawn cemetery. Funeral services by Pre. Jackson.

BRANDON.—In N. Dumfries Twp., Waterloo Co., Ont., on June 15, 1893, William Zeller, infant son of Charles and — Brandon. Buried on June 16th at Cressman's M. H. B. Gehman from John 14:21. This little one had but "budded on earth to bloom in heaven." May the parents heed this solemn call, and turn to the Lord who alone can fit and prepare them to meet their darling babe in his happy and peaceful home. E. S. G.

SINNING.—On the 29th of June 1893 in Harrison Twp., Elkhardt Co., Ind., of dropsy, John Sinning, aged 76 years, 3 months and 20 days. The Sinning family emigrated from the Old Country to America some 40 years ago and settled in East Lewistown, Mahoning Co., Ohio 26 years ago. From there they moved to Harrison Twp., Elkhardt Co., Ind. At last death comes and calls him away to try the realities of an unknown world. He was received as a member of the Reformed church in his 14th year and remained the same until death. He leaves evidence that he died in peace. His wife and 5 children mourn his death, three children preceded him. The remains were buried on the 2d of July at the South West Reformed burial place, in the presence of a large congregation of neighbors and friends to mourn their loss. Rest and peace to his ashes. Services by Noah Metzler. Text, Amos 4:12.

HILTY.—June 14, 1893, near Bluffton, Ohio, Lizzie May, daughter of David and Elizabeth Hilty, aged 5 years and 24 days. Little Lizzie was a lovely child, and though so young she had won the love and affections of all who knew her, as was witnessed by the many tears of sympathy shed on the funeral occasion. A short time before she died, while yet in good health, she said to her mother, "I will die and go to the good place will the people all be strange?" The mother answered, "Oh no, you have two little brothers there; you will know them." "Oh yes," she exclaimed, "and Nannie will be there, I will know her," (a little girl, Nannie Shank, who died a short time before her). Buried on the 16th. Funeral services by Isaac Burkhardt and J. M. Shenk.

FORDEMAN.—Near Marshville, Wayne Co., Ohio, Bula Fordeyman, infant daughter of David and Lydia Fordeyman, died June 1, 1893, aged 3 months and 19 days. Buried at the Oak Grove meeting-house. Funeral sermon by J. K. Yoder in German and in English by C. Z. Yoder.

LEATHERMAN.—On the 18th of June 1893, in Harrison Twp., Elkhardt Co., Ind., Mary, maiden name Kridler, wife of Levi Leatherman, aged 35 years, 1 month and 15 days. She was buried in the Yellow Creek grave-yard on the 20th, where many brethren and sisters and a large circle of relatives met to mourn her departure. Her death was a shock to the church and a great loss to the family. Sister Mary leaves a husband and ten children, the youngest child about 3 months old. It was a pitiful sight to see a beloved sister, a faithful companion and a devoted mother of 12 children, of whom to are living, go to the grave while yet so young. May the dear family look up to a kind heavenly Father for comfort and consolation and try so to live as to meet their loved one again on the ever-green shore of eternal deliverance. She was a sympathizing friend and a devoted sister in the church. She was gifted with a beautiful voice, but her sweet voice is hushed on earth to swell the number of the blood-washed in eternity in singing the song of redemption. Peace to her ashes. Funeral services by Joseph S. Lehman and Noah Metzler. Text, Mark 14:8.

"We miss thee from our home, dear mother,  
We miss thee from thy place,  
A shadow o'er our life is cast,  
We miss the sunshine of thy face."

"We miss thy kind and willing hand,  
Thy fond and earnest care,  
Our home is dark without thee,  
We miss thee everywhere."

PAUL.—Near Carmichaels, Greene Co., Pa., June 22, 1893, after a lingering illness of three months, sister Leah, wife of Bro. Wilson Paul and sister of Bish. J. N. Durr of Woodside, Pa., aged 35 years, 10 months and 6 days. She leaves a sorrowing husband and four small children, besides three brothers and two sisters to mourn their loss, yet not without hope. Buried June 25, at Masontown, Pa. Funeral services by D. H. Bender of Tub, Pa., from 1 Cor. 15:22.

CONRAD.—On the 19th of June, 1893, near Louisville, Stark Co., Ohio, Joseph Conrad, aged 72 years, 1 month and 23 days. The deceased came to this country in 1822, lived on the same place where his parents settled up to his death. He was married to Catharine Kreibill May 18, 1854. Of 15 children born to them one was called to the spirit world in infancy. The mother and 14 children followed him to the grave. All are members of the Amish Mennonite denomination. Buried on the 21st. A very large number of friends and neighbors assembled together to pay the last tribute of respect to one who was dearly loved among them. The dear brother for some time had been declining but without pain, and the day before his death he was walking around as usual, but grew steadily weaker, until the following morning he died apparently without pain. Funeral sermon by J. K. Yoder from Wayne Co., Ohio.

THE church of the Chudov Monastery, which is within the walls of the Kremlin, was recently robbed of a vast amount of plate, money and gems. The plate has just been used in the ceremonies attendant upon the reception of the Czar, and had not been returned to the vaults where it was usually kept. The property and money taken amounted in value to between 2,500,000 and 3,000,000 rubles. The police who were put on the case had

a suspicion that the thieves would be found not far from the church and they patiently investigated the case with the result that all the monks belonging to the monastery have been arrested. A search of the cells occupied by the monks revealed that they had perpetrated the robbery. Secreted in their cells were found diamonds and other gems, which had been hastily torn from their settings, holy robes, and the missing holy vessels made of precious metals. A charge of sacrilege has been made against the monks. This is a crime that is punishable in Russia with the most severe penalties. It is probable that many of the culprits will be banished to Siberia for life. Aside from the scandal arising from the robbery and arrests another cause for gossip has been given through the fact that the police in searching the monastery for the stolen property learned beyond dispute that a number of women had been living secretly with the monks for a considerable time.

## Letters Received.

### WITH MONEY.

A—Dan Augustin, Jacob H. Aliebach.  
B—J. H. Byler, John R. Bortneger, L. Breidenbaugh, Jos. Schley, J. J. Bortneger, Jacob Breunemann, Wm. Baumann, Jesse Reicht.  
D—Herman Dirks.  
E—L. S. Bash, L. S. Ebersole, Chr. Engel, John R. Ebersole, C. H. Eschleman.  
F—Isaac K. Freed, T. B. Forry, Henry and Annie Fisher.  
G—D. Garber, J. George, Christ Gausche, Peter Garber.  
H—J. B. Harnish, J. H. Hess, J. H. Herr, E. W. Herschberger, A. Hirschler, J. M. Hershey, John H. Hess, J. S. Heiser, B. F. Heine, Ben. Herer.  
K—S. K. King, J. F. Kolb, B. L. Kemp, A. K. Kratz, Lizzie B. Kauffman, Jacob Kauffman, Franz Kroecker, H. M. Kratz.  
L—David S. Loucks, Jos. T. Landes.  
M—Mrs. J. L. Moyer, S. H. Miller, A. B. Meusch, G. W. Mann, Ida E. Miller, Fanny Myers.  
P—J. Plank.  
R—Jacob Roth, Catharine Reiff, A. B. Ramer, Jos. Rediger.  
S—Christ Strubher, Michael Speicher, Peter Switzer, Jos. Schertz, J. S. Schmidt, C. Summy, Minnie Snyder, P. F. Swartzentruber, John Summy, F. J. Schick.  
T—Levi M. Thomas, D. A. Troyer, J. J. Tschetter.  
V—C. Voder.  
Z—A. Zeisel, Rebecca Zook, I. Zinzner.

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1:08	7:21	Eas. Claire Iv.	7:13	3:27	
1:33	7:16	Berrien Centre	7:18	3:33	
1:58	6:58	Niles	7:38	3:52	
1:08	6:35	Granger	8:00	4:15	
12:43	6:15	Elkhart	8:30	4:35	
12:19	5:52	Goshen	8:42	4:48	
11:58	5:34	Wilford	9:06	5:04	
11:18	4:57	Warsaw	9:34	5:52	
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# Herald of Truth.

Organ of 14 Mennonite and Amish Conferences in the U. S. and Canada.

"How beautiful are the feet of them that Preach the Gospel of Peace."

Semi-Monthly.

ELKHART, IND., AUGUST 1, 1893.

Vol. XXX. No. 15.

### LOOK TO JESUS.

Are you tired, worn and weary,  
Burdened with a load of care?  
Look then, fainting soul, to Jesus;  
There is rest and comfort there,  
Rest for the weary cast down soul,  
Sweet rest for thee when billows roll.

Are you climbing a steep mountain  
In a dark and dismal night?  
Jesus waits, my friend, to help thee—  
Guide thy erring feet aright.  
Go then, worn out and weary,  
Where the path is never dreary.

Is the darkness gath'ring 'round you!  
Have you yielded to despair?  
Go where Jesus now would lead you—  
There is light and courage there.  
There is light where Jesus leads us,  
Where with faith and love He feeds us.

Are you longing for the sunshine  
To burst in upon your heart?  
Go and ask, believing, Jesus—  
He will peace and joy impart.  
'Tis Christ who cleanses us from sin,  
'Tis Christ who lets the sunshine in.

Look then when the darkness gathers,  
When life's billows round you roll,  
To the Savior who is willing  
To support your sinking soul.  
He will lead you, faint and weary,  
Where the path is never dreary.

Selected by MINNIE STAUFFER.

For the Herald of Truth.

### THE SPIRIT NECESSARY.

"This I say then, Walk in the Spirit,  
and ye shall not fulfil the lust of  
the flesh." Gal. 5: 16.

When we are born of the Spirit, we are willing to learn everything pertaining to nourishment and growth of the new life. If we walk in the Spirit we live by faith, and the Spirit of God living in us will lead us in the true way of eternal life. In living a divine life we cannot enjoy the sinful lusts and follies of the world. The life we live is the life we love. By this we have the evidence of the true course of our lives. It is by constant desire and prayer to learn the divine laws that we are enabled to do God's will. By His guidance only can we live and walk in the true spiritual life. Our desires, our minds, and our will must be estranged from the lust of the flesh, for the spiritual life cannot be fully revealed to the mind clouded

with the sinful affairs of the world, nor can the evil works of the flesh and the good works of the Spirit dwell together; "for the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other, so that we cannot do the things that we would." But if we are led by the Spirit, we are not under the law. If we walk in the Spirit, we shall not fulfill the lust of the flesh. If we have come to Christ through obedience and have been cleansed from sin and the desire of sin by the atoning blood, then we are no more of the world. We are willing to walk in the Spirit and not fulfill the lusts of the flesh. If we do not continue in God's word and Spirit, and go with the world in foolish talking and jesting, and other things which are forbidden in His word, our conduct manifests to the world that we yet love the world with its vanities and sinful pleasures. When we profess to follow Christ, yet fulfill the lust of the flesh, and go with the world, we betray the truth in direct opposition to our profession that we are not one with Christ. Paul said, "They that are Christ's have crucified the flesh, with the affections and lusts." If we are Christ's let us show by our Christian conduct that we have renounced the world, and are one with Christ. If we are one with Christ we are in union with one another. If we are not in union with one another it is not possible that we are led by the same Spirit. If we are led by the Spirit of Christ we will co-operate with Him, and He will work through us in His stead, to teach people to become reconciled to God and His word through Jesus Christ. Let the great aim and efforts of our lives be to become like-minded, "knit together in love." Paul said, "All the law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain-glory, provoking one another, envying one another."

Our love to Christ, to be worthy of the name, must surpass all other love. It is the central affection of the new heart, and is the connecting link between faith and obedience, knowledge and holiness.

How careful should we be, therefore, that our love to Christ is not only pretended, but sincere; not merely a desire to love Him, or the hope that we do love Him. Love to Christ constrains its possessors to keep the commandment of Christ, and to take delight in everything that honors and pleases Him. By its fruits it is known. For the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. Christ said, "If ye love me, keep my commandments. Ye are my friends if ye do whatsoever I command you." If we should daily attend public worship, praying much, and saying, Lord, Lord, and with all this not do the will of the Father which is in heaven, by keeping His commandments, it would not be pleasing to the Lord. As our inner religion of the heart cannot subsist and stand the test except it be shown in our outward walk and conversation, and in using the appointed means, so likewise cannot our outward good works stand the test and be acceptable to God, if they are not wrought by faith in the inner man. Let us work more earnestly to overcome the works of the flesh, since we know that we cannot inherit the kingdom of God if we do such things. Read Gal. 5. SISTER C.

For the Herald of Truth.

### ARE OUR LIVES UNPROFITABLE?

Surely not! Man was not created in vain. God is too wise to do anything in vain. Why then call ourselves unprofitable? It is known by all that God created man in His own image, and for His own glory; but still it is a common thing to hear His people in prayer, thank Him for having spared and preserved our unprofitable lives.

I have frequently heard ministers declare publicly and explain that we are nothing and less than nothing. This may be true; but if we find that we are leading an unprofitable life, we should at once stop and change our course. Nay we should not waste another of God's "diamond minutes."

An old maxim is, "Count that day lost in which you have not done a good act

toward some one else." According to this, if we help our fellow-man every day, our time is improved, if it is not marred by other means. Is there not work for every one who is willing to lend a hand? Yea, every man's work is born with him. It is not intended that any one should be idle. Look for instance at our cities and country in want of schools and churches, Sabbath and day-schools, our neighboring continents in idolatry and heathenism! Look at the home mission work! Why will we allow us to correctly call ourselves unprofitable? Cannot we, by the help of God, make amends, and become of some consequence? Surely we can. By physical labor we can help in building churches, and by our prayers, alms and deeds of charity and liberality we can support our ministers, and encourage them in their work.

It is only too true that many people do lead lives that are worse than unprofitable. But do we ever hear them own up to it? Do they ever offer up thanks? No.

But we do not see why a pious, honest, zealous man should think himself of no consequence in the sight of his Maker! If one does his duty faithfully, God helping him, and seeks to labor and live according to the will of God, then he need not fear that he will be unworthy.

With our mental capacities ever developing, and the means by which the Lord can use us for His service, surely a Christian is the noblest work of God. With all this, and the great field of labor for Christendom, can we say man was not created for a purpose? Surely he was, and a wise purpose. Why, then, call ourselves unprofitable? Is it not very wrong? Remember the verse—

"We can make our lives sublime,  
And departing leave behind us  
Footprints on the sands of time."

W. G.

REMARKS.—We are glad for the ideas presented by the writer of the above, and will add only a few words. The Lord says, "Without me ye can do nothing." So it is only through Jesus that we can be useful. His grace must be our wisdom and strength, and His presence our guide. These necessary qualifications we receive only from above. The Holy Spirit within us gives us grace both "to will and to do" God's good pleasure. Equipped thus we can "do all things through Christ which strengtheneth" us. Our lives then become profitable only as we yield ourselves to God, and our ability to serve Him is according to the measure of our faith in Him and the development of the spiritual life within us. In this sense, then, while our own life is unprofitable in itself, yet when it is quickened by the Holy Ghost, so that the life we now live, we live in the spirit, our life is acceptable to God and therefore not unprofitable.

K.

#### For the Herald of Truth. CHRISTIAN FELLOWSHIP.

"If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth." 1 John 1:6.

The Word of God teaches that self-delusion is not only possible, but as common as it is dreadful. The Word gives us many warnings to guard us against deceiving our own selves. Such as, "This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me." "God is not mocked, for whatsoever a man soweth, that shall he also reap." "Be ye doers of the word, and not hearers only, deceiving your own selves," etc.

Among the seven churches of Asia, there was only one that was altogether faithful, and was told to "fear none of these things which they shall suffer." The church of Laodicea seemed to be in the most deceiving state. They were neither cold nor hot, they said they were rich, and in need of nothing. This teaches that the lukewarm state is the most deceiving, as we do not see and feel our need of Jesus to help us, but lean to our own understanding, and do not know that we are wretched, miserable, poor, blind, and naked before God. There are many who hear the Word of God, but do it not, who have a form of godliness, but deny the power of God by their walk, conduct, and conversation, who have a name to live, and are dead. It is not only desirable, and important, but absolutely necessary for us to know what is our true spiritual state. Without this knowledge it is impossible to be sensible of the evil of sin or the excellency of purity, or to relish the privilege of the righteous, or to see the beauty of the Gospel. A change of heart is necessary before we can enter into the kingdom of heaven, for without this change we can neither enjoy God nor serve Him acceptably. If we are determined to place ourselves under the guidance of our Lord it implies a willingness to have our inclinations crossed, and to renounce pride and vanity, to sacrifice self-will, self-conceit, and self-sufficiency. But no such a character is formed without strong supplication to Him who is able to keep us from falling. There is much striving against besetting sins, and those evils to which we have found ourselves exposed, and when, instead of trusting in the Lord with all our heart, we have leaned to our own understanding, and after all these strivings, there are some remains of this heaven still left in the Christian's heart. But there are also hallowed, heavenly hours, in which the Christian with holy heroism can relinquish all to the will of God. Let us, therefore, seek divine guidance, never doing anything without a conviction of its being right, otherwise

we cannot expect peace and satisfaction. Let us examine ourselves by the tests which are laid down in the Scriptures whereby we may ascertain whether we are the children of light and in fellowship with the Father and His Son Jesus Christ. We may judge of our character by our thoughts, as the thoughts are the first-born of the mind, and always resemble it. A spiritual man's thoughts cling and cluster round the Savior. Not that all his thoughts are good, yet he can say with David, "I hate vain thoughts."

It is absolutely necessary for us to know what our true condition is that we may seek after the relief provided for us to be saved. John said, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is no more occasion of stumbling in him."

If the Word makes us free, that we are the children of God, let us then consider that His wisdom, His power, His greatness and His love are toward all that stand in this relation to Him. This gives us free access to God; at all times, under all circumstances, we can enter His presence and spread before Him what we are unwilling to communicate to the dearest friend upon earth. How blessed it is to know that such a God is our dear heavenly Father, and that we are embosomed in His love! But even in their elevated and sanctified condition, His children may suffer in their persons, connections, and circumstances. Therefore we must seek to exercise the fullest confidence in the power and grace of God. Much does our peace of mind depend upon our thus realizing the power and presence of God. Oh, let us not deceive ourselves like the Jews, who prided themselves that they were the children of God, because of their descent from Abraham. Their birth under the promise, their family relations, their circumstances, all availed not; because of their unbelief they could not see their ruined and fallen state. Thus it was impossible for them to be born of God. It is only to those that receive Christ in truth and sincerity that He gives power to be the children of God. Through faith in Christ and accepting His will as our will He gives us the power of the Holy Spirit which brings about in us that new life. But we must accept God's plans; the love of God, His grace, and the power of the Holy Spirit will be of no advantage to us unless we accept them. Let us be wise and receive the means which God has provided for us and offered so freely, to know our true condition. Let Jesus be all in all in us and in His strength we will receive power to overcome evil.

SISTER C.

#### OBERLIN AND THE BOYS' BRIGADE.

The June number of the *North American Review* has the reply of Dr. Rainsford to his critics and his continued advocacy of the Christian saloon as the remedy for the evils of intemperance. Some are disposed to smile at the erratic D. D., and even to suggest that a mad house would be more suitable for him than a pulpit.

But let them withhold their criticism, or at least take the beam out of their own eye before they seek for the mote in their brother's eye.

If we are to assume that the business of war is to take rank with other departments of human activity; if the profession of arms is to be considered as legitimate as that of the law, of medicine, or of the ministry; if we are to regard it as our duty to respond to every call of our country when engaged in war, whether right or wrong; and if, moreover, a Christian ought to swear unconditional obedience to the commands of another, even when such commands may involve the shedding of the blood of the innocent, then, indeed, we may rightfully teach our boys the arts of war, and to delight in its pantomimic performances. If, on the other hand, we, as disciples of the Prince of peace, are to "follow peace with all men;" if we believe with Justinian, "*inter arma, silent leges*" (among arms, law is silent), or, as some great military captains have said, "war implies the suspension of every principle of morality," then surely it is *not* the business of Christians, and all things that tend to give it public favor are to be deplored.

I was led to these reflections by hearing it announced from the pulpit of the First church, that the Oberlin Boys' Brigade would be addressed in the Second church that afternoon by Rev. H. Russell, and the character of the movement explained.

Accordingly, at about two o'clock I walked down town by the side of a fine young man, the son of one of the deacons, and who (the deacon) is a very worthy citizen. The young man was, like the rest, dressed in full regimentals, and had his musket and fixed bayonet. Had he been walking down street that Sunday afternoon in his working clothes, with an axe or a hoe on his shoulder, his father would have been greatly scandalized. So would many others; but since it was to play war, and to learn the art of killing people, it made a difference.

The brigade, which numbers about thirty-two, met for drill at the rooms of the Y. M. C. A., and then adjourned to the church. Mr. Russell said he had long anticipated and desired such a movement as the Boys' Brigade; that in order to fit himself for it he had enlisted in the Missouri militia. He had told his S. S. boys that he thought they "did not have fun enough of the right kind," and that

if each would bring an additional boy they would be organized in a military company. He dwelt at length on the benefits of the plan, and said that some had supposed that this movement tended to promote the spirit and practice of war. "So far," said he, "from producing such an effect, it results in just the opposite. The boys who fight on the streets, after they join the brigade come to respect each other." He said that it was not true of actual war that it made men disposed to conflicts; "for the old soldiers," he said, "all loved each other more than ordinary citizens."

Well, I thought of Dr. Rainsford and of the many others who have held that the free use of wine and beer was the best remedy for intemperance, and of others still, who have held that licensed houses of prostitution (under careful inspection) are the best remedy for the social evil; and I could but mourn that the good people of Oberlin could see the inconsistency of only some and not all of these sophistries.—*Christian Cynosure*.

#### THE CHOCTAW BOY.

Years ago a poor Choctaw Indian boy was seen wandering in the streets of Mobile, forlorn and hungry. A kind Christian lady took him into her home, and fed him at her table. Before eating, she lifted up her heart in prayer and thanksgiving to God, and the "blessing" she asked impressed him very deeply, though he did not understand a word.

He was sent to Sunday-school, learned to read, was converted to God, and gave such promise of future usefulness, that the Juvenile Missionary Society of Mobile sent him to the Alabama Centenary Institute, and from thence he went to Emory College, Ga. In 1846 he was licensed to preach, and appointed to labor among a remnant of his own tribe in Kimber county, Miss. Though there was not a Christian among them, yet they built him a school-house and a church, and he opened school with thirty-six scholars, from the child of five years old to the adult of thirty-eight. He commenced to teach them and pray with them, and in three months thirty-two were converted, and at the close of his year he reported one hundred and three conversions, and a Choctaw church was organized numbering eighty-eight. Among the converts was his father, many of his relations, and one man more than a hundred years old.

Such is the story told of the conversion and ministry of Dixon W. Lewis, and such was the answer to the prayer of that godly woman, who, not only gave him bread to the hungry, but let her light shine, and implored the blessings of the Most High upon the poor, wandering Indian lad. "Be not forgetful to entertain strangers."—*The Christian*.

For the Herald of Truth.

#### REDEMPTION.

Redemption is liberation from bondage. The word is derived from the Latin word "emo," buy, and the prefix "re" which means back or again. The whole word redeem means to repurchase or to deliver, and in scriptural language it means deliverance by purchase from the bondage of sin.

Redemption is a very glorious and inspiring subject. Every person is now, or was at sometime under the bondage of sin, and something had to be done to deliver us from sin so that the bondage might cease. The means whereby this was made possible was this that God gave His only begotten Son, Jesus Christ, as a ransom for our sins. Now salvation is entirely free; there is no price to pay. The only condition is, "ACCEPT JESUS." He has done the redeeming work for man. If there were yet some price to pay for our redemption and we were obliged to pay it, there would be many more souls seeking Jesus. Many who are under the bondage of some disease are seeking redemption therefrom, but many more are under the bondage of sin and do not want redemption.

God can and will redeem us from other things besides sin if we believe in Him. We find a good example of this in Exodus 6:6, where God redeemed the children of Israel out of the hands of the Egyptians. In Job 5:20, He promises to redeem us from death in famine, and from the sword in war. In the same chapter He also says He will deliver us in six troubles and that no evil shall touch us in the seventh. These things He will do if we obey His word, otherwise He will not. Sinner, see what was paid as a ransom for your sins. You are redeemed, but your redemption will never benefit you unless you let go of sin and cling to the promises of God as fulfilled by your Savior. If you do not hate sin you cannot let it go. To hate sin is to repent and that will change your mode of life.

Satan has been persuading you to follow him, and he has led you into sin and bondage to him. He is getting you farther and farther away from Christ every day. If you undertake to play the game of life without the aid of Christ, Satan will be sure to win in the end.

One sometimes hears of people who claim to be messengers sent from heaven, or who have received some message from heaven. This is false, for Christ says there will be many such pretenders when the end of the world draws nigh. Search the Scriptures so that you will not be deceived. Sometimes people say, "If Christ wants me saved He will save me any way. He will never save you against your will. Some claim they never committed many sins, and that they do not need redemption." But you cannot enter the kingdom



of heaven unless you are at peace with God, and you cannot be at peace with God without redemption from sin, and you cannot be redeemed unless you accept Christ. Some people claim the power to redeem their fellow men by prayer, and that they will do so for a certain sum of money, but this is false. Jesus has paid all there is to pay, and money can never pay for a thing so precious as redemption from sin. You must go direct to Jesus Christ to seek redemption, for He is the Author and holds it in His own hand and will gladly give to all that come to Him prepared to accept His conditions—an humble heart, a contrite spirit and a suppliant soul.

J. S. SLABAUGH.

Plevna, Ind.

For the Herald of Truth.  
OBEDIENCE.

Much has already been said on this subject but I will endeavor to present some thoughts that may be of some benefit to us.

Not very long ago I heard a story about a little boy who one day, as his father was working on the railroad, was playing on the track. Suddenly, his father was terrified by seeing a fast train approaching, and knowing that he could not get there in time to save the child, cried out, "Lie down!" and instantly the child obeyed, and the result was that the train passed over the child which was lying between the two rails, and in this way the child's life was saved. Now, we can plainly see what prompt, unquestioning obedience did in this case, and no doubt many more similar cases could be related.

Why should not we, as the children of God be more ready and willing to obey the commandments of the Lord? Certainly we would be better off. Let us consider faithful old Abraham, who, when the Lord called upon him to offer up his only and well beloved son, did not shrink from obeying this command, but was willing to do as the Lord told him. Numerous other instances are related in the Bible, where prompt obedience to God was followed by great blessing. Take Moses for instance: When the children of Israel were in the wilderness of Shur, they murmured against him saying, "What shall we drink?" because the waters of Marah were bitter. The Lord directed him to a certain tree and commanded him to throw it into the waters, and Moses obeyed the command and the waters were made sweet.

Learning to be obedient begins with the child, which should be taught to obey its parents, and as it grows older and accepts Jesus as its Savior and learns to obey His commandments, it will undoubtedly be a valiant soldier of the cross.

W. K. JACOBS.

For the Herald of Truth.

"WOE TO THEM THAT ARE AT EASE IN ZION." Amos 6:1

God pronounces woe upon those who profess to be His followers, and prefer to live a life of ease to one of cheerful service for the Master. The lukewarm Christian lives a life of ease. God says to such, "So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." Oh ye ease-loving Christians, how can you live at ease while souls all around you are going to ruin? Satan is never at ease. He is at his work day and night. He tries every way possible to win more souls to his ranks. And if it were possible he would "deceive the very elect," and lead them to a life of ease. Oh for more holy zeal in the service of God, that the strong holds of Satan may be defeated!

God says, "Woe to them that are at ease in Zion," that do not improve their talents, who care little how the world goes, and whose seats are often vacant in the house of God. Paul says we shall "not forsake the assembling of ourselves together as the manner of some is;" but exhorting one another: and so much the more as ye see the day approaching.

How many that claim to be Christ's followers love a life of ease, and seem to think that because they belong to church now they are secure and feel satisfied. A certain writer says, "It is a poor, miserable thing to be content with being saved and to go on with the world and live for self-pleasing and self-interest, caring not for the furtherance of Christ's cause, and do not lay the great work of the Lord to heart." Their own interests and pleasures take up all their time.

If they are asked to do something for the Master's cause, they will make excuses. They cannot teach a class, and feel too timid to speak to the unsaved, (though they can talk freely on other subjects,) and have no money to spare for some charitable purpose. Some will say, "If I had the talent that this or that brother or sister has, I would be willing to work. But God does not ask you to do the work of some one else. He demands of you to fulfill the mission that was assigned to you."

Are we truly willing to do all we can? Do we in spirit and in truth pray, "Lord, what wilt thou have me to do?" Oh, that the word of God might be a burning fire in the hearts of God's children, that they could not forbear speaking, and that they could not stay from the work. How many Christians there are that never try to save a soul from eternal death. They have become "cumberers of the ground," and "lovers of ease." The question with them is not, How much can I do for Jesus? but, "how little and yet be saved?" "Work while it is day, for the night cometh when no man can work."

ELLEN GARBER.

THE BOYS' BRIGADE.

It has come under our notice that the *Golden Rule* has printed, as a matter of news, the experiences of three or four pastors with Boys' Brigades, coupling these articles with editorial comment, recognizing the dangers of the Boys' Brigade, but recognizing also the right of the pastor to his choice of methods, and going so far as to recommend that the pastor who uses this method use it in connection with the Junior society of Christian Endeavor in preference to the establishment of a separate society. Would you kindly allow us to speak in the name of our Society and adherents by way of caution in this Boys' Brigade matter?

One of our contributors states that "in this organization Christ is held up as the model Soldier, the model Patriot, the model Statesman, the model Son, a wonderful Savior, and the Commander-in-Chief of all the armies of the earth." Christ never used, nor encouraged the use of carnal weapons; so in this sense He is not a soldier. He does not love one country above another, but went through physical death for all people, for all nations. Consequently, as to the present application of the term, He is *not* a patriot. He would not command, nor lead two opposing forces at the same time. So He cannot be "Commander-in-chief of all the armies of the earth."

The Salvation Army is quoted as an example favoring military tactics in work for the spread of the Redeemer's kingdom. But the Salvationists are opposed to war. While they use army terms and titles, drums and tambourines, they employ no carnal weapons; their aggressive weapon is the "sword of the Spirit," which is the Word of God. The use of military symbolism throughout Paul's writings it should be remembered, is *only* symbolism. He recommends but one equipment, the "whole armor of God" and the "sword of the Spirit."

The writer above quoted also said, "The weapons of our warfare are not carnal." Napoleon knew the value of Boys' Brigades in his day—their value to the army. But others, then, deplored the evils resulting therefrom. All should rejoice that "the drift of the times is away from war and the thought of war;" but is it so? The church has a great warfare to accomplish before the war spirit is dead, even within her own sacred fold. And can she ever bring peace to her votaries while she trains them for war?

The early Christians so fully understood Christ's non-resistant principles that for three centuries they did not engage in military pursuits. It has been reliably stated that some schools in England discontinued the military drill, because so many boys thus drilled graduated into the army. At Amherst, Mass., an Endeavor meeting lately petitioned Pres-

ident Cleveland, "begging for the protection of the heathen, especially in western Pacific islands, against the iniquitous rum and fire-arm traffic." If the Christian endeavor host, with their living faith, petition the throne of grace for protection for our race against the spirit of the legalized fire arm traffic or war, we honestly believe that it may hasten the time when Christ, the Prince of peace, in righteousness shall reign, and certainly prepare the way therefor.—*Christian Arbitrator and Messenger of peace.*

CAN IT BE TRUE.

In the "Epworth League" department of the Nashville *Christian Advocate*, June 8, is found the following paragraph:

A GOOD PLEDGE.

"The military companies found among the boys have for their object the advancement of Christ's kingdom among boys, the promotion of reverence, discipline, obedience, and all Christian soldierly qualities. These are good objects. The Epworth League should have all these ends in view. The military boys take this pledge: 'I promise and pledge that so long as I am a member of the Boys' Brigade I will not use tobacco nor intoxicating liquor in any form. I will not use profane or vulgar language; I will obey faithfully the company's rules, and I will at all times set an example of good conduct to my comrades and other boys.' These are good ends to which every Epworth League should feel obliged without any pledge."

A second reading increased our surprise at finding such sentiments in a Christian journal—in the official organ of Methodist Episcopal Church, South. "Military companies" in "league" with Christ's kingdom among boys for the promotion of reverence, discipline, obedience, and Christian soldierly qualities! Has the "League" come to this—the forcing of Christ into "concord with Belial," and teaching that this is for "the advancement of Christ's kingdom among boys?" If this is a part of the program of the "Epworth League," the sooner it is disbanded the better. To mix up the "military" with the instruction and workings of children and young people in the rudiments of their Christian education is to shred "wild gourds" into the pot of the innocents! Nothing can counteract such "death in the pot" but the "meal" of the Christian religion, which is as different from the "military" as wholesome food is different from poison.—*Christian Neighbor.*

God demands an account of the past; that we must render hereafter. He demands an improvement on the present that we must render now.—W. Jay.

GIVING IN THE SUNDAY-SCHOOL.

Christian benevolence is a living subject. Much has been written on it, and the writer would like to add a few words on how to train our Sunday-school children to give.

Teach the spirit of giving. This is the great need. One of the main reasons that so many Christians are not liberal givers is because they have not the spirit of giving. This can be taught to the child. His mind is plastic, on which impressions can easily be made. In the Sunday-school, while they are young, the children should be shown that giving inspired by love is the spirit of Christianity. They should be taught how God gave His Son to save the world; how the child-friend Jesus left His heavenly home, and became poor that we might become rich. Impress it upon the young minds that only as we have this loving spirit of giving can we fully obey Jesus, and carry on His work. Let them see the blessedness of giving, fill them with a desire to give, to help, and they will find the way to give, to assist.

Teach to give intelligently. After the child has been permeated with the spirit of giving, he should be taught to give intelligently. In many of our Sunday-schools, where offerings are made, were the classes asked the purpose of the offering, or to explain the organization to which the offering was to be given, they could not give a correct answer.

The children are ignorant of these organizations; they grow up ignorant, and there is a great need of education concerning the missionary work of the church. The children go through the program, give their pennies, while but few could afterward tell where their money had gone.

The only way to know of our denominational organizations is by a thorough study of their aim and work. This can be done by occasionally appointing a Sunday for the study of some one of the various benevolent organizations. I would recommend the setting apart of one Sunday of a quarter for the study of the benevolent work of the church; not to take a collection, but to study the organization, its work, and its field. It will be time well spent. It will increase the child's interest in practical work. He will see Christianity at work. He will become interested, and will know what use is being made of his money. Having the spirit of giving in their hearts, and knowing where their money will be used, the children will give cheerfully and willingly. Nor will it harm the older ones to make such a study. They will soon find that there is something for them to learn; and they, knowing more of the work of the church's benevolent agencies, will them-

selves become ready and willing givers.

The children should be taught to give systematically. This can hardly be done by merely teaching that the child should give a portion, or to lay by something regularly the first day of the week. These principles should be taught, but a child with no income could not, while young, carry out these principles. Let the children can be taught to give regularly by having fixed times for them to give. Let it be a fixed time. Let the children know of its coming. Let them be prepared to give, and in this way they will be giving regularly, and soon it will become a habit, and almost unconsciously they are giving systematically.

In this way we are teaching the grace of giving at the right time—in childhood. And by actual practice they are being trained, for a child will learn more by practice than in any other way. Dr. Trumbull tells, in his "Yale Lectures on the Sunday-school," of the native Hawaiian mothers bringing their infants to the church contribution-box, and practicing them in giving. "The mother would put a piece of money into her child's hand. With the instinct of nature—not of grace—the little fingers would close tightly over the money, and hold it fast. Then the mother would take the child's arm by the wrist, and hold the little hand over the contribution-box, and with gentle firmness would shake the hand until its grasp on the money was loosened, and the coin dropped into the box. The mother's loving smile and words of approval were the child's reward for its submissiveness; and the frequent repetition of this process brought the child to a certain enjoyment of winning his mother's commendation. . . . Thus it was that, before the child was able to go alone, he was in the habit of bearing a part in missionary giving; and by the whole course of his training, of which this was a portion, he found the blessedness of being a giver in behalf of the Lord's cause." So in the Sunday-school, by teaching the children the duty and blessedness of giving, by showing how to give intelligently, and an opportunity being given to contribute regularly to definite objects, our children will be trained by practice to give, and to give rightly.

Above all, the superintendent and teachers must be imbued with the giving spirit. Non-giving officers will not make a giving school. A selfish teacher cannot teach unselfishness. A superintendent who has no love for missions will not be able to stir up a genuine enthusiasm for carrying the Gospel to all nations. In Sunday-school work as in all work it is true, like teachers like scholars. Let officers, teachers and superintendent be entirely consecrated to their work; let them realize the responsibility that is upon them to train the children to give themselves and their means to the Master's work; let

the principles outlined in this paper be followed—and we believe our children will be giving children, and the churches of the future will be true churches, the members truly interested in the Lord's work, and giving cheerfully of their means for doing that work.—*John D. Rumsey, in S. S. Times.*

#### WHY I GO TO CHURCH ON RAINY SABBATHS.

I attend church on rainy Sundays because,—

1. God has blessed the Lord's day and hallowed it, making no exceptions for hot or cold or stormy days.

2. I expect my minister to be there. I should be surprised if he were to stay at home for the weather.

3. If his hands fall through weakness, I shall have great reason to blame myself, unless I sustain him by my prayers and presence.

4. By staying away I may lose the prayers which may bring God's blessing, and the sermon that would have done me great good.

5. My presence is more needful on Sundays when there are few, than on those days when the church is crowded.

6. Whatever station I hold in the church, my example must influence others. If I stay away, why may not they?

7. On any important business, rainy weather does not keep me at home, and church attendance is, in God's sight, very important.

8. Among the crowds of pleasure seekers I see that no weather keeps the delicate female from the ball, the party, or the concert.

9. Such weather will show me on what foundation my faith is built; it will prove how much I love Christ. True love rarely fails to meet an appointment.

10. Those who stay from church because it is too warm or too cold or too rainy, frequently absent themselves on fair Sundays. I must not take a step in that direction.

11. Though my excuses satisfy myself, they still must undergo God's scrutiny, and they must be well grounded to do that.

12. There is a special promise, that where two or three meet together in God's name, He will be in the midst of them.

13. An avoidable absence from the church is an infallible evidence of spiritual decay. Disciples first follow Christ at a distance, and then, like Peter, do not know Him.

14. My faith is to be shown by my self-denying Christian life, and not by the rise and fall of the thermometer.—*F. R. Havergal.*

#### CHRIST'S FEARLESSNESS.

A few years ago that masterpiece of art, "Christ Before Pilate," was brought to this country and placed on exhibition in New York city. The canvas is crowded with faces, but the artist has succeeded in so painting the face and attitude of the Savior that the eye instinctively turns to Christ after it has taken a hurried glance at the others. Without this the painting would have been a failure. The face of the Savior is the centre of interest.

As one looked on that face and those eyes the thought came with almost irresistible power, "the fearless Christ." The angry Pharisee, the crafty scribe, the perplexed judge and the boisterous crowd which confront Him in the judgment hall do not disturb His spirit. He stands among them unmoved, as the rock in the midst of the stormy sea. He has come to this hour with a fixed purpose and fearlessly meets it.

And this attitude of mind is characteristic of the Savior. Wherever we meet Him He creates this impression. He never consults with the multitude as to His duty. He never regards His popularity at stake. He has His eye fixed on right and duty. He clearly sees the one and fearlessly performs the other.

Customs of long standing and of strict observance by the community have no influence on His conduct. He enters the homes of publicans and sinners—two intensely obnoxious classes in the community—and eats with them. He enters into familiar and sympathetic conversation with a Samaritan woman—something which even shocked the disciples. He spoke of the temple and its worship so as to appall the priesthood. He disregarded many of the traditions which the bulk of the people carefully and religiously observed. If Christ had been a time server—a supposition which is almost blasphemous—He surely would not thus have crossed the feelings of the people.

Sometimes this fearlessness reaches climaxes. At one time the Savior fell in with a number of scribes and Pharisees who were planning His overthrow, and on that occasion He delivered a lengthy address. He touches on their boast of ancestry. Many of the Jews regarded their Abrahamic birth as a cloak for their sins. One of their noted rabbis—undoubtedly progressive—had come to the conclusion that God could not possibly finally condemn one who was a lineal descendant of Abraham. It was against this popular but monstrous claim that Christ hurled these awful words: "Ye are of your father the devil, and the lusts of your father ye will do; he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."

Some of Christ's followers have had this fearlessness in a conspicuous degree. Paul manifested it when he fought with beasts at Ephesus. Luther had it when he stood before the Diet at Worms, and said: "I neither can nor dare retract anything, for my conscience is a captive to the Word, and it is neither safe nor right to go against conscience. Here I take my stand. I can do no otherwise. So help me God, Amen." William Carey had it when, single handed, he endeavored to rouse the English people to the duty of preaching the Gospel to the heathen nations. Whitefield had it when he preached Christ at Moorfields.

This sublime fearlessness is what the church of to-day needs. Before it many of the institutions of vice and iniquity which are now flourishing in our midst would fall down with a crash, which would mean that they would never rise again. The truth as it is in Christ would burn with a new brilliancy. Pulpits would be sources of power instead of platitudes. The church would rise as a whole to the sublime fearlessness of a world conquest for Christ.—*Christian Intelligencer.*

#### THE JOY OF SELF-FORGETFULNESS.

Only they who forget themselves truly enjoy themselves. It is in living for others that we find the highest comfort in life. Until we learn that we gain more through what we give than through what we get, we fail of the measure of happiness that is possible to us. A writer whose name and words are dear to thousands of hearts says, in emphasis of this truth, in a personal note: "If people knew how much happier the life of self-sacrifice is than the little petty round of self-seeking, would they not burst their Lilliputian bonds, and walk abroad, free souls, giving, as God gives, to good and evil alike? How one can feel as a Christian, and yet not have a heart full of love for everybody, is strange. How one can be a Christian, and not live for others—is it possible? Yet many are defrauding themselves of the true riches by being miserly in their love."—*Sunday School Times.*

#### FOOLING WITH SIN.

The first step a man takes in the direction of his overthrow is not to do some overt act of evil. A boat that lies on the water's edge does not begin to wreck itself by thrusting itself out abruptly into the current; it begins by lying on the beach and letting the tide play with it. It is chained to the rock, no harm can come to it, mischief begins when it half lies on the beach and half floats on the water. The trouble with people is that they are drifting; they are the chip on the waves instead of the watch-tower on the shore.—*C. C. Parkhurst.*

#### IS MIND POISONING A CRIME?

A remarkable and pitiful instance of mind-poisoning by pernicious stories is to be found in the case of Hans Anderson, the fourteen-year-old Wisconsin boy who has been sentenced to the penitentiary for life. The child goes to the punishment which blasts his life without realizing its fearful meaning any more than he realized the awfulness of his deed when he deliberately fired a charge of buckshot into a lonely old man in the woods a month ago.

This boy, with a younger brother, started out from home Twelfth Month 10th with a shotgun to shoot squirrels and be a mighty hunter generally. In their wanderings they came upon a cabin in which an old man named Marcus Homerfeldt lived alone. The house was empty at the time, and the boys took possession. With his head full of heroic robber tales, the elder boy proposed to his brother that when Homerfeldt returned they kill him and live in the woods like "Robber Bill, or the Terror of Bloody Gulch." When the old man entered his cottage he was murdered in dime novel style, and it was not until a week later that the boys were discovered, the younger one innocently narrating the particulars of the horrible crime, and the elder one taking to the woods, where he was captured a few days later.

The boy is rather to be pitied than abhorred as a criminal; he is a victim of evil surroundings and mental poisons, and must expiate a crime really committed by others. And yet the sentence is proper and is as nearly just as human laws can make it. It is as if the boy had swallowed some deadly drug that had made him murderously insane, and for the safety of the community he must pass from childhood into youth and from manhood to old age behind prison bars, with the grave the only open door before him.

The fact that the father of the boy refused to have anything to do with his child during the trial seems to show an indifference which will explain how the boy was allowed to imbibe the ideas which murderous-minded writers are scattering broadcast, and which in this case utterly ruined an innocent life.

Most men pass safely through the dime-novel stage of their boyhood and ever afterwards laugh at their wild imaginings as they lay in the hayloft and imbibed the forbidden sweets. But the instances like this of Hans Anderson prove conclusively that a boy with a weak moral inheritance cannot throw off this contagion any more than a child with a weak constitution can throw off the germs of cholera.—*Chicago Journal.*

#### BOYS' BRIGADE MOVEMENT.

A matter of interest to friends in Michigan is a movement to secure for the Boys' Brigade the endorsement of the State Sunday School Association. The following from the *Sunday School Advance* shows what has already been accomplished:

"Rev. W. H. Vincent, of Detroit, was chairman of a committee appointed by the executive committee to investigate the Boys' Brigade Movement. He reported at the last meeting as follows: 'Your committee to investigate the plans and workings of the Boys' Brigade movement have been examining literature and some of the practical workings of this branch of activity among the scholars, and would report that they have not yet secured all the information desired by them for a full report. Pending a more full report, we have seen enough of the movement to convince us that in the appeal which it makes to the manly spirit, and training it gives in physical culture, and the fresh interest and loyalty awakened in the Sunday-school work among our boys, we would commend it to the Sabbath school workers of the State as an important adjunct of our work.'"

To those who believe all military display to be contrary to the spirit of the Gospel, and dishonoring, when engaged in by his subjects, to the Prince of peace, this report will bring a sense of sadness that words cannot express. To us it is only the welding of another link in the bondage of the church to the world. How long, O Lord, how long, ere that glad day when swords shall be beaten into plowshares and spears into pruning hooks, when nation shall not lift up sword against nation, *neither learn war any more?*—*Michigan Friend.*

#### SUNDAY SCHOOL LESSONS.

##### LESSON VII.—AUGUST 13.

PAUL AT JERUSALEM.—Acts 21:27-39.

*Golden Text.*—For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.—Phil. 1:29.

*Time.*—May, A. D. 58, one month after our last lesson.

*Place.*—Jerusalem. The court of the women in the temple and the castle of Antonia.

*INTRODUCTION.*—Incidents of Paul's Journey. At Tyre, he searched and found a band of disciples with whom he spent a week. He did not need to hurry to Jerusalem for Pentecost, as the journey had been prosperous. At Caesarea, he spent five or six days. Here he found an example of woman's work in the church, in the four unmarried daughters of the prophet Agabus, who themselves did prophecy; that is, they spoke out the truths that God inspired them to speak, whether to men or to women, or to both, we do not know. At both these places Paul was warned by the

prophets of the danger of going to Jerusalem, but the voice of the Spirit made his duty plain.

Paul believed and taught according to the decision of the council at Jerusalem eight years before—that the Gentiles need not become Jews, and obey the Jewish ritual; that the law was not necessary for salvation.

*Paul's vow.*—To correct the misrepresentations of his teaching, Paul reluctantly agreed to fulfill a Jewish vow, in connection with several others, in the temple. His principles allowed him to do this. It was no compromise by giving up a portion of the truth. It was a wise and noble act of Christian conciliation.—Condensed from *Peloubet.*

##### DAILY READINGS.

M. Paul at Jerusalem.	Acts 21:27-39.
T. Journey to Jerusalem.	Acts 21:10-19.
W. Paul's speech at Jerusalem.	Acts 22:1-22.
T. Speech before the council.	Acts 23:1-11.
F. Conspiracy defeated.	Acts 23:12-31.
S. God's protection.	Matt. 10:25-33.
S. Joy in persecution.	Rom. 8:31-39.

##### LESSON VIII.—AUGUST 20.

PAUL BEFORE FELIX.—Acts 24:10-25.

*Golden Text.*—Watch ye, stand fast in the faith, quit you like men, be strong.—1 Cor. 16:13.

*Time.*—The last of May, A. D. 58, a week after Paul's arrest at Jerusalem. He remained a prisoner at Caesarea over two years.

*Place.*—Caesarea, the court room of Felix's palace.

*INTRODUCTION.*—The Council.—In our last study we left Paul standing on the platform of the stairway leading to the castle. The next morning the Roman officer, Lysias brought Paul before the Jewish Sanhedrin to learn what it was they accused him of. Paul had uttered only a brief sentence when the high-priest commanded him "to be smitten in the mouth." Paul resented with bitter words; but he quickly apologized when he learned that it was the high priest.

*God with him.*—That night the Lord stood by Paul with words of cheer. Jesus was with him. His heart's desire was granted that he should preach the Gospel in Rome.

*Sent to Caesarea.*—Paul was sent under guard by night to Caesarea, the Roman capital, so the plotters were foiled of their purpose.

*Felix.*—This was the Roman governor of the province. From the position of a slave he had been raised to a throne, not for his virtues, for he was the most notoriously unprincipled governor in the entire dominions of Rome. He possessed peculiar genius and great strength of will.

*The Charges.*—Within five days Ananias, the high-priest, some members of the Sanhedrin, an advocate—Tertullus—arrived at Caesarea to lay their accusations against Paul before Felix. They seem to have had three charges, (1) sedition, (2) heresy, (3) profaning the temple. They relied on bold accusations and flattery of Felix, with proof. To this Paul replied—see lesson.

##### DAILY READINGS.

M. Paul before Felix.	Acts 24:10-25.
T. Accused before Felix.	Acts 24:1-9.
W. Going to Rome.	Rom. 15:23-33.
T. Success among Gentiles.	Rom. 15:8-19.
F. Suffering innocently.	1 Pet. 3:8-18.
S. Persecution promised.	Mark 13:9-13.
S. Final reward.	Dan. 12:1-4.

## HERALD OF TRUTH.

JOHN F. FUNK, Editor.  
J. S. COFFMAN, } Asst. Editors.  
A. B. KOLB, }

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THE HERALD OF TRUTH is one dollar per year.

BRETHREN, it a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted.—Paul.

WANTED, at the office of the Menno-nite Publishing Co., a young man who has considerable business experience, willing to devote himself to the work, and who can come well recommended. It is also desirable that he should be a member of the church.

CONCERNING OUR S. S. LESSON HELPS.—Bro. R. I. Yoder, of Smithville, writes as follows: "Your quarterly gives good satisfaction in our school (a union school composed mostly of Lutherans and United Brethren), only as a juvenile or beginner's quarterly it is too large, i. e., too deep and too advanced. I am of the opinion that if our Publishing House would issue a lesson help especially for the juvenile pupils, you would find it a good move. But such a help must be as cheaply produced, if not more so, than the adult helps. It must be simple, easy to understand, and contain it but one or two of the best points contained in the lesson."

This very thing has been under contemplation with us for some time, and we hope soon to issue such a quarterly.

OUR FAMILY ALMANAC for 1894 is now being printed and will be ready for delivery in the near future. The ready sale and ever increasing demand for our Almanac has prompted us to take special pains to make the literary and household part of the Almanac as useful and entertaining as possible, and we feel assured that it will meet the desires of all who want "only the best" Almanac.

BRO. J. S. COFFMAN spent Sunday, July 23, with the Cullom, Ill., congregation.

WITH the 29th of July "The Friend," a religious paper published at Philadelphia, Pa., for the Society of Friends or Quakers, begins its sixty-seventh year. It is one of the old religious journals of our country and is always a welcome visitor at our editorial table.

BRO. J. M. SHENK, of Elida, Ohio, arrived at Elkhart on the morning of the 22d, and after spending a few hours at the Publishing House he left for Yellow Creek, 10 miles south of town, to assist at the ordination services on the 23d. It was his intention, when he left here, to return home on the 24th.

BRO. J. S. COFFMAN is at present at home busily engaged in preparing the S. S. Lessons for the Fourth Quarter. The lessons are selected from the epistles and Revelations, and Bro. C. thinks they are the finest so far selected for the current septennial series. This fact, we think, should be an overpowering inducement for a number of S. S. workers who have hitherto been closing their schools about the end of September to continue them through the Fourth Quarter.

BRO. G. L. BENDER, who for several years has been employed in our office, will leave for an extended trip east the 2d of August. He will spend some time in Canada, New York, Pennsylvania and his home in Maryland, and on his return he will make a short stay in Ohio. Bro. Bender will take orders for our Publish-

ing House, such as books, subscriptions, etc., and as he is also treasurer of the Evangelizing and Tract funds, he will doubtless speak a word in behalf of the things in which he is interested. Any money for subscriptions, contributions, etc., entrusted to him will be duly taken care of by him. We wish him a prosperous trip and a safe return.

THE ARTICLE on "Feet-washing as an Ordinance," which appeared in the last issue of the HERALD gives the views of a minister of a denomination in which this command of Christ is not observed. It is encouraging to those who do observe it that there are persons who look upon the ordinance of feet-washing as a direct command of Christ to His followers, and that they believe in the propriety and benefit of its observance. But why do they not observe this ordinance? It seems to us strange that one should believe in it, defend it, and yet not practice it, although Jesus enjoined it upon His followers and said, after He had washed the disciples' feet and explained to them its significance, "If ye know these things, happy are ye if ye do them."

THE BOYS' BRIGADE.—We insert elsewhere several articles on the above subject by men who are thoroughly conversant with this recent movement. Our people, living mostly in the country, are not likely to come much into contact with this movement, yet it may be well to be informed of its existence and manner of work. It seems to be a kind of "youth's salvation army," with the salvation part almost entirely left out. So far as we can learn it gives opportunity for the development of what some term "muscular Christianity," but with the real spirit of the Christian religion,—the spirit of peace, humility, and other qualities—eliminated or put out of sight by the show of a militarism entirely in conflict with the peaceful, unostentatious religion of Christ. The pity is that the appearance of good in the movements blinds the majority to its alarming defects and the subtle means by which the "pure and undefiled religion" is being substituted by a cunningly devised adulteration.

K.

## CORRESPONDENCE.

FROM THE SALEM CONGREGATION, ELKHART CO., IND.—Sunday, July 23, three persons were received into church membership by the seal of baptism. May they ever be found faithful and zealously engaged about their Master's business.

FROM THE YELLOW CREEK CONGREGATION, ELKHART CO., IND.—On the 23d of July ordination services were held at our meeting-house at 3 o'clock P. M. Four brethren had been appointed by the congregation, and the lot fell on Bro. Jacob Christophel. May our dear brother consecrate himself with all he has to God, that God may use him to His glory. Bish. J. M. Shenk of Elida, Ohio, was present and participated in the solemn services.

HARPER, KANSAS, JULY 12, 1893.—In my communication in the HERALD OF TRUTH of June 15, on page 195, I stated that we needed a good earnest worker here. Perhaps some might think that we have no earnest working minister here, or perhaps no minister at all, but this is not the idea. What I wanted to say is that we need help, just as a man does in a large harvest field. He may be a good worker, himself, yet in order to save his grain he must have help, and this is the position we are in. I do not wish to throw any reflections upon our minister here, for this reason I want to make these corrections. J. G. WENGER.

CRESCENT, OKLAHOMA, JULY 7, 1893.—Bro. D. H. Bender of Tub, Pa., paid us a short visit in Oklahoma recently. He preached two interesting sermons, for which we were very glad and felt greatly revived. We are sorry that he could not remain longer, because there is a great field open for evangelistic work in Oklahoma. There are six members of our faith here and we live some distance apart. I hope the Ev. Board will send us an able minister some time in the fall to help me. I hold services at two places where I preach every four weeks.

As far as I have seen crops of all kinds are doing well this year, and we feel that God has given us special temporal blessings. I hope that those who intend moving west will come to Oklahoma, and see this country first.

JACOB HOLDERMAN.

## A VALUABLE REMEDY.

For the benefit of the people in West Earl township, Lancaster Co., Pa., who have recently been afflicted with annoying and destructive insects, and all others suffering from like causes I will give my experience in destroying them. Last

spring as I visited a sick neighbor whose son-in-law had shortly before been released from the county jail, the man said, in speaking of his imprisonment: "The lice liked to eat us up, but one man they never bothered." That man kept oil of cedar with him, saying that one drop of the oil on his clothes would cause the lice to disappear. The released prisoner in the course of the conversation said to his family: "I believe that would kill bed-bugs."

On my way home as I was thinking over what the man had said, I passed some nice cedar trees. I concluded to take some of the twigs and make a strong tea or wash for the parts of our house affected with bed-bugs. I had spent much time and labor to get rid of the vermin, and all to no purpose, and was only too glad to hear of something that might possibly give me relief.

We packed a kettle full of cedar twigs, poured water over them and brought it to a boil; then applied the wash to the affected parts once, and it proved not only a great help but we consider ourselves rid of the pest. Even in the ceiling rooms it creates a pleasant healthy smell. Oil of cedar would according to this be more effectual, and if the wash from cedar twigs or bark would not bring about the desired result, the oil of cedar could be obtained at a little expense and would be worth trying.

East Tenn.

SUSAN GOOD.

## JUST AS I AM.

Some time ago, a poor little boy came to a city missionary, and holding up a dirty and worn out bit of printed paper, said, "Please sir, father sent me to get a clean paper like that." Taking it from his hand, the missionary unfolded it, and found it was a page containing that beautiful hymn of which the first stanza is as follows:

"Just as I am—without one plea,  
But that Thy blood was shed for me,  
And that Thou bidst me come to Thee,  
O, Lamb of God, I come."

The missionary looked down with interest into the face earnestly upturned to him, and asked the boy where he got it, and why he wanted a clean one. "We found it, sir," said he, "in sister's pocket after she died; and she used to sing it all the time while she was sick, and loved it so much that father wanted to get a clean one, and put it in a frame to hang it up. Won't you give us a clean one, sir?"

This little page, with a single hymn on it, had been cast upon the air, like a falling leaf, by Christian hands, humbly hoping to do some possible good. In some little mission Sabbath school, probably, this poor girl had thoughtlessly received it, to find in it, we may hope, the Gospel of her salvation.

## MURMURINGS.

"When the people complained it displeased the Lord." It displeases Him now, just as in the days of Moses, when His people worry and fret and chafe against the circumstances of their life. A complaining spirit is most unprofitable in any view we may take of it. Suppose there are disappointments and discomforts and sorrows. The constant brooding over them and talking about them in a spirit of complaint only makes the burden heavier. It shuts us away from that sympathy which would help us bear the burden, too, for friends grow weary of giving comfort where it affords so little relief. More than all, it shuts us out from hearing the divine voice, and from the exceeding comfort of divine grace. "The people murmured in their tents, and hearkened not unto the voice of the Lord." How foolish, and how exactly like ourselves, were these wanderers in the wilderness! There they sat in their tents, weeping and talking about how much better things used to be: "We remember how it was in Egypt, we did eat there freely, but now our soul is dried away; there is nothing at all, besides this manna." They were so taken up with their murmurings that they could not hear the word of comfort and hope: "Because the Lord loved you, and because He would keep the oath which He had sworn unto your fathers, hath the Lord brought you out, . . . of the house of bond-men, from the hand of Pharaoh, king of Egypt." While they murmured they doubted. "They despised the pleasant land (or land of desire), they believed not His word."

Complaint and distrust are companions; inclosing the soul with their heavy wings, they fill the present with gloom, and shut out every bright prospect for the future. "We shall die in this wilderness" is their monotonous refrain. O, Christian, do not displease the Lord by a fretful and complaining spirit. If sorrow has fallen upon you, remember that whom He loveth He chasteneth, and that we may be partakers of His holiness. If disappointments have followed one another, remember that it has not been so by chance, but that He has "suffered thee to hunger that He might make thee know" in what the true and happy life really consists. And if this earthly life has fallen far below our earthly hopes, remember that "He knoweth thy walking through this great wilderness," and His purpose is "to bring thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills." O what depths of heavenly knowledge and divine joy spring out of the valleys of sorrow and the hills of difficulty when we cheerfully and hopefully trust our way with the Lord! It has been truthfully said: "He who complains or



thinks he has a right to complain, because he is called in God's providence to suffer, has something within him which needs to be taken away.—*Sel.*

### NO SIZE IN PRAYER.

I remember hearing it said of a goodly man: "Mr. So-and-so is a gracious man, but he is very strange; for the other day he prayed to God about a key he had lost." The person who told it to me regarded with astonishment the idea of praying to God about a lost key; and he seemed altogether surprised when I assured him that I prayed in like manner.

What! pray about a key? Yes. Please tell me how big a thing must be before you can pray about it? If a certain size is appointed, we should like to have it marked down in the Bible, that we might learn the mathematics of prayer. Would you have it recorded that, if a thing is so many inches long we may pray about it; but if it happens to be about a quarter of an inch to short, we must let it alone? If we might not pray about little things, it would be a fearful calamity; for little things cause us great worry, and they are harder to deal with than great things. If we might not pray about minor matters, it would be a terrible loss of comfort.

C. H. SPURGEON.

### LIFE THROUGH CHRIST'S DEATH.

A preacher had gone down into a coal mine to tell the miners of that grace and truth which came by Jesus Christ. Meeting the foreman on his way back to the shaft, he asked him what he thought of God's way of salvation. The man replied: "Oh it is too cheap. I cannot believe in such a religion as that."

Without an immediate answer to his remark, the preacher asked, "How do you get out of this place?"

"Simply by getting into the cage," was the reply.

"But do you not need to help raise yourself?" asked the preacher.

"Of course not," said the miner.

"But what about the people who sunk the shaft? Was there much labor and expense about it?"

"Indeed, yes. The shaft was sunk at great labor and expense; but it is our only way out. Without it we should never get to the surface."

"Just so, and when God's word tells you that whosoever believeth on the Son of God hath everlasting life, you at once say, 'Too cheap, too cheap,' forgetting that God's work to save you and others was accomplished at a vast cost, the price of our lives being the death of His own Son."—*Sel.*

### THE PREACHER'S VACATION.

A slip containing the following quaint poem has been lying in one of the "pigeon holes" of the editor's desk for several years, and as others have repeatedly requested us to publish it we do so at this time of the year to which the poem is applicable. While the language is very quaint, the moral contained in the poem is healthy, and we hope it will fulfill the mission on which it is sent. *Ed.*

The old man went to meetin', for the day was bright and fair,  
Though his limbs were very totterin' and 'twas hard to travel there;  
But he hungered for the Gospel, so he trudged the weary way  
On the road so rough and dusty, 'neath the summer's burning ray.

By and by he reached the building, to his soul a holy place;  
Then he paused and wiped the sweat drops off his thin and wrinkled face,  
But he looked around bewildered, for the old bell did not toll;  
And the doors were shut and bolted, and he did not see a soul.

So he leaned upon his crutches and he says "What does it mean?"  
And he looked this way and that, till it almost seemed a dream;  
He had walked the dusty highway and breathed a hearty sigh  
Just to come once more to meetin' ere the summons came to die.

But he saw a little notice tacked upon the meetin' door,  
So he limped along to read it, and he read it o'er and o'er;  
Then he wiped his dusty glasses, and read it o'er again;  
Till his limbs began to tremble and his eyes began to pain.

As the old man read the notice, how it made his spirit burn;  
"Pastor absent on vacation, church is closed till his return."  
Then he staggered slowly backward, and sat him down to think,  
For his soul was stirred within him, till he tho't his heart would sink.

So he mused aloud and wondered, to himself soliloquized—  
"I have lived to almost eighty, and was never so surprised,  
As I read that oddest notice, stickin' on the meetin' door—  
"Pastor off on a vacation"—never heard the like before.

"Why, when I first joined the meetin' very many years ago,  
Preachers traveled on the circuit, in the heat and through the snow;  
If they got their clothes and wittals ('twas but little cash they got),  
They said nothing 'bout vacation, but were happy in their lot.

"Would the farmer leave his cattle, or the shepherd leave his sheep?  
Who would give them care and shelter, or provide them food to eat?  
So it strikes me very sing'ler when a man of holy hands  
Thinks he need to have vacation, and forsake his tender lambs.

"Did St. Paul get such a notion? Did a Wesley or a Knox?  
Did they in the heat of summer turn away their needy flocks?  
Did they shut their meetin' houses, just to go and lounge about?  
Why, they knew that if they did, Satan certainly would shout.

"Do the taverns close their doors, just to take a little rest?  
Why, 'twould be the height of nonsense, for their trade would be distressed.  
Did you ever know it happen, or hear anybody tell,  
Satan tak'n a vacation, shuttin' up the doors of hell?

"And shall preachers of the Gospel pack their trunks and go away,  
Leavin' saints and sinners git along as best they may?  
Are the souls of saints and sinners valued less than selling beer?  
Or do preachers tire out quicker than the rest of mortals here?

"Why it is I cannot answer, but my feelin's they are stirred;  
Here I've dragged my totterin' footsteps for to hear Gospel word;  
But the preacher is a trav'lin', and the meetin' house is closed;  
I confess it's very tryin', hard, indeed, to keep composed.

"Tell me, when I tread the valley and go up the shinin' height,  
Will I hear no angels singin'—will I see no gleamin' light?  
Will the golden harps be silent? will I meet no welcome there?  
Why, the thought is most distractin', 'twould be more than I could bear.

"Tell me, when I reach the city, over on the other shore,  
Will I find a little notice tacked upon the golden door,  
Tellin' me 'mid dreadful silence, writ in words that cut and burn—  
'Jesus absent on vacation, Heaven closed till His return?'"

### WHAT A SONG DID.

A Scottish youth learned with a pious mother to sing the old psalms that were then as household words to them in the kirk and by the fireside. When he had grown up, he wandered away from his native country, was taken captive by the Turks, and made a slave in one of the Barbary states. But he never forgot the songs of Zion, although he sang them in a strange land and to heathen ears.

One night he was solacing himself in this manner when the attention of some sailors on board of an English man-of-war was directed to the familiar tune of "Old Hundred," as it came floating over the moonlit waves. At once they surmised the truth, that one of their countrymen was languishing away his life as a captive. Quickly arming themselves, they manned a boat, and lost no time in affecting his release. What a joy to him after eighteen long years passed in slavery, and is it strange that he ever afterward cherished the glorious tune of "Old Hundred?"

For the Herald of Truth.

### THE MASTER CALLS TO-DAY.

"The night cometh, when no man can work."—John 9:4.

These words, spoken by our blessed Master, exhort us to be ready. The Master calls for more laborers into His vineyard, for "the harvest truly is great, but the laborers are few." Christian reader, the Master calls for you. The injunction is, "Go work to-day in my vineyard."

God has a work designed for every one to do. "Go tell" the glad tidings, and make known His triumph, was the command of Jesus soon after His resurrection. This is the injunction to-day, and is the basis of missions.

We all have a mission to fulfill. Our sphere may not be large, but let us faithfully fill the sphere around us—the place God gives us to fill, and whatever it is that we can do, if we do it in His name, we will be "working for the Master."

There is none but can do something for Jesus. Every effort will be recognized by Him, and not the slightest deed will be uncounted, even though it be "giving a cup of cold water" if the service is a loving service; or it may be in bringing some sweetness and beauty to other lives by practicing other works of benevolence; or, we may speak a word for Christ and His cause. He may intrust a message to repeat to some poor, needy one, telling of a Savior's matchless love for fallen humanity. More volunteers are wanted for this good work.

These things may seem of small service, and of little significance, nevertheless, they are noble and Christ-like, and aid to advance the great cause, and God will be glorified thereby. To be consecrated to His service, and live for His glory must be the great object of the Christian. Let us earnestly seek to advance the interests of Christ's kingdom, and be eager for the extension of our Lord's kingdom among men, and labor that many may be brought into His kingdom.

May we strive to do something each day for the Master. Oh Christian, lift high His royal banner, and entreat others to come under this glorious banner and live for Him.

"Oh! to know the worth of living,  
To be earnest in the strife,  
Living grandly, nobly, truly,  
Making sweeter, better life.

"Labor! for the day is waning,  
Night is coming swiftly on;  
And some task for Christ the Master  
Still remaineth to be done."

SUSAN M. HERSHEY.

### CONSECRATE ANEW.

Beloved, are you walking in all the light God has given you? Are you as fully consecrated to God as the Spirit lets you see you should be? Is your property consecrated to God? Do you use it to His glory? Do you seek to employ it, not to indulge your appetites nor to gratify your pride, but to do good to your fellow men? Many who talk of being consecrated to God appear to think that they can use their property as they choose. They build and furnish their houses more in accordance with the demands of fashion than to meet their actual wants, and those of their families. They dress according to their means, and not according to the plain precepts of the word of God. In short, they do not act as if they were responsible to God for doing good with their property. How is it with you? Is your property at the divine disposal, subject to any call that Christ may make upon you? In paying money for the cause of Christ, do you pay it where you honestly think it will accomplish the most good for your fellow men? A good deal of money expended professedly for the cause of God, goes in reality for the support of pride. One needs the Spirit of Christ to lead him as much in giving as in praying. It takes courage of the most exalted kind, to refuse to give for a popular cause, when you have the conviction that the result will be the fostering of pride, more than the promotion of the humble religion of Jesus. Is your property thus honestly and really consecrated to God? If not, will you consecrate it to Him now? Is your personal influence, soul and body, consecrated to God? Do you use your tongue and pen to do good? Do you act on the statement of our Savior that for every idle word that men shall speak they shall give account thereof in the day of judgment? Do you allow these words to have their proper influence over you? It is a great thing to have our tongues consecrated to God. Many talk too much; they have never learned to bridle their tongues. They would not think that they could enjoy religion and strike another with the clenched fist; and yet they do not hesitate to wound their friends with an instrument which the Bible fitly says is sharper than an two-edged sword. You can do much good, or you can do a great deal of harm with your tongue. Will you have a conscience about what you say, and your manner of saying it?

The amount of good which one can do depends largely upon the voluntary associations which he forms. Many unite with strong churches, because they are strong, and die spiritually for want of opportunities to exercise the grace which has been given them. We cannot live unless we work. It is now a good time to renew our consecration to God. Satan

may tell you it will do no good—that you will soon drop down in your spiritual life to where you were before. He is a liar. Christ can give you grace to live up to the fullest consecration that you can make. Trust in Him. If you give yourself to God, you must reckon yourself as belonging to Him. As you approach Him in prayer, tell Him daily that you belong to Him. The more fully we are given to God, the more will He impart of His nature to us. The great lack with most professed Christians, springs from a lack of consecration. Who then will consecrate all to the Lord?—*Sel. by K. B.*

### A LOST NEW TESTAMENT.

*Le Reveil d'Israel* has published a singularly interesting story of a Jewish convert. A native of Russia, M. L. K. was early put in training for the rabbinical office, but his mind revolted against Talmudical puerilities and contradictions. Becoming a medical student, he made the acquaintance of revolutionists, and, conceiving a contempt for Christianity, which he knew only in a perverted form, he declared himself a Nihilist and an atheist. After being under police surveillance for two years, he fled to Geneva, and while engaged upon an anarchical newspaper, he determined, in order to attack Christianity, to secure a copy of the New Testament, of which he knew nothing whatever. Crossing a public garden one day, he picked up a small book, which was the very volume he required. The coincidence set him thinking, and a study of the book opened his eyes. After reading Matt. 6:25—26, he concluded that Jesus was a philosopher. A closer acquaintance, in the light of the Old Testament, convinced him that the Messiah of ancient promise had indeed come. This was two years ago, and lately the young man was baptized at Cologne, rejoicing in the knowledge of God through Jesus Christ. The unknown Christian who left the New Testament on the bench in the public garden was an instrument in God's hands to the opening of the eyes of the blind child of Abraham.

### "EXPECT GREAT THINGS."

I remember a man telling me he preached for a number of years without any result. He used to say to his wife as he went to church that he knew the people would not believe anything he said, and there was no blessing. At last he saw his error; he asked God to help him and took courage, and then the blessing came. "According to your faith be it unto you." This man had expected nothing and he got just what he expected. Dear friends, let us expect that God is going to use us. Let us have courage and go forward, looking to God to do great things.—

## THE SLAVE BOY ADJAI.

On the last day of December, 1891, died Samuel Adjai Crowther D. D., Bishop of the Niger Territory. He was a native African. His original name was Adjai, and his family lived at Ochugu in the Yoruba country, one hundred miles from the Bight of Benin. He was carried off in 1821 by the Fyo Mohammedans, was exchanged for a horse; was again exchanged at Dahdah, where he was treated with great cruelty; was then again sold as a slave for some tobacco; was captured by an English man-of-war and landed at Sierra Leone in 1822.

The *Lutheran Observer* reports that Rev. Morris Officer, who established the Muhlenberg Mission in Africa, during a visit to America, in an address on mission work in Africa, related that after Adjai was captured by the British cruiser, and landed at Freetown, Sierra Leone, he was sent to school there by an English missionary. His mother was in the Yoruba country, and he longed to have her brought to Freetown and be secure from the slave traders. He had been taught by the missionary that the Lord loved him, and would answer his sincere prayers. So every day after school hours he went to the promontory overlooking the ocean, and knelt down and prayed the Lord to bring his mother to him there. But a child as he was, he knew the obstacles in the way of her coming there, and in view of them he prayed somewhat thus:

"Dear Lord, please send war into the Yoruba country, and let my mother be taken prisoner and sold to the slave canoe; and let the slave canoe bring her down the river to the sea; and then let the Queen's big canoe catch the slave canoe and bring it here, so that I can have my mother."

The boy repeated this prayer on the promontory every day for a long time; and whenever a British vessel was in sight, he hurried to the dock to see if his mother was on it. He thus met many disappointments. But at last he spied a British man-of-war come in with a slave ship in tow. He was overjoyed at the sight and ran down to the dock to await its arrival, exclaiming that his mother had come. He eagerly watched the poor captives of the slaver as they walked the plank one by one to the dock, and when nearly all had landed, he suddenly rushed forward and was clasped in the arms of an old negro woman whom he recognized as his mother.

After relating the above incident, Mr. Officer remarked: "The question here arises, whether the remarkable series of connecting and dependent events which resulted in restoring the mother to her child, were so ordered by God in answer to the boy's prayers, or whether they were simply the result of chance? I leave

this question for each one of you to answer for yourself; but *I believe* that God answers prayer in His own way; and I do not believe that all the successive incidents that brought this captive African mother to her boy, were the result of mere chance."

Adjai was baptized in 1825, taking the name of the evangelical vicar of Christ Church, Newgate St., London, Samuel Crowther. In 1829 he married a native girl who had been taught in the same school with him. Then for several years he served as school-master of Regentstown, and subsequently accompanied the first Niger expedition. After arriving in England and studying at the Church Missionary College at Islington, he was ordained by the Bishop of London.

In 1854 he accompanied the second Niger expedition and wrote a very able account of it. He was afterwards an active clergyman at Akassa, translated the Bible into Yoruba his native tongue, and undertook various other literary works of a religious character for the benefit of his African brethren. He was consecrated first Bishop of Niger Territory, West Africa, June 19, 1864. In May, 1880, the council of the Royal Geographical Society awarded a gold medal to Bishop Crowther "in recognition of the services he had rendered to geography."

At the great convocation of Anglican Bishops in London, a few years ago, he was honored by being chosen to preside over the convention. What a change for the little slave boy, bartered for a horse and sold for tobacco. Yet the Gospel is constantly working such changes, and will work them wherever it can have free course and be glorified. Let us help to speed on the glad message, and tell to a lost and ruined world the good news of a prayer-hearing and prayer-answering God.

## "WHO ARE THE SANCTIFIED?"

This was the question asked of the writer by a lady as he pointed her to the precious and familiar passage in Hebrew 10, "For by one offering he hath perfected forever them that are sanctified." Through the teaching of her "church," she was in the habit of praying daily for pardon, though a professed believer on the Lord Jesus Christ. It was to show her the finished work of Christ that the above passage was referred to, and it evidently arrested her attention. "But who are the sanctified?" Here it seemed as though a loop-hole for unbelief was about to open. Did not "sanctify" mean "to make holy?" and who could lay claim to that? But how perfect God's Word is! She was simply referred to the thirteenth chapter of the same epistle, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate," Heb. 13:12. There could be

no gainsaying this. The answer was so plain that she was obliged to receive it. Sanctified by *His blood*; set apart to God according to the value of *that offering*. Those, then, who are sanctified, are those who have an interest in that blood, and those are sinners who believe. This is the sanctification spoken of in Hebrews, where the object is to occupy the soul entirely with Christ, to the exclusion of form, priest, and all else that unbelief would put between the soul and its Savior.—*Help and Food.*

## LOOK TO JESUS.

"You remember the years that are past; they involve a great debt, and you cannot pay it, for if you go on serving God without a flaw till the end of your life, there is the old debt still due; there are the years that are gone, and "God requireth the years that are past." Well, now, hear what He has done. He has given His dear Son to "bear our sins in His own body on the tree," and, if you will trust Christ, then know of a surety that Christ has put away your sin and you are forgiven. "Look,"—that is His word.—"Look unto me, and be ye saved, all ye ends of the earth." When the brazen serpent was lifted up, all that those who were bitten had to do was to look at the serpent of brass; and every one that looked lived. If any man of that crowd had looked at Moses, that would not have healed him. If he had looked at the fiery serpents, and tried to pull them off, that would not have healed him. But he looked to the brazen serpent, and as his eyes caught the gleam of the brass, the deadly serpent's bites were healed, and the man lived. Look to Jesus. Look now. May God, the Holy Spirit lead you, reader, to do so."—C. H. SARGEON.

## THE ATMOSPHERE OR THE ELEMENT OF FAITH.

We shall never forget a remark Mr. George Muller once made in our presence in answer to a gentleman who had asked how to have strong faith. "The only way," replied the patriarch of faith, "to learn strong faith, is to endure great trials. I have learned my faith by standing firm amid severe testings." This is very true. The time to trust is when all else fails. Dear one, if you scarcely realize the value of your present opportunity, if you are passing through great afflictions, you are in the very soil of the strongest faith, and if you will only let go, He will give you in these hours of trial the mightiest hold upon His throne that you have ever known. "Be not afraid, only believe," and if you are afraid; just look up and say, "what time I am afraid I will trust in Thee," and you shall yet thank God for the school of affliction.—

## ITEMS.

CHOLERA is reported from a number of different sections, and especially in Moscow and Hungary. At first it was said to exist in Egypt, but later advices state that it is on the east side of the Red sea.

The third annual International Convention of the Baptist Young People's Union of America, was held at Indianapolis for three days in July. About 3,000 delegates were present.

A HAMBURG steamer, not one of the regular liners, arrived during the week with a large number of emigrants, most of whom were found to be destitute, and will be returned to Europe.

The cold storage warehouse on the World's Fair grounds was destroyed by fire on July 10th. A large number of firemen lost their lives, as well as several laborers. The total loss of property is estimated at \$650,000.

LOVE is one of the indispensable qualities of real religion. Paul was cheered by remembering the "labor of love" of the Thessalonian Christians. They not merely engaged in labors of love, but labor characterized their love. They gave themselves to works of love till they were as if worn out in the service.—*Christian Inquirer.*

ON Friday, July 14th, the Local Directory of the World's Fair decided to close the Fair on Sundays by a vote of 24 to 4. The proceeds on the next Sunday (16th) having, however, been promised to aid the families of those who lost their lives in the burning of the warehouse, the gates were kept open on that day. The attendance was the smallest of any day, partly owing to the heat; but full admission being charged, quite a sum was realized. There is still a temporary injunction in the way of their being closed, but it is thought that it will not be pressed.

THE NEW YORK *Voice* says: "The sinking of the war ship Victoria and the loss of over four hundred lives, has not yet been explained. Why not? Why is it that whenever a great disaster occurs at sea by reason of the drinking of liquor there is at once a strong effort made to surround the cause with mystery and to prevent the facts being made known to the public? It was so in the case of the loss of the Oregon. It is so in the case of the loss of the Victoria. Two weeks ago we inferred as much; now we assert it. Admiral Tryon may have been a splendid sailor when sober, but it is accepted as a fact among the naval officers of our own Mediterranean squadron, that the unaccountable orders issued by him which destroyed himself, his ship and four hundred of his crew, were issued when drunk had made him reckless of consequences. Thy mystery is no longer a mystery."

THE Reports made at the yearly meeting of the Friends of England, show that Quakerism is by no means in its decadence. There are in England 343 meetings, an increase of three over last year, and 16,244 members, an increase of over 2,000 in the last twenty years. The most significant item is the joining of 262 "by conviction." Especially noticeable is the growth in Scotland, where its supporters claim for it a great future as offering an opening for those who recoil from the rigid doctrines of Calvinism.

THE German Reichstag took up the Army bill on second reading on July 13th, and after a debate passed the first article by a majority of 11, fixing the peace effective for two years at 479,229 men aside from volunteers. On the 15th the whole bill was passed by a vote of 201 to 185, a majority of 16. After the bill had finally been adopted the Reichstag was declared closed. The initial expenditures arising from the operations will be covered by a loan of 48,000,000 marks, which has been approved by the Budget committee. The Emperor is delighted, and it is said that Chancellor von Caprivi is to be made prince.

WHY SWIMMERS DROWN.—The sudden drowning of good swimmers, it is believed by the *Medical Times*, is not due to cramps.

There is nothing in a cramp in a leg to prevent an ordinary swimmer supporting himself in the water by his hands or on his back, nor to cause him to throw up his hands and sink once for all like a stone. The explanation offered is that the drum of the ear is perforated and the pressure of the water causes vertigo and unconsciousness. If this be the true reason the ear should be protected with a stopper of cotton before going in swimming.

THE *Christian Standard* says: "A corporation, called the Syria-Ottoman Railway Company, is about to build a railroad from Acre to Damascus. It will pass over sacredly historic ground. At fifty-five miles from Acre it will reach the Sea of Galilee. It will cross the brook Kishon upon a bridge 120 feet long, while the Jordan will require one 350 feet long. Branch lines will extend into the fertile valleys or plains along the route, and the projectors expect to push the line through Mesopotamia to the Persian Gulf, and thus re-open the old-time highway of commerce between the East and West. The discovery by Da Gama, 400 years ago, of the route to India around Africa, turned the stream of the world's commerce from this ancient channel, and left the rich Mediterranean cities deserted of trade. The opening of the Suez Canal partially restored the old conditions, and the completion of this railway system will still more completely do so."

DEATH VALLEY IN CALIFORNIA.—This is a curious and deep depression between two mountain ranges in Southern California. The valley is about seventy-five miles long from north to south, and from five to fifteen miles wide. Its bottom is said to be two hundred feet below ocean level. It was once occupied by a lake, and parts of it are still occupied by a salt marsh, which is covered over with a crust of salt, beneath which is a deep bed of soft mud. At certain seasons of the year, the heat is excessive, and the dryness of the air is such that persons cannot long endure exposure to it. The thermometer sometimes registers 130° in the shade.

A NEW YORK *Tribune* despatch reports the most distressing accounts from the French provinces of prolonged drought, which, according to official statistics, has cost French agriculture as much money as it cost the nation in 1871 to pay the war indemnity to Germany. From the same source it is learned that the report of the experts commissioned by the Government to examine the alleged remains of ancient kings and queens of France found in boxes in the gardens of the Louvre, where they had lain for an unknown number of years, states the greater portion of the bones, which are labelled as having belonged to the founder of the royal house of France, and to several of his most noted descendants, are not those of human beings, but of animals.

SOME FACTS ABOUT CHICAGO.—Today, careful estimates place the population at 1,400,000, and the probability is that it is above rather than below that figure. The area within the city limits is 181 square miles. There is over \$200,000,000 invested in manufacturing industries, producing annually upward of \$550,000,000 worth of goods, and paying employees more than \$100,000,000. The wholesale business of the city aggregates more than \$500,000,000, and its commerce more than \$1,500,000,000. Its meat products alone are valued at \$130,000,000. The bank clearings are nearly \$5,000,000,000 a year. Over \$60,000,000 has been invested in public schools, whose maintenance costs from \$5,000,000 to \$6,000,000 a year. There are 800 private schools, 350 seminaries and academies, and four universities. The public library contains nearly 200,000 volumes, and has a circulation greater than that of any other in the United States. The other libraries of the city are estimated to contain over 3,000,000 volumes. There are over 900 daily and weekly papers and periodicals, and 700 literary organizations. There are about 600 churches. Over \$300,000,000 have been expended in the construction of buildings since 1876, and the annual expenditure for this purpose is between \$45,000,000 and \$55,000,000.

The following article taken from the *Christian Advocate* of New York represents pretty clearly the light in which many people will regard the action of the Directors of the Columbian Exposition in opening its gates on the First-day of the week:

*Some Questions and Conclusions.*—Suppose a man were to offer to a bookseller, much in need of money, a thousand dollars to assist him in his business, on the condition that he shall not keep for sale any immoral publications, and he should accept the gift. Should the bookseller afterward conclude that much profit might be made by the sale of the prohibited articles, and set his wits at work to find a way to evade the performance of the condition; and should a lawyer whom he consulted say, "You need not sell them inside the store with the other books but have a clerk stand in front and supply those who wish them," and acting on the advice he should forthwith begin their sale, would or would not the giver of the money be justified in saying to him, "You knew what I meant, you took my money, and on a technicality you are unprincipled, dishonest man?"

The Congress of the United States offered a large sum to the Columbian Exposition on condition that the Fair should not be opened on Sunday. The money was accepted with a full understanding of the meaning of the condition. After a time the Directory made desperate efforts to secure the repeal of the condition, and failed. Now it resorts to a technicality, and throws open the grounds except the Exposition buildings, so that and the Midway and the concessionaries can operate their plants and carry on their entertainments, the entire "show" except the buildings and their exhibits, being wide open.

The Directors know that had this scheme been avowed during the discussion in Congress, they would not have received the appropriation.

What is the necessary conclusion concerning their integrity? Is there any difference in principle between their action and that of the bookseller supposed in the foregoing?

## Married.

**HALTERMAN—LONGECKER.**—On the 1st of July, 1893, in Worcester, Montgomery Co., Pa., at the residence of the officiating minister, Joseph H. Halterman, of East Coventry, Chester Co., and Clara Longecker, of Pottstown, Montgomery Co., Pa.

JOHN B. HUNSBERRY.

**BENDER—MILLER.**—July 16, 1893, at the Folk Mennonite meeting-house, near Tub, Pa., by D. H. Bender, Fred W. Bender and Malinda L. Miller, all of Tub, Somerset Co., Pa.

## OBITUARY.

### MURDER OF THE KREIDER FAMILY.

Daniel S. Kreider was born Oct. 17, 1856, Barbara, his wife, and daughter of John Risser of Mt. Joy Twp., Lancaster Co., Pa., was born Nov. 21, 1856. Some time after their marriage they moved from Pennsylvania to Calloway Co., Mo. From this place they subsequently moved to the vicinity of Cando, N. D., where they settled upon a farm. Some months ago Bro. Kreider hired a young man, Albert Bomberger, about 22 years of age, whose parents reside in Lebanon Co., Pa. This young man had run away from home and had been a cowboy on the western plains and bore no evitable character. A report says that he was dissatisfied at the amount of work that was required of him, but he seemed averse to work and evidently had no reason for dissatisfaction.

Early on Friday morning July 7, as Sister Kreider was peeling potatoes in the kitchen, young Bomberger went into the bedroom and shot her husband with a shotgun, killing him instantly, probably while he was still sleeping. She hastened to the room, when Bomberger met her, and pushing her back to the kitchen shot her there, killing her almost instantly. He then reloaded his gun, and when the children, who heard the shooting, came down stairs, he drove them back, and then shot Murbey, 11 y. 9 m. 13 d.; Mary, 9 y. 7 m. 27 d.; and David, 7 y. 8 m. 13 d. Bernice, the second daughter, 13 y. 5 m. 27 d., had hidden under the bed while these murders were being committed but slipped out of a window, and, jumping to the ground, ran out to a pony that she was accustomed to ride, often without a bridle, but for some unknown reason she stopped on the way to get a bridle, and this little delay gave Bomberger a chance to catch her and bring her back to the house, and, after showing her the prostrate bodies of her parents, he shot her down while she was piteously begging for her life. Observing that she and the two youngest children were not dead, he despatched them with a butcher knife.

Annie, the oldest girl, aged fifteen, had been an eye witness to all these horrors, and whether Bomberger's thirst for blood had been satisfied, or whether there were other reasons, he listened to her piteous pleadings and spared her and her little brother Aaron, aged five; her little sister Eva, aged three, and the baby, Henry, not quite two years old. After forcing Annie, now almost insane with grief and horror, to get him some breakfast, he ransacked the house, securing fifty dollars and two watches. Some other money escaped his attention. After finishing his breakfast he dragged Annie out to the barn, and after blinding her, hand and foot, to a post, he beat her with a rope and also with his hands, whereupon he mounted Bernice's pony and escaped.

Shortly afterward Aaron came out, and, after hard work, succeeded in releasing his sister, and she at once ran to Cando and gave the alarm. In a short time the whole neighborhood was aroused and a posse started after the murderer. He was captured in Manitoba, 150 miles away, on the third day, and was brought back to answer the terrible charges against him. In the meantime friends prepared the bodies, after which, accompanied by the surviving children and a friend named Brightbill, a merchant in Cando, who formerly lived in Pennsylvania, the corpses were shipped to Sister Kreider's father in Lancaster Co., Pa. The funeral, which was held at Risser's meeting-house in Mount Joy Twp., was undoubtedly the largest ever held in that

county, from twelve to fifteen thousand people being present. Services from Jer. 5:30, 31 in the house by J. N. Brubacher, Martin Rutt and John G. Ebersole, and outside by John K. Brubacher and Ephraim H. Nissley. The bodies were laid side by side in one grave fourteen feet long and seven and a half feet wide. The scene at the grave was deeply affecting, and many tears of sorrow and sympathy flowed, even from eyes unused to tears. Thus a happy Christian home has been cruelly entered by a ruthless, relentless murderer, and though much might be said, let us hope that, even shocking as it was, the sudden cutting off of the lives of our dear brother and sister was but the opening to them and their children of the brighter glories of the life beyond. God comfort the sorrowing hearts of the surviving children and their aged grandparents and all the relatives, and may He have mercy upon him who was the author of all this sorrow.

## OBITUARY.

### A FATAL ACCIDENT.

A sad accident occurred in our neighborhood near Huntsville, Logan Co., Ohio, on the evening of the 8th of July, 1893, by which a young man by the name of Edward Howard lost his life. The particulars are as follows: On the above-named evening young Howard and D. E. Berntrager, with several others, went to what is known as the Beauty mill-pond to bathe. They were not in the water long until young Howard came to a place about ten feet deep, and as he could not swim he sank. D. E. Berntrager, being a good swimmer, tried to rescue him, when the drowning man caught him by one of his arms and they both sank to the bottom. Berntrager got loose from Howard and came to the surface. Howard followed, and caught his comrade the second time with a deadly grip around the body and both sank the second time. There was a fierce struggle for life at the bottom of the pond, but finally the latter got loose again though nearly exhausted. He came to the surface again and young Howard also, but Howard sank to rise no more until life was extinct. While the two named were struggling in the water, the others ran for help. The sad news spread rapidly, and in less than an hour there were over one hundred people on the bank of the pond, a great many with lights, and after about two hours' search the body was found and taken to the home of his parents. His father and one of his brothers were at the pond when the body was found. He was a quiet, peaceable young man, and a member of the M. E. church. His age was 24 years, 1 month and 8 days. Funeral services were conducted by Pre. Scott of Huntsville. It was the largest funeral that has been here for years. The remains were placed in the Huntsville graveyard, to await the final resurrection day. This is the second of friend Howard's children that came to his death by drowning. The family have the sympathy of the entire community. The parents and four sisters survive him.

C. BERNTRAGER.

## DIED.

**GERBER.**—On the 15th of July, 1893, of dropsy, Catharine, maiden name Stecker, wife of Samuel Geiber, aged 59 years and 2 months. Funeral services were held by John Egly and Chr. Nafziger. The funeral was largely attended.

**OVERHOLT.**—On the 24th of April, 1893, near West Overton, Westmoreland Co., Pa., of heart disease, Bro. Abraham Overholt, aged 82 years, 9 months and 12 days. He was a consistent and faithful member of the Mennonite denomination for many years. His death was sudden. He walked over his farm that day and seemed as well as usual. He came to the house about 3 o'clock, went into his room and lay down to rest. When called to supper he had fallen into the sleep from which none ever wake. The family and friends lose a noble father and friend, and the church a pillar and father in Israel. Yet our loss is his gain. "Watch and pray," and "be ye also ready, for ye know not what hour the Son of man cometh." He was buried on the 27th in the Stonerville graveyard in the presence of a large concourse of relatives and friends. Peace to his ashes. Funeral services by J. N. Durr and Aaron Loucks.

**MOYER.**—On the 19th of July, 1893, near Sabetha, Nemaha Co., Kans., of apoplexy and typhoid fever, Mary M. Nice, wife of Abraham K. Moyer, aged 38 years, 3 months and 29 days. She left an affectionate husband and one daughter aged between 14 and 15 years. The church loses a consistent member and the community a kind accommodating neighbor, but we hope their loss is her eternal gain. The funeral was largely attended, Henry Yother officiating.

**EASH.**—On the 11th of May, 1893, near Shipshewana, Ind., of cancer, Jacob N. Eash, aged 53 years, 6 months and 14 days. Bro. Eash suffered much but bore it all with Christian fortitude until death relieved him. Buried on the 13th. Services in German by J. D. Miller and in English by D. J. Johns, from Luke 12:40.

**EGLE.**—On the 5th of July, 1893, in Clinton Twp., Elkhardt Co., Ind., of the infirmities of old age, Catharine Egli, aged 54 years, 7 months and 25 days. She united with the Amish Mennonite denomination in her youth and remained faithful to the end. Services in German by P. Y. Lehman, from Rev. 14:13, and in English by D. J. Johns, from Rev. 20:12-15.

**SMELTZER.**—Near Nappanee, in Elkhardt Co., Ind., on the 11th of July, 1893, of consumption, Carrie Ettie, daughter of Jacob and Elizabeth Smeltzer, aged 13 years, 4 months and 4 days. She had been lingering for some time. She was a gentle, good-hearted child, and as she was the only daughter in the family it seemed very hard indeed to give her up. May the Lord comfort the sorrowing parents and give them grace to live very near to Him. Funeral services were held at the Olive church by Noah Metzler and John F. Funk, from Luke 8:52.

**YODER.**—On the 25th of April, 1893, near Bloomington, Osborne Co., Kans., of general debility, David Yoder, aged 69 years, 3 months and 5 days. He leaves his wife, two sons and two daughters, twelve grandchildren and many friends to mourn his death. Buried in the Mennonite graveyard in Osborne Co. Funeral services by Pre. Kriem. Bro. Yoder was a member of the Amish Mennonite denomination.

**KENSINGER.**—On the 27th of June, 1893, at Martinsburg, Blair Co., Pa., of consumption, Mary, wife of Ephraim Kensinger, aged 35 years, 4 months and 5 days. She leaves a bereaved husband and five children. She was a consistent member of the Mennonite denomination. Funeral services by Bish. Herman Snyder, from John 5:24. F. N. BYERS.

**MARTIN.**—On the 29th of June, 1893, near Goodville, Lancaster Co., Pa., from the effects of the heat, Lizzie, daughter of Tobias and Mary Martin, aged 18 years, 3 months and 13 days. Buried at the Weaverland meeting-house. About 1500 people witnessed the burial. Funeral services by Jonas Martin in German and John L. Landis in English.

**KAME.**—July 16, 1893, at the residence of his son-in-law, near Chickies, Lancaster Co., Pa., Bro. John Kame, aged 81 years, 11 months and 28 days. Funeral on the 19th Text, 2 Cor. 5:1. Buried at Silver Spring cemetery. A sorrowing wife and family followed him to the grave.

**WERZ.**—On the 10th of July, 1893, in Johnson Co., Iowa, after four days of severe suffering of inflammation of the bowels, sister Helena Gierich, widow of Bro. William Werz, deceased, aged 72 years, 9 months and 20 days. With her husband and family and several other Amish Mennonite families, she came to Johnson Co., in 1845. They bought the farm on which she since lived and is now buried. They lived here for six years without the privilege of an organized congregation. More members of the same faith following the pioneers in 1851, a church was organized, of which she was a faithful member until death. In April, 1892, she had a severe attack of sickness, from which she however recovered, and for nearly a year she enjoyed moderate health. After a few days of severe suffering in her last sickness she fell into a kind of stupor from which she seldom awoke, and at last she passed away. Her many words of admonition and advice will not soon be forgotten. Buried on the 12th in the family grave yard. Funeral services in the Lower Deer Creek meeting-house by John Gunden and Chr. J. Miller, from 2 Cor. 5:1-10.

**BAKER.**—After many weary months of sickness, sister Barbara Baker departed this life at her home in Mechanicsburgh, Cumberland Co., Pa., on the 10th of July, 1893, in the 78th year of her age. For several weeks previous to her death her condition was such as to give her friends no hope of recovery. The deceased was held in high esteem by her many friends. She lived an upright, Christian life. Her funeral was held on the 12th and was largely attended. Funeral services by Bish. Benj. Zimmerman, Samuel Hess and Henry Weaver. Text, 1 Cor. 15. Peace to her ashes.

**ROPP.**—On the 13th of July, 1893, near Thurman, Colo., infant son of Christian L. and Anna Ropp, aged 1 day. Buried on the 14th in the church yard near Thurman. Services by Joseph Schlegel from Luke 18:15-17, and by Jacob Roth from Psa. 49:17, 18.

**KREIM.**—July 14, 1893, near Addison, Somerset Co., Pa., of typhoid fever, Marshall, youngest son of Bishop David Keim, aged 20 years, 5 months and 23 days. This young man was attending school at Ursina, Pa., when he was taken sick. One week elapsed before he could be removed to his home, 8 miles distant, but all medical aid and skill seemed in vain, and his demise soon came. About a week before he departed this life he became concerned about his soul and desired to be received into the church by water baptism, which was granted him. Buried July 15. Services by D. H. Bender, from Amos 4:12, "Prepare to meet thy God."

**OSWALD.**—On the 13th of July, 1893, near Hopdale, Ill., of lung fever, John, son of Christian and Maria Oswald, aged 1 year and 3 days. Buried in the graveyard near Hope Dale. Funeral services by Joseph Egly, Chr. Nafziger and John Egly.

**ESHELMAN.**—On the 11th of July, 1893, at his home near Shiremanstown, Cumberland Co., Pa., John Esheleman died of dropsy, of which he suffered for six months, nearly all that time sitting in his chair, where he calmly fell asleep at the advanced age of 72 years, 7 months and 1 day. During this sickness he began to feel serious about that one thing needful for which he had made no preparation, and we believe Christ accepted him in the eleventh hour of his life. His desire was to be received into the church, which was granted. Bish. Benj. Zimmerman and Deacon H. S. Rupp officiating at the solemn services. His posterity numbered 14 children; 3 of them have gone to the spirit world; the rest are all married but one daughter, who, with the widowed mother and the rest of us, feel the sad stroke. There were also 36 grandchildren, of whom 18 are dead; and one great-grandchild. Buried in the Mennonite graveyard at Slate Hill. Funeral services by Bish. Benj. Zimmerman and S. Hess. Text, Isaiah 38:1 and 2 Cor. 5:1.

Sad and bitter was the night  
When father took his heavenward flight;  
Sad for mother lonely left,  
Sad for children of father bereft.

"A home in heaven" what a joyful thought,  
As the poor man toils in his weary lot,  
His heart oppressed, and with anguish driven  
From his home below to his home in heaven.

"A home in heaven, as the sufferer sits  
On his chair of pain and his eyes uplifts  
To that bright home. What a joy is given  
With the blessed tho't of his home in heaven.

"A home in heaven, when the faint heart  
By the spirit's stroke for its evil deeds  
O'er his what bliss to that heart forgiven  
Does the hope inspire of a home in heaven.

"A home in heaven, when our friends are dead  
To the cheerless gloom of the mouldering  
[dead];  
We wait in hope on the promise given.  
We will meet up there in our home in  
[heaven]."

## Letters Received.

### WITH MONEY.

B-B-W Bare, Susan C. Beller, H. S. Brubaker, Chr. Boyer, Mary H. Blosser.  
C—John Casel.  
D—J. C. Driver.  
F—Jacob Friesen.  
G—Anna M. Graybill, Samuel Gayman.  
H—J. K. Hartler, Amos Hess, D. H. Hunsberger, Susan Hilby, Jacob Hegge, G. Hues, G. K. Herr, B. F. Hartler, Josiah Hershey.  
J—Mary Johns.  
L—Lizzie M. Lind, Aaron S. Lapp, G. B. Landes, B. F. Leatherman.  
M—Chas. McGowan, A. Metzler, E. C. Miller, C. Musser, S. S. Miller, Amos K. Moyer, B. H. Moyer, J. J. Miller, A. Metzler, S. Metzler.  
N—Samuel Nissley, Ella H. Nissley.  
P—John Petersheim.  
R—J. R. Ranck.  
S—Stephen Stahly, Catharine Schertz, J. S. Staubaugh, Jacob Shaak, J. B. Shultz, J. M. Smucker, J. Speicher, J. Schrock, Amos Smoker, Nancy Swartzendruber.  
W—J. Walter, S. C. Wimer, J. B. Widely.  
Y—Folly Yoder, C. J. Yoder, Maria Yoder, J. H. Yoder.

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3:30	7:00	Benton Harb'y Lv.	6:55	9:00			
1:58	7:23	Eau Claire Lv.	7:13	3:27			
1:53	7:16	Berrien Centre	7:18	3:33			
1:32	6:58	Niles	7:38	3:52			
11:06	6:35	Granger	8:00	4:15			
12:43	6:15	Elkhart	8:40	4:35			
12:19	5:52	Goshen	8:42	4:58			
11:53	5:24	Milford	9:08	5:24			
11:15	4:57	Warsaw	9:34	5:52			
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"How beautiful are the feet of them that preach the Gospel of Peace."

Semi-Monthly.

ELKHART, IND., AUGUST 15, 1893.

Vol XXX. No. 16.

### HE CHOSE THE WAY FOR ME.

I chose the path of ease and worldly gain,  
He chose for me the path of care and pain.

I sought a path where flowers were blooming sweet,  
He led me where the sharp thorns pierced my feet.

I thought, how bright the path of worldly fame,  
He taught me only to revere His name.

The way so plain I thought to walk alone,  
He led me on the path I had not known.  
My footsteps sought the broad way to explore,  
He opened wide for me the narrow door.

I said, of self I would a follower be,  
He said, "Take up thy cross and follow me."  
I could not see this way led to the sky's  
Till He himself had opened my blinded eyes.

I had no strength to choose that better way,  
Until the Master showed me to obey.

With clearer vision now the way I see,  
And am so glad He chose the path for me.  
For now I know my way is sure and right,  
His path is ever glorious, fair and bright.

D. S. WELDY.

### For the Herald of Truth. OUR CONVERSATION.

"Speak gently! 'tis a little thing  
Dropt in the heart's deep well;  
The good, the joy which it may bring,  
Eternity shall tell."

The power of the tongue is very great, and we all need to pray constantly, "Set a watch, O Lord, before my mouth; keep the door of my lips." Psa 141:3. Conversation forms a great portion of the comfort of human life, and without it some of the best and wisest men live only for themselves. Plato preferred conversation to books and believed its influence to be far more powerful and abiding. Another writer says, "A sentence has formed a character, and a character subdued a kingdom."

The common topics of conversation may furnish an opportunity for heavenly intercourse, so that our communications, even with the world, may be a Jacob's ladder, the beginning upon the earth, but the end reaching to heaven. Seasons of health and sickness, times of peculiar suffering or enjoyment, new occurrences, accidents, or change of circumstances, will

afford themes for religious conversation. Even where it may not directly aim at edification, conversation should always be improving.

Kind words are the diamonds and pearls of every-day life; they have more music in them than the ringing of gold. But they are doubly precious when they lead us to "the pearl of great price"—to the knowledge of the Savior. So act and speak in your little sphere of usefulness and duty, that others may be the richer and happier for your presence. Speak joyfully to the young, cheerfully and tenderly to the aged, and scatter the bright gems of love and sympathy along the pathway of all you meet.

The language of reason, unaccompanied by kindness, will often fail of making a good impression. It has no elevating effect on the understanding, because it does not touch the heart. Kind words not in harmony with reason frequently fail to persuade because affections gained without the judgment being convinced is not enduring. But let reason and kindness be united in your intercourse, and seldom will either pride or prejudice continue to resist. The united influence of kindness and reason is irresistible.

How frequently a word dropped in conversation is remembered long after those who uttered it have forgotten the whole occurrence. Some casual remark or careless jest, which seemed at the moment scarcely to be noticed, may, perhaps, have made a permanent impression on the mind of another. A single sentence will often shine upon our memory with peculiar distinctness, either to guide us aright, or to lead us astray. When talking of sacred things, it is well to pray before we speak; and never to enter upon these subjects lightly. Neither must we neglect them altogether. Surely the day in which we have been fluent in worldly conversation and negligent in speaking a word for Christ must be considered a lost day.

We are all too apt to be ashamed of the name of Christ. And yet how natural it would seem to talk of what we love. How inconsistent it is to call ourselves pilgrims and strangers upon earth, and yet never speak to one another of the home to which we are going.

"A word fitly spoken is like apples of gold in pictures of silver." Prov 25:11. "Heaviness in the heart of man maketh it stoop; but a good word maketh it glad." Prov. 12:25. "A word spoken in due season, how good is it!" Prov. 15:23. "Every idle word that men shall speak, they shall give account thereof in the day of judgment." Matt. 12:36. "There is not a word in my tongue, but, lo, O Lord, thou knowest it altogether." Psa. 139:4. The words quoted are a serious truth. "You were my friend," exclaimed the unfortunate, fever stricken youth lying upon his death-bed and hearing for the first time of the Gospel of Christ; "You were my friend, and you never told me this. For years we have walked and talked together, and you never spoke to me of Jesus." Are there none in like circumstances who might say the same of us? It is a fearful thought.

Oh that we might take heed to exhort one another daily, while it is called today; "For the night cometh, when no man can work." We are never perhaps so truly happy as in the free interchange of thought and feeling with those we love. Then the sentiments of the heart spring to the lips, free, pure, noble, and express the grandest experiences of life. Great is our influence at such seasons; and great our need of David's prayer: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight O Lord, my strength and my Redeemer." Psa. 19:14. How good it is to lay up God's words in our hearts, talking of them when we sit in the house, or walk by the way; when we lie down, and when we rise up! How sweet to realize that beautiful passage Mal 3:16, "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."

As we pass through the world, God often permits us to speak a word for Him—"a word in season to him that is weary." Be on the lookout for opportunities of this kind and make it a point to comfort, and God will add the blessing.

May all those who come under the sound of our voices be comforted and

cheered and strengthened and made wiser and better and more holy. May they learn from our words to be kindly affectioned one toward another, and to put their trust in God. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." Col. 3:17.

A YOUNG PILGRIM.

### SOCIAL GOSSIP.

To a great extent Christian character is measured by one's conversation. It is said that if you want to know what is in man's heart, "all you need to do is to observe what he talks about." The heart has been compared to an engine that drives the blood to every part of the body. The heart, which represents the will and affection of man, is that which sends out from our lives an influence for good or for bad.

"A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh." Luke 6:45. If our hearts are full of good desires, we will send out a good influence; but if filled with bad desires, there will go out a bad influence.

"Death (or the greatest evil) and life (or the greatest good) are in the power of the tongue." Prov. 18:21.

"Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body."

Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind.

But the tongue can no man tame; it is an unruly evil, full of deadly poison. Jas. 3:3-8.

How many fires have been started, how many wars begun, through a little word spoken by this little member!

"Keep thy heart with all diligence; for out of it are the issues of life." Prov. 4:23.

Let us heed these words of exhortation given us by the wise man, and resolve with David to use a *bridle* for the tongue as we do for the horse, that we may control it.

"I said, I will take heed to my ways,

that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me." Psa. 39:1.

"Whoso keepeth his mouth and his tongue, keepeth his soul from troubles." Prov. 21:23.

How true this is! A soul is kept from trouble by the mouth and tongue being kept from saying some little thing; because it is generally a *little word thoughtlessly spoken* that kindles some fire of hatred, or starts some tale of scandal. One has said that "It is hard telling what a trifling means. Everything in nature seems to be closely connected with everything else. An undue preponderance of one force

SETS IN MOTION ALL OTHER FORCES.

The eddying of a few particles of air, may give rise to a tornado, a step may start an avalanche, a particle of dust may stop a chronometer; a prick of a pin may destroy a balloon; a pin, bolt, or screw out of place may stop a powerful engine."

So, a little word thoughtlessly spoken, may blast the hopes and prospects of a whole family for life.

It is said that the heights and recesses of Mount Taurus are infested with eagles, who love to feed upon the cranes dwelling below. The cranes when flying, are prone to make a crackling sound, which is

A SIGNAL OF THEIR APPROACH,

and that arouses the eagles who spring upon them. The older and more experienced cranes, sensible of this besetting weakness or fault, and the peril to which it exposes them, take care to provide themselves, when venturing upon the wing, with a stone large enough to fill the cavity of their mouths. They are thus prevented from making the sound which announces their approach, and by so doing escape danger. Would it not be well for us Christians to take in our hearts that which will prevent us from making a noise with our mouths at the wrong time? What better can we hide in our hearts for this purpose than the word of God?

"Thy Word have I hid in mine heart, that I might not sin against thee." Psa. 119:11.

So did David, and so may we all do. How should the Christian talk?

This is a very important question, and perhaps we can help to answer it by noting how he *should not talk*.

1st. A Christian's conversation should not be corrupt.

"Let no corrupt communication proceed out of your mouth." Eph. 4:29.

Language unfit for an unbeliever is sometimes heard falling from the lips of those who bear the name of Christ; language that savors more of the bottomless pit than the kingdom of heaven. Such ought to pray the prayer of David

"Set a watch, O Lord, before my mouth; keep the door of my lips." Psa. 141:3.

2d. A Christian's conversation should not be foolish.

"Neither filthiness, nor foolish talking, nor jesting, which are not convenient." Eph. 5:4.

How much there is said by Christians which had better not be said because of its foolishness. Children are sometimes corrected for their talking, especially when they talk a good deal and say nothing, and they have quoted to them the old adage, "Children should be

SEEN AND NOT HEARD."

The Apostle John in his epistles addresses Christians as "children," and some may well be termed such, judging from their conversation. The Apostle Paul says: "When I was a child, I spake as a child, . . . but when I became a man, I put away childish things." 1 Cor. 13:11.

We think many of our Christians ought to let their manhood and womanhood be seen by their conversation, remembering that God is going to bring us into judgment for this idle, senseless, and foolish talking.

"But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment." Matt. 12:36.

I tell you my friends, some of us will have a mighty long string of idle words to account for.

3d. A Christian in conversation should speak evil of no man.

"To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men." Tit. 3:2.

It seems as if some people loved to prey upon the character and feelings of others. As Dr. Talmage says, "They revel in the details of a man's ruin." They say, "I told you so." They rush into some store and say, "Have you heard the news? just as I expected, our neighbor has gone all to pieces. Good for him." That professed Christian woman having heard of the

WRONG DOING OF SOME SISTER

in the church, instead of hiding the sin with a mantle of charity, peddles it along the street. She says, "Would you have thought it? I always said there was something wrong about her. I would not speak to her if I saw her on the street. Is it not horrible? How often, friends, this is what we hear in our stores, on the street and in our homes, and when we come to inquire into the matter, to get into the facts in the case, it begins in about this way. 'Why, our hired man says he saw a friend of his, whose brother's wife's sister overheard something the other evening when passing some men on the street, and,

I GUESS IT MUST BE SO."

Some one has said, "Every one has a garden called Conversation." If the seeds

of unkind thought, which blossom into weeds of unchristian remark, are kept out the garden will become beautiful; but if allowed to grow, they will soon destroy its beauty. One of the worst weeds to be found in this garden is the weed of "Gossip." We all know the danger of catching cold, if when in a heated condition we sit in a cold draught. How many Christians when thoroughly warmed, through listening to a stirring sermon, go and sit down in a cold draught of worldly conversation, and catch a cold that

ENDS IN A SPIRITUAL DECLINE.

We ought to be as careful of our spiritual health, as of our physical. We have noticed that the Christian's conversation should not be corrupt, foolish, or idle, and that he should not speak evil of any one.

Let us now note, from the Word, in conclusion, how the Christian should talk.

1st. The Christian's conversation should be good.

"Who is a wise man and endured with knowledge among you? let him show out of a good conversation his works with meekness of wisdom." James 3:13.

"Kind words," says Pascal, "are easily and quickly spoken; they neither burn nor blast. Though they do not cost much, they accomplish much." There is such a rush of other words, neither vain, idle, hasty, spiteful, silly, empty, boisterous, or warlike, that it seems desirable to give good conversation a chance.

"Let every man be swift to hear, slow to speak, slow to wrath." Jas. 1:19.

Many times if we were only a little slower to speak we are sure good words instead of wrathful ones would come from our lips.

2d. The Christian's conversation should be exemplary.

"Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." 1 Tim. 4:12.

If we Christians realized more the fact that we are the "world's Bible," that men listen to us, and watch us more than they read God's word, we would be more careful how we talk.

3d. The Christian should talk about the things of the Kingdom.

Of the Lord Jesus it is written that, this was largely His subject of conversation.

"To whom (the disciples) he shewed himself after his passion . . . being seen of them forty days, and speaking of the things pertaining to the kingdom of God." Acts 1:3.

If our mind is set on things above, where Christ is, our speech will soon show it. How many professed Christians will welcome any theme for conversation but that of the Christian life, and if, in a circle, sacred things are spoken of, the conversation is hushed, and things become exceedingly awkward. Why is it? Be-

cause to talk about it, *we must live it*; and many failing to live as they should, fear their conversation will not harmonize with their lives. Their hearts are wholly fixed on things on the earth, and so they have no *relish* for heavenly subjects.

4th. The Christian's conversation should be with grace.

Let your speech be always with grace seasoned with salt, that ye may know how ye ought to answer every man." Col. 4:6.

Matthew Henry has said, "our conversation need not always be about grace, but it should always be WITH GRACE"—Sel.

### CHRISTIAN CONVERSATION.

BY H. W. POPE.

Talking seems to be one of the things that many people do not consider themselves responsible for. But if our Savior was right when He said that "every idle word that men shall speak, they shall give account thereof in the day of judgment," it certainly behooves us to see that our words are not "idle" words.

How often do we meet people whose principal theme of conversation is themselves! It is what "I have seen" or what "I have done" continually. If you have seen anything wonderful, they match your story with something far more wonderful. You cannot excel them in anything, even in misfortunes. The fact is, they have fallen into the unfortunate habit of thinking more highly of themselves than they ought to think. Now it matters not how good or clever any one may be, he cannot afford to praise himself. It is disagreeable to his friends, it injures his influence, and it is a fault for which there is no excuse whatever. The Christian, then, should cultivate the spirit of modesty in all his conversation.

And to modesty let us add kindness.

The Gospel forbids our entertaining ill-will towards any one, even our enemies; much more does it forbid our expressing that ill-will in words. But there is a great deal of conversation among Christians which, though it may not be prompted by ill will, is yet just as damaging as if it were. How easy it is to believe evil of others! How ready we are to repeat any bit of scandal! What a revolution would occur in society if our tongues faithfully observed the golden rule! If we must speak of another's fault, let it be only when Christ bids us and as He bids us "Charity rejoiceth not in iniquity."

Still another quality of conversation that becometh the Christian is sincerity. It is no credit to a man to be skillful in concealing his opinions. Let us rather cultivate frankness, openness of heart, which is not afraid to have any one look through us, for the simple reason that we are what we appear to be. None of the little deceptions which the world practices are allowable to the Christian. He is

to give no invitations that are not sincere, to bestow no praise that is not genuine. He will aim to be like Nathanael, a man "without guile." Closely allied to sincerity in statement of fact is sincerity in expression of opinion. How many there are who sanction evil by a culpable silence! How many abuses are tolerated in every community which would be crushed by the weight of public opinion if you could only get an expression of opinion! David's two prayers are models for all Christians. The one shows how anxious he was to serve God by his conversation:

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer." The other hints at the dangers of evil speech and the need of divine grace to restrain one. "Set a watch, O Lord, before my mouth; keep the door of my lips." If we would begin each day with these two prayers, we would surely honor God with our lips, and men would bless us for our golden words fitly spoken.

And to go one step farther, ought not Christians to talk more than they do about distinctively religious topics? How seldom does one hear the subject broached in public places like a drawing room or at a dinner party, even when a majority of the persons present are professing Christians! The conversation grows heavy, drags, and dies for want of a subject, but no one ventures to suggest a religious topic. If he does, it seems to throw a restraint over the company, and is quickly dropped. Said a skeptical lady to a friend of mine, "I will tell you why I am a doubter. I was in a sewing society last week. Forty ladies were present, and every one a church member except myself. I was there three hours. We talked of everything down to crazy patchwork, but not a word about Jesus. Now I cannot believe that they see in Jesus Christ any such beauty or power as you speak of. I am convinced that there is a great deal of sham in the profession of Christian people." On the other hand, how refreshing it is to meet one who is evidently in the condition of Peter and John, who said, "We cannot but speak the things we have seen and heard." A gentleman driving along overtook a stranger and invited him to ride. As he approached him he said to himself, "I wonder what the man is thinking about and what subject of conversation he will introduce. Surely it will be one of three things—the weather, the crops, or the election." It was none of these. His first words after the usual salutations were, "How's religion down in your country?" The question startled the man a little by its directness, but it showed where the other's heart and hopes were, and led to a long and profitable conversation on heavenly things. How much might be accomplished by each of us if our hearts were warm and glowing with love to

Christ, and our minds on the alert to improve every opportunity that God sets before us.

We are earnestly discussing the question how to reach the unconverted. We spend large sums of money for preaching and singing. We employ evangelists and hold special meetings, and yet, greater than all these combined is the power of Christian conversation. A dozen consistent men and women, who would go out in any community and talk for Jesus Christ, could do more for it than the best evangelist in the land. There is no community that cannot be aroused to an interest in any worthy subject by the persistent efforts of a few earnest and judicious men. Will you be one?

For the Herald of Truth.

#### OUR RELIGION A SWORD.

It is easy to upbraid our religion, because it has fulfilled its own prophecies, and proved itself a sword; but what engine has been so efficient as this sword in accomplishing results which every lover of virtue admires, and every friend of humanity applauds? What has banished gross vices from the open stage on which they once walked unblushingly, and forced them, where it failed to exterminate, to hide themselves in the shade of a disgraceful privacy? We reply, the sword of the Christian religion. What has covered lands with buildings unknown in earlier and much vaunted days, with hospitals, and infirmaries, and asylums? We answer, the sword Christian religion. What is gradually extirpating slavery from the earth, and bringing on a season too long delayed indeed, but our approaches to which distance incalculably those of the best heathen times, when man shall own universally a brother in man, and dash off every fetter which cruelty has forged, and cupidity has fastened? The sword Christian religion. What has caused war to be looked upon as barbarous and has traced it to heathendom, and is rapidly relegating it to the dark ages of uncivilized times and nations? The sword Christianity. What has raised the female sex from the degraded position which they still occupy in the lands of a false faith? What has introduced laws giving equal rights and privileges to all, shielding the weakest, protecting the widow in her loneliness and securing the orphan his rights? What has given sacredness to every domestic relation, to the ties which bind together husband and wife, the parent and the child, the master and the servant; and thus brought those virtues to our eyes, the exile of which takes all music from that beautiful word *home*? To all such questions there is but one reply and that is, the sword of our Christian religion. The determined foe of injustice in its every form; the de-

nouncer of malice, and revenge, and pride, passions which keep the surface of society ever stormy and agitated; the nurse of genuine patriotism, because the enemy of selfishness; the founder and a holder of noble institutions, because the teacher of the largest philanthropy—Christianity has lifted our fallen humanity to a moral greatness which seemed wholly out of reach, to a station, which, compared with that under the tyranny of heathenism, is like a new place amongst orders in creation.

And nothing is needed in proof that we put forth no exaggerated statement, but that Christendom be contrasted with countries which have not yet received Christianity. If you are in search of the attributes which give dignity to a state, of the virtues which shed lustre and loveliness over families, of what is magnificent in enterprise, refined in civilization, lofty in ethics, admired in jurisprudence, you never turn to any but an evangelized territory, in order to obtain the most signal exhibition. And just in proportion as Christianity now gains footing on a district of heathenism, there is a distinct improvement in whatever tends to exalt a nation, and bring comfort and respectability into its households. If the Gospel could be proclaimed on every mountain and in every valley of this globe, prevailing on the thousands of tribes to cast away their idols, and hail Jesus Christ as "King of kings, and Lord of lords," who doubts that we should have done infinitely more toward covering our planet with all the dignities and decencies of civilized life than by centuries of endeavor to humanize barbarism without molesting superstition? We are clear as upon a point which needs no argument, because ascertained by experience, and which, if not proved by experience, might be established by irresistible argument, that, in teaching a nation the religion of Jesus Christ, we teach it the principles underlying all good government, and the truths which will elevate the character and multiply the happiness and comfort of its population. Thoroughly to christianize would be to thoroughly regenerate a land. Every devoted evangelist, every faithful missionary, who, in the simplicity of his faith goes into a community of untutored savages, at home or abroad, and labors there to make Christ known as a Savior,—he, we say, goes to develop the intellectual powers, reform the policy, *save the souls* and elevate in every respect the rank of the beings among whom he labors. "Blessed is the nation whose God is the Lord." The knowledge of the truth which is in Christ Jesus is the most gigantic and irresistible power that has ever swayed the minds and intellects of the world, and the more this knowledge becomes an experimental one, and the more that knowledge is followed up with con-

cordant action, the greater the power becomes.

The Christian religion is a sword. It has divided families and the decided and manifest separation of those who truly accept it from those who do not, shows the keenness of its blade. It cuts the corruption, the fraud, the selfishness out of the human heart, out of the community that embraces religion. It prunes away that ignorance, oppression and the like from a nation in which the principles of the Christian religion have been established. It cuts close but clean; it pierces to the sundering of many fond ties, it dissects many interests, and lacerates many hearts. It wounds only to heal, and to separate good from evil, light from darkness, knowledge from ignorance and superstition, refinement from cruelty, love from hatred, purity from corruption, and all that belongs to God from that which belongs to Satan.

This sword has produced anguish. Thousands upon thousands who wielded it in bygone centuries had to suffer torture, anguish, pain and death; but death, to all those who faithfully held aloft this sword to the end, was but the beginning of the perfect life. And more-over in spite of the slaughter which it has produced, it has also produced happiness, and the happiness which it brings overbalances infinitely all the pain and misery it has caused. But even this misery is not of itself but of the very element from which the followers of Christ were saved. So the accusation which that element makes against Christianity is quashed by the weight of its own inconsistency. This inconsistency becomes the more glaring when we see that in countries where Christ is unknown the misery, caused by barbarity, inhumanity, selfishness, and utter wickedness and depravity of the people is far greater among themselves than it ever was in the times of the bitter persecutions of the Christians. This last is perhaps as strong an argument for pushing the missionary and evangelizing work as reason outside of Scriptural grounds can give. Include with this reason, established by argument, the direct command of Jesus to *all* His disciples. "Go ye into all the world and teach all nations," etc., and no Christian is excused from doing missionary work of some kind, at home or abroad. K.

WHAT HE HAD MADE.—"I have made one thousand dollars in the last three months," said a prosperous liquor seller to a group of men standing near his saloon. "Blessed is the nation whose God is the Lord." The knowledge of the truth which is in Christ Jesus is the most gigantic and irresistible power that has ever swayed the minds and intellects of the world, and the more this knowledge becomes an experimental one, and the more that knowledge is followed up with con-

#### THE CHURCH WALKING WITH THE WORLD.

(We have been requested to publish the following poem in the HERALD, having published it in the Almanac a few years ago. Ed.)

The church and the world walked far apart,  
On the changing shores of time;  
The world was singing a giddy song,  
And the church a hymn sublime.  
Come give me your hand, cried the merry world,

And walk with me this way;  
But the good church hid her snowy hand  
And solemnly answered, Nay,  
I will not give you my hand at all,  
And I will not walk with you;  
Your way is the way of endless death;  
Your words are all untrue.

Nay, walk with me but a little space,  
Said the world with a kindly air;  
The road I walk is a pleasant road,  
And the sun shines always there;  
Your path is thorny and rough and rude,  
And mine is broad and plain;  
My road is paved with flowers and gems  
And yours with tears and pain;  
The sky above me is always blue;  
No want, no toil I know;  
The sky above you is always dark;  
Your lot is a lot of woe;  
My path you see is a broad, fair path  
And my gate is high and wide;  
There is room enough for you and for me  
To travel side by side.

Half shyly the church approached the world,  
And gave him her hand of snow;  
The old world grasped it and walked along,  
Saying in accents low,  
Your dress is too simple to please my taste,  
I will give you pearls to wear.  
Rich velvets and silks for your graceful form,  
And diamonds to deck your hair;  
The church looked down at her plain white robes,

And then at the dazzling world,  
And blushed, as she saw his handsome lip,  
With a smile contemptuous curled.  
I will change my dress for a costlier one,  
Said the church with a smile of grace;  
Then her pure white garments drifted away,  
And the world gave her in place  
Beautiful satins and shining silks,  
And roses and gems and pearls;  
And over her forehead her bright hair fell  
Crisped in a thousand curls.

Your house is too plain said the proud old world,  
I'll build you one like mine;  
Carpets of Brussels and curtains of lace,  
And furniture ever so fine.  
So he built her a costly and beautiful house;  
Splendid it was to behold;  
Her sons and her beautiful daughters dwelt  
There;

Gleaming in purple and gold;  
And fairs and shows in the halls were held,  
And the world and his children were there  
And laughter and music and feasts were heard  
In the place that was meant for prayer.  
She had cushioned pews for the rich and the great  
To sit in their pomp and pride  
While the poor folks, clad in their shabby suits,  
Sat meekly down outside.

The angel of mercy flew over the church,  
And whispered, I know thy sin,  
The church looked back with a sigh, and  
longed

To gather her children in,  
But some were off in the midnight ball.

And some were off at the play,  
And some were drinking in gay saloons;  
So she quietly went her way.

The sly world gallantly said to her,  
Your children mean no harm—  
Merely indulging in innocent sports.  
So she leaned on his proffered arm,  
And smiled, and chatted, and gathered flowers  
As she walked along with the world;  
While millions and millions of deathless souls  
To the horrible pit were hurled.

Your preachers are all too old and plain,  
Said the gay old world with a sneer;  
They frighten my children with dreadful tales  
Which I like not for them to hear;  
They talk of brimstone and fire and pain,  
And the horrors of endless night;  
They talk of a place that should not be  
Mentioned to ears polite.  
I will send you some of the better stamp,  
Brilliant and gay and fast,  
Who will tell them that people may live as  
they list,

And go to heaven at last.  
The Father is merciful, great and good,  
Tender and true and kind;  
Do you think He would take one child to  
heaven

And leave the rest behind?  
So he filled her house with gay divines,  
Gifted and great and learned;  
And the plain old men that preached the cross  
Were out of the pulpit turned.

You give too much to the poor, said the world,  
Far more than you ought to do;  
If the poor need shelter and food and clothes,  
Why need it trouble you?  
Go take your money and buy rich robes,  
And horses and carriages fine,  
And pearls and jewels and dainty food,  
And the rarest and costliest wine;  
My children they dote on all such things,  
And if you their love would win,  
You must do as they do, and walk in the ways  
That they are walking in.  
The church held tightly the strings of her  
purse,

And gracefully lowered her head,  
And simpered, I've given too much away;  
I'll do sir, as you have said.

So the poor were turned from her door in  
scorn  
And heard not the orphan's cry;  
And she drew her beautiful robes aside  
As the widows went weeping by;  
The sons of the world and the sons of the  
church

Walked closely hand and heart,  
And only the Master who knoweth all  
Could tell the two apart.  
Then the church sat at her ease and said,  
I am rich, and in goods increased;  
I have need of nothing and nought to do,  
But to laugh and dance and feast;  
The sly world heard her and laughed in his  
sleeve

And mockingly said aside,  
The church is fallen, the beautiful church  
And her shame is her boast and her pride!  
The angel drew near to the mercy-seat,  
The church is fallen, in sight her name,  
And the angels their anthem of rapture hushed,  
And covered their heads with shame,  
And a voice came down through the hush of  
heaven,  
From Him who sat on the throne,  
I knew thy work, and how thou hast said,  
I am rich; and hast not known  
That thou art naked and poor and blind,  
And wretched before My face;  
Therefore from My presence I cast thee out,  
And blot thy name from its place!

For the Herald of Truth.

#### FOURTH OF JULY IN THE OHIO PENITENTIARY.

One of the evangelists called to preach the Gospel to the prisoners at the Ohio penitentiary on the Fourth of July last, relates some of his experiences. We give the one which demonstrates the evil of sin in destroying domestic happiness.

"More than eighteen hundred of the men clad in the prison stripes were strolling about the yard, painting memory pictures of the happy days they had spent at home with their schoolmates and with all their loved ones; or they stood about the entrance, eagerly scanning each one of the throng of visitors that was pouring in through the great iron doors, looking for a mother, sister, wife or brother.

We watched for a few minutes, and united our sympathy and tears with the gray-haired mother as she embraced the son, exclaiming, "Oh! my precious boy, why is it you have to stay here?" Or the wife with the two bright children, as she met the husband and father, he trying to embrace them all at once, and between the sobs and kisses the children began to ask, "Papa, when are you coming home?"

"Can't you go home with us to-day?" We turned away, and as we questioned why there should be all this sorrow, the answer came, "It is the result of sin, sin, sin."

"We waited and watched them march in to supper, and witnessed many sad partings as the loved ones were separated perhaps never to meet again, and when the great iron door clicked behind us as we came out, we promised God to fight day and night to rescue precious souls from the evil one."

It is the nature of sin to bring mischief upon the sinner. Our state prisons, our "work-houses," and our jails, are living monuments reminding us of this fact. We are continually reminded of the evil which results from sin, not only by these monuments, but we are made conscious of the fact by the effect of sin upon body, mind, home, society and the nation. All the evil in existence is the fruit of sin. All the misery in the world has its origin in sin. All that is mean and low is the direct result of sin. Is it any wonder then that God takes a decided stand against sin, and grants no license to commit the smallest transgression? He has made the way of the transgressor hard, has warned His children to abstain from all appearance of evil, has charged His followers to preach the Gospel to "every creature," and to keep themselves unspotted from the world because "sin when it is finished, bringeth forth death."

M. S. S.



TO THE RISING GENERATION  
ON TRUE REPENTANCE.

Repentance is the first command of Christ, as is to be seen in Matt. 4: 17: "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." But this is not merely His first command—His first command to His disciples—but also His last, as is to be seen in Luke 24: 46, 47: when He opened unto them the Scriptures, and said: "Thus it behooved Christ to suffer, that repentance and remission of sins should be preached in his name," etc. This command the apostles were to convey to all men. But now HE COMMANDETH ALL men to repent. Acts 17: 30. Thus all men, without contradiction, need repentance, as they have all sinned, are children of wrath, and by nature carnally minded. Yea, in this state our hearts are a desert, overgrown with thistles and thorns; and into this desert comes the voice of the preacher: "Prepare ye the way of the Lord, make his paths straight." Luke 3: 4. This is the voice of true repentance—the voice once addressed to Adam, when the Lord said: "Where art thou?" Whereupon the soul answered: "I hear thy voice, and am afraid, because I am naked." Thus man is brought to a proper sense of himself, by the quickening power of the word of God; so that he learns to know himself with all his inherent defects. Yea, hereby he is brought to acknowledge his transgressions, and his sins are ever before him. Psal. 51: 3.

Yea, to one who is penitent everything becomes a burden, and everything SINFUL a great sin. He is bowed down greatly; and goes mourning all the day long. Psal. 38: 6. Greatly afflicted is a penitent soul, if he somewhat delights in the pleasures of youth, and then retires to solitude. This becomes, as it were, a hell to his conscience; and he is ready to cry out: "O what have I done? O wretched man that I am!"

Thus looking upon the tree of nature as one that bringeth forth no good fruit; as one concerning which the preacher of repentance says: "Cut it down; why cumbereth it the ground?" Luke 13: 7. "Every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire." Luke 3: 9. Man carnally minded, or in a state of nature, is compared to the "vine of Sodom, of the fields of Gomorrah;" whose "grapes are grapes of gall," and whose "clusters are bitter," whose "wine is the poison of dragons, and the cruel venom of asps." Deut. 32: 32, 33. The Lord in alluding to the disobedience and wickedness of the children of Israel (Deut. 32: 23) says: "I will heap mischiefs upon them; I will spend my arrow upon them." Thus speaks and feels a person who has come to a knowledge

of his sins; his heart is tender as melted wax; he is penitent; he is heartily sorry that so much evil cleaves to him; for when he wants to do "good, evil is present with him." But his being in possession of this knowledge is not yet sufficient. For John the Baptist says: "Bring forth therefore fruits meet for repentance." Matt. 3: 8.

The fruit of true repentance grows in a change of heart; for the heart of man by nature, is proud and conceited; but the heart of a penitent is humble and contrite; and as the heart is so is the fruit thereof, it moreover sets its affections on things above, and not on things beneath; (Col. 3: 2.) In short, it imitates the virtue of our Savior while on earth; who himself declared that He was "meek and lowly in heart." Matt. 11: 29. And here it may be remarked, that a person who is "meek and lowly in heart, cannot bring forth fruit that is externally the appearance of pride, whether it be in words, actions, or the 'putting on of apparel.'" 1 Pet. 3: 3. "For in pride is destruction and much trouble." Tobit 4: 13. But when further the heart is filled with the meekness of Christ, it bespeaks a good tree; (Matt. 12: 33), while on the other hand, evil fruit grows out of the evil seed which the enemy has sown into the human hearts by means of the senses and thoughts, whereby much evil fruit has been brought forth; particularly in reference to the lust of incontinence, with which poor man is, as it were, intoxicated. True repentance is further very necessary; yea, "fruits meet for repentance," where an entire change for the better takes place—whereby we come to a pious and virtuous course of life; so that we do no more that which we were wont to do in our former sinful course of life. The grace and power, however, of leaving off a wicked course of life, and leading a pious life, as first stated, must be obtained of the Lord, through earnest prayer day and night. Good resolutions alone are not sufficient for this purpose, for it is the goodness of God that leadeth us to repentance. Rom. 2: 4. We have moreover to take care that we do not "after our hardness, and impenitent hearts, treasure up unto ourselves wrath against the day of wrath, and revelation of the righteous judgment of God." For in true repentance we are subject to great temptations, as the enemy assails us in a great many different ways. At times it appears to us, that at no time more sinful and adverse things have come into our way, than just now that we are resolved to amend our lives. We are ridiculed by the world; of others we see bad examples. Again the enemy tempts us with self exaltation, trying to persuade us that we have had much experience—much more than we really have had; that we are far advanced in the divine life, etc. In short, he tempts us in every way.

But "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong-holds;—and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10: 4, 5. For he who yields obedience to Christ, endeavors to keep his word. Luke 11: 28.

A person who labors under temptations, does well if he diligently takes heed to the word of God, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in his heart. 2 Pet. 1: 19. For the Lord says: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which will come upon the world, to try them that dwell upon the earth." Rev. 3: 10. The whole work of regeneration, or the new birth, grounds itself on true repentance; and penitent souls "love one another with a pure heart fervently; being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Pet. 1: 22, 23.

To a penitent the word of God becomes life and light in the soul. He who listens to it, becomes thereby changed in heart—converted; namely from pride to humility; from incontinence to chastity; from hatred to love; from covetousness to liberality; from the habit of lying and cheating to truth and honesty. Yea, he is thus transformed from darkness into light; freed from the power of Satan and converted to God.

This, dear reader, is what is produced by fruits meet for repentance. May God bless you all, and may you all be led by His Holy Spirit into the bright realms of eternal glory, is the prayer of your brother in faith. J. A. ZOOK.

West Liberty, Ohio.

THE end of Christ's redeeming work is to produce godly character. One great purpose of our Heavenly Father in His dealings with His redeemed children, is to test and to improve their graces. He has a great many places for His gold where He refines it. So much alloy of self-will, or pride, or covetousness, or cowardice, is often found even in true Christians that they require the furnace and the crucible. Prosperity is not often spoken of as a state of severe trial, but it is so. A severer test could not be applied to thousands of Christians than to subject them to great worldly successes. The sunshiny days bring out the adders. Sudden elevations make good men sometimes very dizzy, and like King Hezekiah, they grow self-conceited and vain-glorious. They conceal their religion down "in the hatches" (as the sailors say) while they are displaying the magnificence of the vessel. God left Hezekiah to do this that "He might try him, and that He might know all that was within his heart."

YE ARE THE LIGHT OF THE  
WORLD.

My brother, my sister, are you a light for Jesus, or do you sometimes follow your carnal desires and thus become a light for the world instead of a light to the world? Our lives are influenced much by the doings of others. It is very necessary that our works be such that will lead our associates to glorify God.

Every Christian is duty bound to bring in as many sheaves as possible, and, of course, the closer we follow in the footsteps of our Master the stronger our influence will be.

The cheerful worker whose actions always leave a good impression, though he may bring but one sheaf, is as sure of his reward as the one who succeeds in gathering more.

We need not expect to go through this world without some finding fault with us, but our works may be, and should be such that, though even critics find fault, they have no just reason. Fault-finding, like everything else, does not amount to much unless there is cause for suspicion. "Having your conversation honest among the Gentiles: that, whereas they speak against you as evil doers, they may by your good works, . . . glorify God in the day of visitation." 1 Peter 2: 12. If we do right, not only we ourselves glorify God, but through us others are led to do the same.

Some people are very religious while at worship, but in their daily occupations they seem to forget their religion altogether. For this reason so many unconverted souls fail to see the reality of the religion of Jesus. Our religion has very little prestige if our works do not correspond. The world should be led by the Christian and not the Christian by the world. CLARA BRUBAKER.

## AT WEDDINGS AND FUNERALS.

"I am tired of seeing all the flowers at weddings and funerals; we need a few in between," writes Mrs. Bottom. "May be a few flowers put into the hand when it was warm, instead of when icy cold, might have kept the hands warm a little longer. Any way, it would have made the heart that had ceased to beat a little lighter."

"She never looked so beautiful to me as when she was in her coffin!" writes a broken-hearted husband. And why had she never looked so beautiful? Because since the first flush of wedded life, when, in her girlhood's bloom, she had given herself to him, "to have and to hold, for better, for worse," he had forgotten to notice what a treasure he held, and had suffered her outer life to wither and die, while the inner blossomed into noble

For the Herald of Truth.

womanhood. The life born of patient but not idle suffering, and the closer clinging to the cross because her earthly staff had become a broken reed, he knew not of, though it had developed by his side. And now he was amazed that so much of loveliness was added to the face he once so dearly loved, for he knew not whence it came. Alas, is it not apt to be so with us all in a greater or less degree in our daily intercourse even with those we dearly love? We know their lives are mingled somehow with our own, and we are glad to have it so; and yet we do not note the daily work which would be made lighter by our loving sympathy, of the sacrifices cheerfully undergone, the trials, the victories gained, "till they spread the wings we had not seen, and seek their home above." We awake in bitterness of heart to exclaim, "I never knew before how beautiful they were!" And if we did but watch and care, how much, perhaps, of twice blessed work would our Father give us to do in His vineyard! A flower to plant here in some lonely life, a smile to light up a heart that has known too much of shadow, a helping hand to guide one ready to stray away, a sympathizing word or tear telling that the trial is understood and shared,—these will make us know the lives about us, while we help them to be beautiful, and we ourselves "grow in grace and the knowledge of the Lord Jesus Christ," whose work we do.—*Gospel Messenger*.

## SUNDAY SCHOOL LESSONS.

## LESSON IX.—AUGUST 27.

PAUL BEFORE AGRIPPA.—Acts 26: 19-32.

*Golden Text*.—Christ the power of God, and the wisdom of God.—1 Cor. 1: 24.

*Time*.—A. D. 60, over two years after our last lesson.

*Place*.—Caesarea, 47 miles north-west of Jerusalem.

*INTRODUCTION*.—The new Governor. At the end of two years Felix, for an indiscriminate massacre, was accused by the Jews, and had to give up his office of governor to Festus. He was a much better man than Felix. He was a skeptic in religion, but as a judge it is evident that he tried to do right. Paul called him noble, not to flatter him, but because he had noble qualities.

*The prisoner*.—For two years Paul was a prisoner at Caesarea. As soon as Festus reached Jerusalem the leading Jews went to him about Paul, and desired that he be sent to Jerusalem for trial, intending to murder him on the way. But the governor would make no promises till he knew more about the case. On his return to Caesarea he summoned Paul to the court-room, where the Jews made many bitter accusations against him. Paul denied them all. The governor, in order to please the Jews, proposed that, as the complaints against him pertained to the Jewish religion, he go up to Jerusalem to be tried. But Paul was on his guard.

*The appeal to Caesar*.—We can but suppose that a sudden inspiration opened his eyes to

the path by which he might be carried to the long desired goal of his hopes at Rome. He asserted his rights (as a Roman citizen), and Festus had only to declare, "Thou hast appealed unto Caesar. Unto Caesar shalt thou go."—*Wm. Smith*. King Agrippa and his sister Bernice arrived at Caesarea to congratulate the new governor. Festus, being in a quandary what charges to write up when he sent Paul a prisoner to Rome, mentioned the case to Agrippa, who expressed a desire to hear the man. This hearing furnishes the incident of the present lesson.

## DAILY READINGS.

M. Paul before Agrippa. Acts 26: 19-32.  
T. Accused to Festus. Acts 25: 1-8.  
W. Appeal to Caesar. Acts 25: 9-21.  
T. Paul's defense. Acts 26: 1-18.  
F. Chosen of God. Acts 22: 10-21.  
S. Standing fast. Phil. 1: 18-30.  
S. Embassadors for Christ. 2 Cor. 5: 11-21.

## LESSON X.—SEPTEMBER 3.

PAUL SHIPWRECKED.—Acts 27: 30-44.

*Golden Text*.—God is our refuge and strength, a very present help in trouble.—Ps. 46: 1.

*Time*.—In the fall of A. D. 60. About three months after the last lesson.

*Place*.—Near the Island of Malta, in what is now called St. Paul's Bay.

*INTRODUCTION*.—The voyage. Paul with his companions, and some other prisoners, and a number of passengers embarked at Caesarea on a trading ship for Italy. They sailed northward, touching at Sidon; then north-west along the eastern coast of Cyprus, thence west along the coast of Asia Minor to Myra in Lycia. Here they changed vessels, probably to a larger one that was bound direct to Italy from Alexandria. They touched at Cnidus, at the south-west corner of Asia Minor, thence sailed south-west to the Island of Crete, where they lay at Fairhaven for a time on account of contrary winds. They started for Phenice at the west end of the island, but were overtaken by a terrific storm, of which Paul had warned them before starting. For two weeks they battled with the storm, undegirding the ship, throwing first the cargo overboard and then the tackle of the ship, and were finally wrecked on the coast of Malta.

*The storm*. They had been about two months on their journey when they left Fairhaven. It was now toward winter and the season for storms. A storm of 14 days was not common, but it is said they do sometimes occur in this part of the Mediterranean Sea, which is one of the most turbulent seas in the world. They drifted 480 miles. The ship was being driven they knew not whither. Hope had given out. "No one who has never been in a leaking ship in a long continued gale," says Conybeare, "can know what is suffered under such circumstances."

*God present*. At this point God sent His angel to Paul, doubtless in answer to prayer, to reassure him of His promise that he should preach the Gospel in Rome. Paul was also assured that all on board should be saved from the storm with him. This he reported to those on the ship. He bade them be of good courage.

## DAILY READINGS.

M. Paul shipwrecked. Acts 27: 30-44.  
T. Paul's warnings. Acts 27: 45-48.  
W. Paul's encouragement. Acts 27: 14-25.  
F. Rehearsing his perils. 2 Cor. 11: 23-30.  
T. Dangers of the sea. Ps. 107: 23-31.  
S. False security. Jonah 1: 4-10.  
S. God's deliverance. Ps. 46: 1-11.

## HERALD OF TRUTH.

JOHN F. FUNK, EDITOR  
J. S. COFFMAN, ASST. EDITOR  
A. B. KOLB,

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THE HERALD OF TRUTH is one dollar per year.

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THE English and German Herald to one address is \$1.50 per year.

BIBLES.—We have at present an extra large stock of FAMILY BIBLES on hand, which we will sell at very reasonable rates. Write for prices. Any other books will be furnished at the best rates.

"THE MENNONITES, THEIR HISTORY, FAITH, AND PRACTICE," by John Horsch is a 40 page pamphlet ready for use. It is well arranged and well gotten up sketch of the history and doings of our people and should receive a hearty recognition by all interested in the history of the church. Any one desiring the new work will be furnished a copy on sending 10 cts. or 6 copies for 50 cts. to the Mennonite Publishing Company, Elkhart, Ind.

THE GERMAN HYMN AND TUNE BOOK.—The preparatory steps for the issuing of a German Hymn and Tune book have been progressing very slowly. The donations to cover the expense of compiling the book and making the plates amount to about \$500.00. This amount however is by several hundred dollars too small to

make it safe to go forward with the work.

The proposition is to raise by voluntary subscriptions a sum sufficient to cover the expense of compiling and arranging the work and making the plates, and for this purpose we should have at least \$800.00 to \$850.00. So that if there are some of the friends of the cause who are willing to contribute enough to make this amount the work can go on; and it seems to us that we should be able to raise easily the additional \$300.00 or \$350.00. Then the plates will belong to the church and the book can be printed at a very reasonable price, and this will enable all the churches to introduce them. We ask the churches throughout the country who use German books to consider this subject and see if they can add something to this fund so that we can go on with it. There is in many churches an earnest desire that it should be done speedily, and we are ready, as soon as we can safely do so, to push it forward. Will the friends of this book think this matter over and let us hear from them? The fall and winter would be an excellent time to get it ready and print it. One of the churches that subscribed a liberal sum, had almost become impatient and was about to get another book. The members decided however to have patience a little longer and see what will be done. We expect that the matter will also come up before the Conference in Iowa, September 22d and 23d.

SISTER CLARA BRUBAKER who has been spending a year with the church at Ayr, Adams Co., Nebr., teaching school returned to her home in Shelby Co., Mo. July 27th.

THE EVANGELIZING FUND.—The Funds of the Evangelizing Board are running low. The friends of the cause are kindly reminded that contributions to this fund are needed and will be thankfully received by the treasurer, G. L. Bender, Elkhart, Ind.

BRO. JOSEPH SCHLEGEL of Nebraska and Bro. Roth of Colorado accompanied by Bro. J. M. T. Miller of the Evangelizing Board, and their wives, have safely returned from their trip to Oregon. The report of their work in another column speaks for itself. God has been pleased to bless their efforts in His name. To Him be the glory!

PROF. J. G. ROYER of the Mt. Morris (Dunkard) College, Illinois, spent several days in the city. He looked through our Publishing House and expressed himself pleased with the knowledge acquired concerning our people and with the facilities of our office.

BRO. J. F. FUNK spent Sunday, July 30th, with the Pleasant Hill church, Branch Co., Mich. and observed communion with them. In the evening Bro. Jonathan Kurtz who had been preaching for the Pretty Prairie congregation in the forenoon also worshiped with the Pleasant Hill brethren.

BRO. BENJAMIN EWERT of Grtna, Manitoba, a younger brother of the Prof. H. H. Ewert, who is also engaged in school life, spent Sunday July 30th with us. His words of encouragement to the S. S. and the Young People's Meeting were much appreciated. We are pleased to become better acquainted with the brethren in Manitoba.

HARRY D. CHARLES and JACOB LINDEMAN of Lancaster, Pa., called at our office on their way home from the West. They spent the summer traveling and visiting and are now ready to take up their work, one in the school-room the other on the farm, with renewed energies. We feel encouraged to have our young people stop with us and get better acquainted with the church.

OUR BRO. EDITOR, A. B. Kolb, and wife, left the city Aug. 2, for Berlin, Ontario, his old home. They will spend five or six weeks drinking in the fresh country air and visiting relatives, friends and churches. We wish them a happy and refreshing vacation. They have been busy enough for a sufficient length of time to warrant them a season of rest and recreation.

THE THEME OF CONVERSATION has been given considerable space in other columns of this issue, but the subject is of the kind that "bears investigation." We therefore not only ask our readers to peruse the articles meditatively, but we take the liberty of adding still another thought in the editorial column.

Some people seem to be of the opinion that in order to entertain, they must

necessarily do a great deal of talking. Such is not the case. We often enjoy ourselves most with people who do comparatively little talking. If we go calling and our friends make us feel easy, welcome, at home, we can keep up a profitable and delightful conversation without having something to say all the time. We have met friends who possess the gift of "drawing one out" by saying very little. The conversation was intensely enjoyed by all present because a sympathetic warm-hearted undercurrent pervaded the expressions made. Man, as a rule, is interested more in thought and ideas of living topics than he is in everyday events. Living principles enthuse the soul and electrify it with the current of a divine power. Christ in conversation with the woman at the well or with Nicodemus by night uttered few words but the thought presented made a lasting impression upon the world. The conversation was enjoyed by those who engaged in it and the thought conveyed assimilated itself to the parties engaged to such a degree that the experience has been handed down to us. Light and everyday topics are easily talked about, but make a faint impression, and afford little satisfaction. How often any amount of "news" is reshaped at a sewing circle, in the social circle or an evening entertainment that does nobody good but affords an occasion for a good deal of hard feeling among neighbors. The offended parties go home with a heavy heart and relate the cause of offence at their firesides where the work of destruction receives new encouragement. Let Christians learn to introduce subjects of conversation that have a tendency to elevate. Teach society that it is not so much the amount of talk as it is the kind of talk that makes the conversation delightful. S.

THE SUBJECT ALWAYS IN ORDER—England's great preacher relates an incident which fittingly illustrates the common fault of Christian workers in adopting the subject of conversation not suited to the occasion. Says he,—

"Dr. Chalmers, a truly devout man, tells us that once at a nobleman's house he spent an evening with various friends, and talked over the question of the cause and the cure of pauperism,—a suitable subject for conversation.

An aged Highland chieftain among the company listened with great attention to

the doctor, for Chalmers was master of the subject. Surely they had not spent the evening amiss; but in the night an unusual noise was heard, and a heavy groan. The chieftain was dying. In a few minutes he was dead, and Dr. Chalmers stood over him, the picture of distress.

'Alas,' he cried, 'had I known my friend was within a few minutes of eternity, I would have preached to him and to you Christ Jesus and Him crucified.'

How often especially the minister of the Gospel, when calling at the home of the sick, feels condemned for not speaking more "liberally" of the crucified Christ! The last opportunity so frequently passes by unimproved. The hour and only hour of grace in the history of many individuals is spent in conversing on secondary matters, and during this time each one present feels that weightier matters are pending. Each knows that the time might be better spent and anxiously longs to see the subject changed but none ventures to break the spell, and the last moments, like former moments, pass by unimproved. There may be an excuse for the backwardness manifested by Christians even at the death-bed of a lost soul. We can at least partly account for the condition of things in many cases. The one about to depart this life probably has heard the Gospel preached time and again. The message has been heedlessly cast aside, the burning words of God's truth recklessly trampled under foot and the prayers and pleadings of God's people willfully refused to be responded to until all hope and all faith have taken flight. The body fails to supply the desired energy, and the mind becomes stupid by continued wrong action, all of which makes the case more difficult to reach than when in the vigor of youth. The soul under such circumstances might be saved, but the probabilities are it will not. Should it be saved, the life still remains a dark spot on the pages of history instead of a light to the world. All these facts make it extremely difficult to preach Christ to the dying "without hope." But in case the soul about to leave is in possession of the saving grace in Christ, we are entirely too careless with our conversation and in our ways of spending the time. On such occasions let Christians rejoice and converse freely on the one great theme—our Redemption.

The Church cannot be built up by dead

people, nor promoted by death-bed conversions. The time for us to preach "Christ and him crucified" most zealously is when people are well and have the power of mind and activity of soul to appreciate and accept the truth. But we are not excused from preaching "out of season." Muster courage to preach Christ all the time, and there will be no cause for regret. S.

## CORRESPONDENCE.

FROM CLEARFIELD CO., PA.—Our little church was again made to rejoice in a visit from Bro. John Derr, of Mazon-town, Fayette Co. He came here on the 27th and remained with us until the 31st. Although dark clouds hover over us just now, yet we rejoice to know that the Sun of righteousness shines bright as ever and in God's own good time His rays will penetrate the darkest cloud and cheer His true and humble followers. Be faithful and prayerful, dear brethren and sisters; heed the kind and loving admonitions of our dear brother, and may God's blessing attend him in his labors, that he may accomplish much good in the up-building of the cause of Christ. Ever remember us at the throne of grace, that we may be more faithful and at last be more than conqueror through the atonement of the Lamb. COR.

FROM DETWILER'S CONGREGATION, N. DUMFRIES TWP., WATERLOO CO., ONT.—The little flock at this place is in charge of Pre. S. B. Gehman. We have services here twice a month. Our hearts were gladdened recently when two more dear young souls became willing to accept Christ and His plain, simple doctrine, and unite with us in church fellowship. We are very thankful to see God's work still prospering in our midst.

Brethren, is it not time we were trying to do a little more for the Master, and for poor, lost humanity? Satan is never found idle, and why should we be? "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil," Eph. 5: 14-16.

May God help us to exercise more charity and long-suffering toward one another, and if we cannot understand each other or His Word, let us pray Him to enlighten us all so that we can understand, and do all things just as it is His will, and as may seem most beneficial toward the advancement of His blessed cause. COR.

FROM CONESTOGA, WATERLOO CO., ONT.—As the deacon in our congregation is getting old, he requested another brother to be ordained to this office. Accordingly on the 5th of August votes were taken for this purpose. Four brethren were appointed, and on Sunday, Aug. 6, the lot was cast, falling upon Bro. Enoch Bowman. The bishops Elias Weber and D. Wismer officiated. May our dear brother prove himself an apt and faithful laborer in his responsible calling. The congregation here requests the prayers of the brotherhood at large.

COR.

LARNED, KANS., JULY 25, 1893.—We were again privileged to hear the Word of God preached to us. July 3, Bro. Zook of Pennsylvania arrived and filled one appointment. July 15, Bro. J. M. R. Weaver of Harvey Co., and Bro. Samuel Miller of McPherson Co., arrived and preached three very edifying sermons. The meetings were all well attended. July 22, Bro. Joseph Oyer of Reno Co., arrived and conducted several meetings. May the Lord richly bless all the efforts put forth, and may the brethren continue to visit the western churches, especially those not supplied with ministers. There could be more good done if the ministers would visit the western churches instead of the eastern churches which are well supplied with workers. We all hope that Bro. D. D. Miller of Middlebury, Ind., can return in the near future and finish the good work begun this spring.

B. J. KING.

## SUNDAY-SCHOOL ITEMS.

FROM BRUTUS, EMMET CO., MICH.—We organized a Sunday school at the Detweiler meeting house Apr. 23. C. W. Detweiler was chosen Superintendent and Amos Brubaker Secretary and Treasurer. We desire the prayers of other schools.

COR.

FROM BOWMANVILLE, LANCASTER CO., PA.—The brethren John Latshaw and Joel Good, of Chester Co., paid us a pleasant visit July 16th. Bro. Latshaw preached an impressive sermon from Luke 14:24 in the forenoon. The meeting was well attended.

In the afternoon the brethren attended our S. S., which numbers 125 scholars. Bro. Latshaw addressed the school in a way that gave us much courage to go on in the good work. Remarks were also made by the ministering brethren Horning, Good and Gehman. We feel grateful for the words of encouragement. Our school was organized in April, '93, and we can of a truth say the Lord has prospered the work.

COR.

## CONFERENCE.

The Western Amish Mennonite Conference will meet near Wayland, Henry Co., Iowa, in the Sugar Creek meeting-house, Sept. 22 and 23, 1893. Delegates coming over the C. B. & Q. R. R. will change at Burlington for Noble, and those coming over the Iowa Central Lines will stop off at Wayland. Brethren will be at both stations to meet delegates, or any who desire to attend Conference.

S. GERIG.

The Annual Conference for the state of Missouri will be held in the Mt. Zion church, Morgan Co., on Thursday and Friday, Sept. 21 and 22. Brethren and sisters, and especially ministers and deacons, are invited to be present. A Sunday-school Conference will be held at the same place on Wednesday, the 20th. Those coming to the Church Conference will please come a day earlier and help us in the S. S. work. Our R. R. station is Versailles. Any one addressing D. F. Driver, or the writer, and informing us of their coming, will be met at the above named place.

The Macedonian cry coming from Kansas is caught up by Missourians and sent with a rebound westward, thence with new impetus eastward, in the hope that it may reach the ears of some of our more richly blessed brethren, and possibly induce them to *come over and help us*.

JOE C. DRIVER.

## OUR TRIP TO THE WEST.

Bro. Joseph Schlegel and wife, the writer and wife, and several others, left Lincoln, Nebr., May 18 for Thurman, Colo., at which place we arrived the day following. We spent Sunday with the congregation here, filled several appointments and on the 25th, in company with Bro. Jacob Roth and wife, left for Eugene, Lane Co., Oregon, going by way of Denver and Sacramento. After visiting with the little flock a few days and holding several meetings, also at Bro. Joseph Maurer's, and near Hubbard, we left for Portland. Duty soon called us back to Hubbard, however, where we again filled a number of appointments, one for the Old Amish brethren, and enjoyed a season of spiritual blessings. During our stay ten applicants for membership were received into the church, communion observed, Bro. Amos C. Troyer was ordained deacon, Bro. Daniel J. Kropf, minister, and a church of 49 members organized.

On June 18 we paid the little flock under the care of Bro. C. B. Steiner, at Salem, a visit. Bro. Steiner met us at Hubbard several days previously.

On the 20th we arrived at Eugene, Lane Co., where we remained several

weeks and filled quite a few appointments for our brethren, and also one for the Russian Mennonites. Seven converts were received by baptism at the Clear Lake church, communion observed, and ordination services conducted by Bish. Schlegel. Bro. Levi J. Yoder was ordained deacon, Bro. Jacob D. Mishler, minister, and Pre. Peter D. Mishler, bishop.

Thirty-eight appointments were filled while on our trip. We arrived home safely July 3. Many thanks to the brethren for the kindness shown us while with them. God bless you all.

J. M. T. MILLER.

## A SHORT VISIT.

On the 8th of July, I went to Ingham Co., and spent Sunday with the brotherhood in that vicinity. I held two meetings with them. The number of attendants was not large, but they were very attentive. The members here formerly lived near together but now they are so scattered that it is hard to get them all together to the meeting. They have no Sunday-school; their children attend other schools, and in this way may be led away from the church of their fathers. Two of the younger brethren are working some distance from home. This little flock should be visited more frequently.

From here I went to Bayport, and visited Bro. William Bechtel, Joel Reist, and a number of Amish brethren, who moved to this vicinity from Canada. In the evening we had a meeting there, and again the following evening. The brethren here also live so far apart that the children cannot go to Sunday-school. They desire to be visited more frequently. There are five families of Amish brethren there. Ministers that can preach both English and German are most acceptable. Any one desiring to visit these brethren may write to Elias Wideman, Berne, Huron Co., Mich. Visits of this kind are indeed profitable, both for the minister and people, and we hope God may bless all the scattered members and give them grace to be faithful. JOHN SPEICHER.

CHRISTIAN DUTY.—It belongs to the very essence of Christian duty that we should make the most of ourselves, that we should develop all our powers and know as much of this mysterious life that we are living, of its laws and methods and duties, as it is possible. We are put into this world not that we may stray carelessly along its paths for a few years, but that we may know it, and that we may so use it that we may show our superiority to it, and so come to discern our need of and fitness for some other world—some other mansion in God's great house.—T. T. Munger.

## PREACHING EFFICIENT BUT NOT SUFFICIENT.

Bishop H. W. Warren in one of our great journals recently took up the following course of reasoning to prove that our preaching in America is *efficient* but not *sufficient*. His statements are comprehensive and his arguments weighty. He says:—

Is preaching the one thing, or even the main thing? It defends doctrine, enlarges thought, confirms believers, comforts saints, convicts sinners if they will only come; but one often wonders that so excellent a thing does so little. There are millions who do not care to come to hear it, and, if they did, could not be interested thereby. Some years ago it was boldly said that the best preaching in New York City was given to a congregation of seventy five. It may have been best in some fancied excellence, but surely it was much nearer uselessness than it should have been. Coleridge, droning out a monologue, was interested in his subject; but he was the only one. An agent, determined to sell his book and his auditor, is interested in his object and is likely to succeed. Some set themselves to the salvation of sinners.

How little Christ preached; in the modern acceptance of the term none at all. The sermons of the Apostles were certainly not made on the models of today. One great denomination makes nothing of preaching, yet thrives wonderfully, and another makes next to nothing of it and lives.

Besides preaching, what is necessary to the spread and development of the Christianity of the New Testament?

The Christian world has had some great surprises lately. After the fishers of men have toiled all night in some countries and caught only a few at a time, the net seems to have been thrown on the right side in India, and a single church really expects to gather a great multitude of forty to fifty thousand a year. There have always been encouragements for men who knew the Scriptures and the power of God, to expect repeated and enlarged Pentecosts; and they have come. We see the results with joy, but we are eager to know the process.

We find first, negatively, that there is but little of our American style of preaching. There cannot be. There is no sufficient array of preachers. And, if there were, the necessary vocabulary does not exist. It takes a long time to change a whole language supersaturated with heathen ideas, and impregnate it with Christian thought and feeling. Indeed, the change cannot be made. The new meanings, experiences, and their expressions must be superinduced on the old substratum of words. How has the great

success been achieved? By personal effort and individual contact. It has been by heart to heart work. The face of man has answered to the face of his friend; one man has ensnared another with his personality. One man has wrought with one. I knew a man in China who could get no congregation nor preach if he had one, but by haunting the temples and looking for souls that seemed hungry, he could invite them to the bread and water of life. So in India now. A dozen laymen go to a village and scatter into its bazars and streets, seeking for one man to bring into the general meeting for instructions and prayer. Then one just cleansed could go straight home to his neighbors and friends and tell what great things God has done for his soul. He need not wait to go to a theological school and learn the arts of oratory. His burning heart and illumined face were more than eloquent. A great teacher has said that the one best fitted to teach a child its alphabet was another child who had just learned it. The necessary enthusiasm and the assurance that another such a child could do it, were present. A new convert's stammering speech, punctuated with exclamations of rapture, surpasses in attractiveness and effectiveness most irrefragable chains of logic uttered with ornate oratory. Did Dr. South's model sermons convert anybody? A single woman in a city I know, has had the joy of leading a hundred Catholics to see Jesus and feel His converting power.

This applied personal influence is consonant with the Scripture plan. Christ uttered His most impressive thoughts to audiences of one or a few; for instance, to Nicodemus, the woman at the well, etc. The influence of heaven does not radiate from a center through dead matter growing weaker as it spreads. But every particle touched and made alive, passes on the quickening life to the next with undiminished power. So did the Apostles. Philip went to the eunuch of Candace, and he to all Africa. Ananias went to Saul. It accords with philosophy. A man's whole strength applied to one is more likely to be effective than if diffused among a thousand. In a crowd any one can put away the personal statement "Thou art the man." Would the king have been forced to confession, if Nathan had preached a general discourse to a great congregation? The solid salt of the earth must be applied directly. Brackish water, sprinkled on the outside of clothes, from an aspergillum is not sufficient. There is what is called, and what is a great forward movement in London under the direction of Hugh Price Hughes. There is preaching in St. James Hall, and it is great preaching. But the after meeting is far more effective. This is not held in a dingy vestry, calculated to hold a dozen, but in a hall still larger than St. James. There every Christian is to hunt his man,

and by personal acquaintance and care, do him all the good of every kind he can, always with a view of leading to the greatest good. The man needing help is not left to the mere influence of one man, jaded with oratory and interested in themes and theories the hearer never heard of, but is seized by men of like passions and needs as himself. Whatever victories this man has achieved and life he has attained, he invites others to share. The development of the personal influence of every Christian on single souls successively, is the question of the world's salvation. If the preacher holds steadily in view the end of making every Christian a center of leavening power, it will make his preaching more efficient. Then preaching and working joined together will be sufficient.

UNIVERSITY PARK, COL.

## LOOSE VIEWS OF THE ATONEMENT.

We are distressed to find so many gifted minds and teachers falling into loose views of the precious blood of Christ. Much of the prevailing Christian literature is tainted by these liberal theories. One man whose works are published by one of our most evangelical publishers, talks about Christ dying for the world as Abraham Lincoln died for the American nation. This is simply shocking.

Let no evangelical Christian countenance for a moment any writing or preaching which depreciates the cross of Christ; the blood of the atonement; the great primary doctrine of the substitution of Jesus Christ for sinful men, and the expiation of our guilt by His vicarious sacrifice. This is essential to every other part of the gospel. When Satan came to the good St. Francis in a vision of glory, the shrewd monk asked to see his hands and feet before he would worship him, and when he found no prints of the nails, he bade him be gone as an evil angel of light. There are a good many such angels round nowadays. Friends, do not be beguiled by them. Be sure to look at their feet before you follow their leadership.—*Christian Alliance*.

A HINDOO was led to forsake idolatry by a few leaves of the Psalms that somehow came into his possession, among which was the fifty first. This last was his Gospel for twenty years, when he met a missionary and received a New Testament. "Ah," he exclaimed, as he read, "twenty years I have walked by starlight; now I see the sun!"

"IF CHRIST had our whole hearts, if we were entirely His, we should be more peaceful, happy and holy."



## ZIGZAGGERY.

By J. E. Bristol in Gospel Truth.

There is no word in the English language that so well represents the experience, testimony and course of life of many who profess religion as the word *Zigzaggergy*. The general run of the testimony of those who fill our churches is as follows: "I am trying to serve God in my weak way." "I have many ups and downs, and I make many crooked paths, but I hope to land my soul at last upon the fair banks of deliverance." "I know that I do many things that I ought not to do, and I leave undone many things that I ought to do, but pray for me that I may hold out faithful." "I sin every day, but still I feel I am the Lord's, and I would give up my hope for all the world." "I feel that Jesus sweetly saves me, but yet I am not satisfied, for I know I am not where I ought to be, and where it is my privilege to be, but I am still holding on; pray for me when it is well with you," etc.

Now, all such zigzag testimonies fully agree with the inward condition and outward life of those testifying. "Out of the abundance of the heart the mouth speaketh." But to suppose that any such experience or testimony, accords with the Word and with a genuine Christian character, is a serious mistake, fraught with the most fearful and damning consequences.

The way to heaven is a straight way of holiness, righteousness, peace and joy in the Holy Ghost, and a conscious evidence within the heart of God's approval.

The way of zigzaggy is not the way to heaven. "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."—Matt. 7:14.

Those that are living in sin, consciously neglecting known duties, loving the world, indulging in anger, pride, ill-feelings toward others, evil speaking, defrauding others in their dealings, giving way to the lusts of the flesh in the use of tobacco, intoxicating beverages, opium, etc.; dressing like the world, yoking themselves together with unbelievers in secret societies, or in the marriage relation, or in partnership with ungodly men for worldly gain; yielding to a compromising spirit, because of opposition from friends; avoiding the cross of Christ by so trimming between duty and the world as to evade reproach; in short, living contrary to the teachings of the Bible and the light and convictions they had in the past—whether they feel condemned or not, such are making "crooked paths," and they are in the "broad way that leadeth to destruction."

A zigzag life is one of sin and condemnation. Reader, is this your condition? Your standing in the church, your high

profession of religion or of holiness, does not shield you from the curse of God, for he that "offendeth in one point is guilty of all." "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God." But there is mercy for you. Give up your old worthless hope and your zigzag experience and come to Jesus in repentance and faith, and you shall find the way of life.

"They have made them crooked paths; whosoever goeth therein shall not know peace."—Isa. 59:8. "As for such as turn aside unto their crooked ways, the Lord shall lead them forth with the workers of iniquity: but peace shall be upon Israel." Ps. 125:5.

## DISBAND YOUR CHOIRS.

WM. BEERY.

What an ideal! Doubtless many of the readers of THE MESSENGER, upon reading the heading of this article, will feel like uttering something stronger than the exclamation which begins it.

What do I mean? I mean that if you want good congregational singing disband your choir and let the congregation do the singing. In order that there may be congregational singing the congregation must sing, and I dare say that there are comparatively few churches where there is good congregational singing led by choirs. This need not be so, but thus it has been, is now, and judging from present tendencies always will be.

It is not my purpose to discuss this subject at length at present, but I shall simply assign a few reasons for believing that the breaking up of the choirs in the majority of instances, would not only be a long stride toward bringing about better congregational singing, but that peace would reign more supremely in the churches.

1. Human nature seems to be such that when a select number of persons are set apart to do the singing, or the principal part of it, the rest are soon willing to let these selected ones do it all. They get the idea that the choir is there to do the singing, and that others are hardly expected to sing. Neither does it better things much to inform the congregation that the object of the choir is to lead the congregation. The choir is the choir and the congregation the audience, and the audience will listen.

2. The tendency is, on the part of a chosen choir, to sing more to be heard than to render praise to God. Congregational singing, pure and simple, avoids this.

3. The disbanding of the choirs would prevent choir quarrels, misunderstandings between choir and pastor, or music committee, dissatisfaction growing out of preferences in the selection of choir

members, and save some other troubles which grow out of the relation of the choir to the church.

4. My experience and observations have brought me to the conclusion that where one person leads the singing, and the singers are seated in the audience, and everybody feels that he has as much of a part to perform in the song worship as any other body, there is congregational singing.

5. Some of the leading churches in the cities have no choirs, but precentors and congregational singing.

6. The singing is a part of the service in which all can unite, and all ought to be regarded as being on an equal footing in this matter. If some have better voices than others and can sing better, that is no reason why they should be seated in a special corner to make an exhibition of themselves. Let them get right among the weaker ones and help them along—*The Musical Messenger*.

## PETER KEPT OUTSIDE.

BY WAYLAND HOYT.

Do you remember that strange incident where Peter was kept outside the door of Mary's house, in which the gathered church at Jerusalem were praying for him while he lay in Herod's prison? For a good while Peter could not get in. He had to continue knocking. And the wonder is that Peter should have been obliged to continue knocking. Let us think of this wonder for a moment. It is a wonder which even now constantly repeats itself.

Herod Agrippa, the grandson of the man we designate Herod the Great, had now, by the favor of the Roman Emperor Claudius, succeeded to the rule of the entire Palestinian territory over which his grandfather, Herod the Great, had formerly swayed scepter.

This Herod Agrippa was—as consciously hypocritical men are apt to be—anxiously superstitious. He sought to cover all sorts of license and evil by precise attention to the minute and frequently petty ramifications of the then Jewish ritual. He would make painful care about titles and washings take the place of the more difficult and righteous care for pure thoughts and clean deeds. But such attention to external ritual put him, of course, in high repute with the vindictive and bigoted Scribes and Pharisees. Such popularity was vastly precious to him. It gave him firmer throne and easier rule.

You can see, then, that to the last limit he would share the hostility of the Jewish chiefs to the idea that Jesus was Messiah, and also to the rapidly growing church, whose corner stone was the Mes-

siahship of the crucified and risen Nazarene.

Among the dominant party of persecuting Jewish chiefs, this king had greatly increased his popularity by behaving one of the apostles—James, the brother of John. Such mode of execution was counted particularly disgraceful among the Jews.

The Apostle Peter, however, was chief apostle, and ringleader in pushing onward the new faith. And Herod arrests Peter, thrusts him into prison, will there keep him until the time of the sacred passover having passed, during which, according to the Jewish law, execution may not take place. He can make grand spectacle of the Apostle Peter's taking off, and so gather more resounding popularity to himself. So there is Peter in prison.

He is well guarded. Four quaternions of soldiers are set at keeping him. Four quaternions would be sixteen soldiers, who, squad by squad, were to keep close ward of him as the watches into which the hours were divided passed.

Yes, Peter is even grimly guarded. He is manacled with two chains; that is, each wrist of his is bound by a chain to the wrist of a soldier on either side. Then also two other soldiers steadily pace their beats at the great barred iron gate which opens into the city street.

It is night. Quiet falls. Peter sleeps. Peter had once denied his Lord; but he has no thought of any denial now. He has been filled with the Holy Spirit since then; he has become another man. Nor is there any torturing conflict in him about the matter. He is in the calm of a definite decision; and so, settled in his purpose and tremorless in his trust, whatever may betide, Peter sleeps. Why should he not sleep? He giveth His beloved sleep.

But prayer is going on for Peter by the church gathered there in Mary's house. That was all the church could do, pray for him. Heed the sort of prayer going on there. The Greek word which tells about it is a word which means "stretched out," as when one stretches out his hand to take definite grasp of something. So you see it was stretched out, intent, particularizing prayer; and such prayer is a real force. See, the sleeping Peter is awakened by a great light and the smiting of chains from his wrists by a shining angel. At the angel's command he arouses himself, puts on his sandals, wraps about himself his outer garments, and follows the angel. The iron gate swings apart and Peter is in the street and disimprisoned, and then the angel leaves him; and when Peter thinks himself a little, he makes his way to Mary's house, where the church is praying, and knocks for entrance.

But Peter cannot get in. Rhoda who in answer to the knock comes to the gate

of the house to open it, when she hears Peter's voice opens not the gate for gladness, but, running in, tells how Peter stands there before the gate. But these praying people tell her she is crazy, though they have been praying for this very thing. And when she steadily affirms that the veritable Peter is standing there, declare it cannot be Peter, but must be his ghost. And all Peter can do is to continue knocking, and so only at last gets in.

Now this is not a scene and circumstance far away and different from our lives to day. What those early Christians did, praying so earnestly and then refusing to accept and receive the answer to their prayer, Christians do often. For instance, there is the knocking Peter of forgiveness of sins. How many men and women I have seen refusing to let this Peter of forgiveness in. Christ has said to them: "He that cometh to me I will in no wise cast out." In repentance and believing prayer they have come to Him; but they will not accept the fact of their forgiveness.

A great Christian says: "I have enjoyed the forgiveness of my sins for fifty-two years. By the grace of God I never have for a single moment doubted that my sins were forgiven. Should any one ask me how I know that my sins are forgiven? Have I heard something like a voice from Heaven about it? No; on no account do I wish it. Had I a dream about it? No; nor do I care about it. Had I some powerful passage applied to my heart? No, not even this. But I rest with childlike simplicity on the Word where it declares that whosoever believeth in the Lord shall obtain the forgiveness of his sins." And that is the right thing for any one to do—take Christ at His word. Believe His promise; let the fact of the forgiveness of one's sins enter, with all its peace and rest. But there are so many people who want something besides the simple and sheer promise of the Lord; who wait for dream or ecstasy or strange rapture, and so keep out of their hearts the Peter of the sweet consciousness of the forgiveness of their sins.

There is also the knocking Peter of comfort. Said an aged Christian to me not long since, looking back upon a beautiful and prosperous life, "God has been a great deal better to me than my fears." And the wonder is, since God is the God He is, able to do exceeding abundantly above all that we can ask or think, that this Christian, through all his life, should have expected so little of God and feared so much; and that even now, when the retrospect of life compels him to confess, "God has been a great deal better than my fears," he should fear still. But he is like a great many Christians who pray that they may take hold of God's promises, and then do not do it; will not let God's comfort in.

Also, there is the knocking Peter of service. Often we pray that we may have a chance to do something for our Lord. That prayer is answered. Here comes the Peter of service. Sometimes it jumps with our inclination; sometimes it wears a lock forbidding. It need not necessarily be a great service, perhaps only the teaching of a Sabbath school class, perhaps a kind word to the stranger in the church, perhaps the conquering of a swift temper. But how often when such Peter of service knocks at the gate of our lives, we refuse to let him in.

Let us be ready to receive to ourselves God's answers to our prayers. Really He answers oftener and more manifoldly than we imagine. Our trouble is, we keep God's answers to the prayers we make Him, out from our hearts and lives. *The Independent*.

## MRS. BOOTH ON DRESS.

From an extract of "The Life and Memoirs of Mrs. Booth" of the Salvation Army, we glean the following:

Associated with my very earliest ideas of religion was the necessity for plainness of dress. It seemed to me clear from the teachings of the Bible that Christ's people should be separate from the world in everything which denoted character, and that they should not only be separate but appear so. Otherwise what benefit would their separator confer upon others?

I remember feeling condemned, when quite a child not more than eight years old, at having to wear a lace tipset such as was fashionable in those days. From a worldly point of view it would have been considered, I doubt, very neat and consistent. But on several occasions I had good crying fits over it. Not only did I instinctively feel it to be immodest, because people could see through it, but I thought it was not such as a Christian child should wear.

As I advanced in religious experience I became more and more convinced that my appearance ought to be such as to show to everybody with whom I came in contact that I had renounced the pomps and vanities of the world and that I belonged to Christ. Had the church to which I belonged worn a uniform I should joyfully have adopted it. I always felt it was *mean* to be ashamed of Christ in the street or among His enemies. And it was only in conformity to the opinions of those whom I regarded as my superiors in wisdom and grace, that I conformed to the world as much as I did in the matter of dress.

People have asked me sometimes whether we cannot be separate from the world in our hearts without being different in our dress. My reply has been: "What is the use to the world of a testimony for Christ up in your bedroom?"

The very essence of witnessing for God before the world is that we should not be like it." The people quite recognize this, whether Christians do or not. Hence their contempt for those who talk to them about religion while dressed as fashionably as themselves. They may listen out of politeness, but they will say in their hearts, and often, when our backs are turned, with their lips: "Physician, heal thyself! Why do they come and talk to us about giving up the world when they have not done so themselves, at any rate as far as dress is concerned?"

### THE WORD OF GOD.

One trembles when, after beholding the Son of Man commanding the elements, stilling the tempests, and despoiling the tomb, and solemnly declaring that He will, on an appointed day, return to judge, by this book, the quick and the dead—one trembles to see a poor accountable mortal, seated in a professor's chair, and handling the Word of God as he would handle Terence or Thucydides; retrenching, adding, praising, blaming, lopping off whole chapters as containing mistakes, inconclusive arguments, rash assertions, and the like! Yet in a few years the learned professor and his pupils will all be in the tomb, while not a particle of the Divine Book will have perished away, and when the Son of Man shall descend from heaven, by this book shall they all be judged.—Gausson.

### ON BEING OFFENDED WITH THOSE WHO FALL INTO TEMPTATION.

It is of the infinite mercy and compassion of the Lord, that His pure love visiteth any of us; and, it is by the preservation thereof alone that we stand. If He leave us at any time, but one moment, what are we? and who is there that provoketh Him not to depart? Let him throw the first stone at him that falls.

In the Truth itself, in the living power and virtue, there is no offence; but that part which is not perfectly redeemed, hath still matter for the temptation to work upon, and may be taken in the snare. Let him that stands, take heed lest he fall; and, in the bowels of pity, mourn over and wait for the restoring of him that is fallen. That which is so apt to be offended, is the same with that which falls. O! do not reason in the high mindedness, against any that turn aside from the pure Guide; but fear, lest the unbelieving and fleshly wise part get up in thee also. O know the weakness of the creature in the withdrawals of the life! and the strength of the enemy in that hour! and the free grace and mercy which alone can preserve! and thou wilt rather

wonder that any stand, than that some fall.

When the pure springs of life open in the heart, the enemy watcheth his opportunity to get entrance; and many times finds entrance soon after—the soul little fearing or suspecting him, having lately felt such mighty, unconquerable strength; and yet, how often then doth he get in, and smite the life down to the ground! and, what may he not do with the creature, unless the Lord graciously help!

Oh! great is the mystery of godliness, the way of life narrow, the travel to the land of rest long, hard, and sharp; it is easy miscarrying, it is easy stepping aside, at any time; it is easy losing the Lord's glorious presence; unless the defence about it, by His Almighty arm, be kept up. There is a time for the Lord's taking down the fence from His own vinyard, because of transgression, and then, the wild bore may easily break in. Ah! who tastes not of this, in some measure? and what hinders, that he taste not of it in a greater measure?

Ah! turn in from the fleshly wisdom and reasonings, unto the pure river of life itself, and wait there, to have that judged which hath taken offence; lest, if it grow stronger in thee, it draw thee from the life, which alone is able to preserve thee; and so, thou also fall!

This is in dear love to thee: retire from that part which looketh out, and feel the inward virtue of that which can restore and preserve thee.—The Friend.

### ITEMS.

PRESIDENT CLEVELAND has consented to act as arbitrator in the dispute between Brazil and the Argentine Republic about the possession of the State of Parana. The *Boston Journal* says in reference to this subject: "While arbitration as a means of settling controversies among European nations, or between a European nation and an American or Asiatic country, is a long way yet from general adoption, the peaceful principle is making rapid strides on the American continent."

NEGRO EDUCATION IN UNITED STATES OF AMERICA.—The statistics of Negro instruction in the United States comprise some interesting figures. Where, only twenty seven years ago, no colored child was legally permitted to read, there are now 25,530 schools in which 2,250,000 have learned to read, and most of them to write. In the colored schools there are 238,000 pupils and 20,000 colored teachers. There are 150 schools for advanced education, and seven colleges administered by colored presidents and faculties; and of the presidents three were formerly slaves. It is also noted that there are 154 colored editors, 250 lawyers, and 740 physicians; and that there are 247 colored

students now educating themselves in European universities.—Herald of Peace.

DR. HENRY GUINNESS is holding a series of "social purity" meetings in London for men only. He realizes the great need of more teaching on this question and has given himself up fully to supply the need. He has proved himself a daring and successful apostle of the social problem. It is said of him "at one meeting twelve men fainted on hearing the terrible recitals that he gave of his work among depraved women; two hundred rose for prayers, and when he opened the inquiry room, they flocked in until not another could enter." Men frequently faint to hear their own experiences in sin and debauchery vividly described. When man yields to passion his reason fails to act and his mind is "brought under" but when he comes to himself and his mind takes a retrospective view, he is astonished and shocked at his insane conduct.

EVERY LOVER OF MANKIND will rejoice at the peaceful settlement of the difficulty between France and Siam. Many lives will be prolonged and much suffering to individuals averted thereby. These are matters but little considered by diplomats, who are occupied with national interests which they assume to be of far more importance, yet were human history faithfully and accurately recorded, we doubt not that the tears of women and children, and the sufferings of the sick and the wounded would be found to weigh much more in an accurately balanced scale.

We fail, however, to see how any credit has been reflected upon France by the transaction. Acting both as judge and jury, she assumed that she was altogether in the right, and dictated terms which Siam was too weak to resist, unaided. The attitude of France is just what ours would have been had the United States demanded large territorial concessions from Chili after our late dispute with that country, merely because we thought we were the stronger.

### DIED.

YODER.—On the 9th of July, 1893, near Topeka, La Grange Co., Ind., of consumption, Abner P., son of John H. and Fannie Yoder, aged 10 years, 3 months and 22 days. He was a dutiful son, loved by all, but his soul was unsaved, until little more than a week before his death he confessed faith in Christ as his Savior and requested baptism. Shortly before he died he said to two of his companions, "Good bye. Meet me in heaven." The mother has been an invalid for a number of years, therefore the funeral services were conducted at the home of the parents by J. Kurtz and J. S. Hartzler, from Ps. 103:15, 16.

HIESTAND.—Aug. 2d, 1893, near Florin, Lancaster Co., Samuel Hiestand, aged 4 months and 6 days. Funeral on the 5th. Text, Mark 10:14, 15. Buried at Green Tree meeting-house.

STEINMAN.—On the 12th of July, 1893, near Baden, Ont., Leah, daughter of Daniel and Barbara Steinman, aged 6 years, 9 months and 17 days. Services by N. Nafziger and L. Litwiler. Texts, Luke 12:35-40; 1 Cor. 13:11.

RUPP.—On the 27th of July, 1893, near Pekin, Ill., of typhoid fever, Peter Rupp, aged 78 years, 3 months and 3 days. Buried on the 29th at Elm Grove. Peter Rupp was chosen to the ministry and served faithfully. Services by Joseph Burke, John P. Schmitt, Peter Schantz and John Smith.

GOOD.—On the 21st of July, 1893, near Bowmansville, Lancaster Co., Pa., of consumption, Lydia (Kurtz), wife of Noah Good, aged 32 years, 7 months and 12 days. She was able to be up and around until the last week of her life. During her illness she manifested the comfort of Christian patience. She was a faithful member of the Mennonite church and was loved by all who knew her. Her husband and two children deeply mourn the loss of the departed. Buried on the 24th. Services from Heb. 4:1-3; Job 19:25 by H. G. Good, S. R. Ott, Benj. Horning, and B. G. Welder.

KING.—Of scarlet fever, Milo Henry, son of D. S. and E. King, aged 1 year, 1 month and 4 days. Services by Bish. Samuel Miller.

"Go to thy rest, sweet child,  
Go to thy dreamless bed,  
While yet so gentle, undefiled,  
With blessings on thy head."

DAUSMAN.—On the 29th of July, 1893, near Elkhart, Ind., Jacob Dausman, aged 79 years, 6 months and 16 days. In 1814 he emigrated from France to America, and in 1859 became a member of the Mennonite church, and remained faithful unto death. Services by Noah Metzler and J. S. Coffman.

KABLER.—On the 1st of August, 1893, in Elkhart, Ind., of a lingering disease, Mary A., wife of Amos Kabler, aged 62 years, 7 months and 7 days. She leaves a husband and nine children to mourn her death. She was afflicted for many years and had many trials and conflicts, yet she labored with all the strength she had to provide for her family. During the winter her health failed and she suffered great bodily affliction. During her sickness she was led to turn to the Lord, whose service for many years was neglected. She had been a member of the Church of God in early life, but now united with the Mennonite church, and received communion. She expressed her desire to go home, and when asked concerning her faith in God, she replied, "It is all paid." She was buried on the 3d. Services by John P. Funk from Eph. 1:7. May God direct all the bereaved ones in the way of eternal life.

HOOVER.—On Thursday morning, July 27, 1893, in Markham, York Co., Ont., Nancy Burkholder, widow of the late Christian B. Hoover (who died Feb. 3), aged 48 years and 7 days. She was buried on the 29th in the Mennonite grave yard, in the presence of many beloved relatives, friends and neighbors. Funeral services were conducted by John G. and Samuel R. Hoover. Scripture lesson, Job 14:1-16. Text, Amos 4:12, "Prepare to meet thy God, O Israel." The sister leaves a son, a daughter, and two grandchildren to mourn her early death, but they need not mourn as those who have no hope. We have the assurance that she is at rest.

We miss thee from our home, dear mother,  
We miss thee from thy place,  
A shadow o'er our life is cast,  
We miss the sunshine of thy face.

HOSTETLER.—On the 6th of July, near Bellefontaine, Logan Co., Ohio, Melinda M., daughter of Christian and Lydia Hostetler, aged 27 years, 8 months and 6 days. Buried on the 8th. She was a faithful member of the Amish church. She leaves a father, mother, seven brothers and two sisters to mourn her departure. Services by C. K. Yoder and Jacob France.

KREIDER.—On Saturday, July 22, 1893, John Kreider, aged 68 years, 1 month and 11 days. He lived with his son Frank about 7 miles south-east of Elkhart, in Harrison Twp and on Saturday morning took a load of wood to Elkhart, while Frank and his family started for Nappanee to visit his brothers. Bro. Kreider had sold his wood and was on his way back to the grocery where he had made some purchases. In crossing the L. S. & M. S. Railway tracks one of the horses started to run, and the team, becoming unmanageable, got out of the road and jolted the wagon across the rails until it was overturned and he was thrown out and so injured that he became unconscious and died within an hour and a half after the accident had occurred. Bro. Kreider was a faithful and devoted Christian and was beloved and respected by all who knew him, and his sudden and sad death cast a gloom over the neighborhood. During his life time he suffered many trials and afflictions, but always showed that meek and quiet spirit which becomes the Christian. He was buried on Tuesday at the Olive church, where a very large concourse of people had assembled to pay him the last tribute of love. Funeral services were held by J. F. Funk and Jos. S. Lehman, from Ps. 39:4. He leaves five children to mourn his death. May each of them endeavor to imitate the good example of their father and seek to meet him where parting shall never be known.

SHERK.—On the 20th of June, 1893, in Markham Twp., York Co., Ont., of paralysis, Catharine Muselman, widow of the late John Sherk (and daughter of the late Peter and Frances Muselman of Pennsylvania), aged 87 years, 11 months and 7 days. Buried at the Dunkard grave-yard. Many beloved relatives and friends mourned over her departure. Sister Sherk was a member of the Mennonite denomination. Funeral services were conducted by John G. Hoover in German and Samuel K. Hoover in English. Text from Rev. 14:13. We have the sweet assurance that she is forever at rest.

How many were the silent prayers

My mother offered up for me;

How many were the bitter cares

She felt when none but God could see.

KRAUSA.—July 21, at the residence of John Forry, near Columbia, Lancaster Co., Pa., suddenly of consumption, Wm. Krausa, aged 65 years, 8 months and 10 days. Funeral on the 23d. Text, Heb. 9:27, 28. Buried in Forry's family grave yard.

BOMBERGER.—July 26th, near William's Grove, Cumberland Co., Pa., sister Fannie E. Bomberger, aged 71 years and 9 months. Buried on the 29th. Text, Isa. 38:12. Buried at Hertzler's meeting-house. Sister Bomberger was a kind model Christian.

ROTH.—On the 16th of June, 1893, near Agatha, Ont., John Roth, aged 70 years and 1 day. He leaves a wife, 5 children and 2 grandchildren to mourn their loss. Services by Y. M. Bender and Y. Goscho. Texts, 1 Cor. 5:1-10.

HARTZLER.—On the 26th of July, 1893, near Gwinn, Md., of cholera infantum, Amy, daughter of Joseph and Nancy J. Hartzler, aged 7 months and 10 days. Services by Samuel C. Andrews from Matt. 19:14.

FRY.—July 30, in Columbiana, Ohio, of dropsy, Daniel Fry, aged 62 years, 4 months and 8 days. Funeral on the 31st at the Oberholzer church, where services were conducted by Jacob Stouffer and John Burkholder. Deceased was a member of the Mennonite church.

HILTY.—On the 19th of July, 1893, in Hancock Co., Ohio, near Bluffton, of consumption, Bro. William H. Hilty, son of David and Elizabeth Hilty, aged 20 years, 4 months and 29 days. Our young brother's health began to fail about a year and a half before his death, but he was confined to his bed only about two weeks. He united with the Mennonite church in his nineteenth year and lived, as was thought by all who knew him, a very amiable Christian life. Some time previous to his death, however, he became convinced that he had not been living a true Christian life, and with much earnestness and prayer sought a closer union with God, a more entire consecration to Him, and was soon in possession of that "peace which passeth understanding." He now became very happy, rejoicing in the Lord and looking forward with happy anticipations to the time when he should depart and be with Christ. He now also became very earnest in admonishing and exhorting all who came to see him, and had something appropriate for each. Ministers he urged to be more earnest in warning the people, and would remind them of the great responsibility that is resting upon them. He would say, "I want you to do all in your power to lead sinners to Christ, and Christians into a higher Christian experience." His young associates in the church he earnestly exhorted to be more earnest and prayerful, and "Follow the path of Jesus," warning them especially against conforming to the world in dress and outward appearance, and several times expressed himself as feeling convinced that some of them were not ready for death. The unconverted he earnestly exhorted to become Christians, and not only be professors, but true Christians. During the last nine days of his life he exhorted about 120 persons. Funeral services were conducted by Isaac Burkhardt, Andrew Shenk, and J. M. Shenk. He selected for a text Luke 12:40, "Be ye therefore ready also."

HOSTETLER.—On the 14th of July, 1893, near Wawpicon, Ind., of blood poison, Homer, son of Christian J. and Margaret Hostetler, aged 3 months. This is the fourth jewel that God has already called from their side, but they have the blessed assurance that they have four dear ones in paradise. Services at the Amish Mennonite church by D. C. Miller from 1 Thess. 4:13-15, and E. A. Mast from 2 Kings 20:1.

### Letters Received.

#### WITH MONEY.

B—John B. Bucher, J. D. Burkholder, Clara Brubaker.  
C—S. P. Culp.  
D—Jos. C. Driver.  
E—H. N. Eby, Daniel Eber.  
F—H. Fisher.  
G—Jos. A. Graybill, A. Gilliom, J. G. Gotwals.  
H—Barbara Hershey, A. H. Headings, Mary Havesticks, D. S. Hiestand, W. W. Hege, D. H. Horst.  
K—C. H. King.  
L—John Lantz, P. Litwiler, D. D. Long, Martin Loucks, C. F. Lutz.  
M—Charles McCintick, Milton H. Miller, S. H. Martin, D. H. Mellinger.  
N—Philip Nice, N. S. Nisley.  
P—D. Plank.  
R—Jos. W. Ropp.  
S—Jos. Savader, Catharine Shadinger, Barbara N. Sander, J. L. Stauffer, C. C. Shoemaker, N. B. Stuckey.  
T—Mrs. Barbara Trimble.  
V—J. D. Yoder, J. M. Yoder, S. Yoder, H. D. Yoder.  
Z—J. J. Zimmer.

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1:32	6:58	Niles	7:28	3:52			
1:06	6:35	Granger	8:00	4:15			
12:43	6:15	Elkhart	8:30	4:35			
12:19	5:52	Goshen	8:42	4:58			
11:49	5:24	Millford	9:06	5:24			
11:15	4:57	Warsaw	9:34	5:52			
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Semi-Monthly.

ELKHART, IND., SEPTEMBER 1, 1893.

Vol XXX. No. 17.

OUT AND INTO.—(Deut. 6:3.)

Out of the distance and darkness so deep,  
Out of the settled and perilous sleep;  
Out of the region and shadow of death,  
Out of its foul and pestilent breath;  
Out of the bondage and wearying chains,  
Out of companionship ever with stains;  
Into the light and the glory of God,  
Into the holiest made clean by blood;  
Into His arms, the embrace and the kiss,  
Into the scene of ineffable bliss,  
Into the quiet, the infinite calm,  
Into the place of the song and the psalm.  
Wonderful love, that has wrought all for me!  
Wonderful work, that has thus set me free!  
Wonderful ground upon which I have come!  
Wonderful tenderness, welcoming home!

Out of disaster and ruin complete,  
Out of the struggle and dreary defeat;  
Out of my sorrow and burden and shame,  
Out of the evils too fearful to name,  
Out of my guilt and the criminal's doom,  
Out of the dreading, the terror, the gloom;  
Into the sense of forgiveness and rest,  
Into inheritance with all the blest,  
Into a righteous and permanent peace,  
Into the grandest and fullest release,  
Into the comfort without an alloy,  
Into a perfect and confident joy.  
Wonderful holiness, bringing to light!  
Wonderful grace, putting all out of sight!  
Wonderful wisdom, devising the way!  
Wonderful power, that nothing could stay!

Out of the horror of being alone,  
Out, and forever, of being my own;  
Out of the hardness of heart and of will,  
Out of the longings which nothing could fill;  
Out of the bitterness, madn's, and strife,  
Out of myself, and of all I called life:  
Into communion with Father and Son,  
Into the sharing of all that Christ won;  
Into the ecstasies full to the brim,  
Into the having with all things with Him,  
Into Christ Jesus there ever to dwell,  
Into more blessings than words can tell.  
Wonderful lowliness, draining the cup!  
Wonderful purpose, that ne'er gave me up!  
Wonderful patience, that waited so long!  
Wonderful glory, to which I belong!

Out of my poverty, into His wealth,  
Out of my sickness, into pure health;  
Out of the false and into the true,  
Out of the old man, into the New.  
Out of what measures the full depth of "LOST!"  
Out of it all, and at an infinite cost!  
Into that must with that cost correspond,  
Into that which there is nothing beyond,  
Into what satisfies His, and my, heart!  
Into the deepest of joys ever had—  
Into the gladness of making God glad!  
Wonderful Person, whose face I'll behold!  
Wonderful story, then all to be told!  
Wonderful all the dread way that He trod!  
Wonderful end, He has brought me to God!

For the Herald of Truth.

**"DISCIPLES OF FASHION."**

Lizzie A. Kerr, Maple Green, N. B.  
"I noticed your editorial in the *CHRISTIAN HERALD* of June 21, on 'Disciples of Fashion,' and quite agree with you that it is high time that we unlimbered our batteries against this idolatry. Christian people are every year giving many dollars toward this goddess of fashion, and we do not love her, but we are compelled by circumstance to waste our money upon her; yet it would be so much more pleasing to the Lord if we used it for the extending of His cause and the promoting of His glory. Now the question is: What is to be done? What can we do in the way of putting down this evil? We think it would be well pleasing to the Lord if you could now invent some way to give us freedom from this bondage to fashion. Could you not organize a Society for the suppression of this evil, or some such thing?"

The above is copied from the popular periodical, *The Christian Herald*, from the special department entitled "Our Mail-Bag." In these columns questions are asked by apparently earnest enquirers all over the land, and answers are given (many times very excellent ones) by the editor. There was, however, not a word of comment given to the above communication. None may have been needed; but it is quite in line of the teachings of the *HERALD OF TRUTH* to "unlimber our batteries" and pour a number of volleys into the ranks of the "disciples of fashion," in the hope that they can be sufficiently awakened to open their eyes and see the idol they are worshipping.

When the editor writes a stinging editorial (June 21) against the "disciples of fashion," what does he mean? Are these "disciples" out in the non-professing world, following the dictates of an unregenerated heart? If so he has no right to accuse them harshly. They are on their own territory and acting quite consistently. Nothing else can be expected of them. What they need is to have preached to them the soul-saving Gospel of the Son of God which will save them from fashion and all other idolatries. If he means that the "disciples of fashion" are in the Church

(likely members in good standing), how can he be in constant fellowship with them? He breaks the bread and drinks the cup with them in the closest possible fellowship, and then says indirectly that they are idolaters. "What agreement hath the temple of God with idols?" Or does he think possibly that writing or speaking sharp rebukes and then acknowledging them as true children of God will clear his own hands of the sin of their "idolatry." Ah, too many are themselves bowing at the shrine of this subtle "goddess of fashion," and there, in an undertone for which the goddess little cares, uttering anathemas upon her worshippers. Should batteries be unlimbered in earnest and the guns pointed in the right direction, we almost fear there would be a greater marshalling of hosts in defense of fashion by those who profess to love God's word, than we will ever get arrayed against it.

The question is asked, "What is to be done? What can we do in the way of putting down this evil?" This is indeed the question. The intimation is that there is at present nothing done in that direction. This is too nearly true. There are however still little bands of disciples at work to keep up the fortifications against the enemy at this point as well as at the gates where intemperance and theft and licentiousness threaten to break in upon God's people. The truly enlightened and fully consecrated are doing something; and they have learned to know that to obey all God's word and live all the principles of his holy teaching costs a sacrifice so great that too few indeed have been willing to make it.

The writer of the above item says, "Christian people are every year giving many dollars towards this goddess of fashion, and yet we do not love her, but we are compelled by circumstances to waste our money upon her." Yes, truly; the money is wasted, and worse than wasted. Money, a greater amount than is given for the Church work in all Christendom—including support of the ministry, care for the poor, building of churches, home and foreign missions, and printing and circulating Christian literature. And all this waste, according to the writer, upon an object we do not love. But is the "goddess of fashion" really not loved



by those who lavish money upon her? What! displease God whom we love, by lavishing money on fashion which we do not love? It does violence to some consciences to believe this, however innocent some fashionable professors may try to think themselves. Then to say that "we are compelled to waste our money upon her" (fashion), is another hard saying. Is it possible that the votaries of fashion are so enslaved that they are like the drunkard, who has a desperate repugnance toward the drink that has poisoned him, and is yet possessed with such a violent craving that he cannot resist it, and so drinks and turns away with a shudder that convulses his whole body? Yes, slaves they may be.

Here is another sentence that seems strange to one who has an open Bible lying before him. "We think it would be well pleasing to the Lord if you could now invent some way to give us freedom from this bondage to fashion." No doubt those who are in bondage have been looking for some one to invent a way to get out of this bondage. The plan has been laid, the invention has been completed, and the only way that will ever emancipate the slave. From the foundation of the world God has planned in Christ Jesus the freedom of every slave from all forms of slavery. Has the offense of the cross ceased? There is where the difficulty has come in. Men have been looking for another way than by Calvary. Let the Gospel be preached in all its crucifying, sanctifying power, and let these fashionable sinners (church members) repent of their sins and come out from among the world as God bids them, and they will not look for a new invention; they will need none; they will want none; they would not know what to do with it if it were offered them.

Then comes the strangest suggestion of all. "Could you not organize a Society for the suppression of this evil, or some such thing?" An "evil" it is, sure enough; and it needs suppression, no one can deny. But the idea of organizing a Society for this purpose is almost ludicrous. Is there no Church over in N. B.? What is the Church for any way if it is not a Society for the suppression of evils and the maintenance of the teachings of the Bible? The Church is the only society God has established and sanctioned for the Christian. The unconverted world may need societies for temperance, morality, and the suppression of vices, but Christians do not. The Church in the hands of true children of God accomplishes all this. The Society is already organized, and there are places where it is in working order, and, to some extent at least, the "evil" of idolatrous fashion worship is "suppressed." No, we are not compelled to pay our money for that which we do not love. We do not need a new invention to make plainness fashionable in order

that we may be out of fashion, and yet in it. We need to be converted to God and conformed to the image of Christ, having fellowship in His sufferings, to be despised by the world, and the way out will be clear. But who is willing to enter heaven through great tribulation?

We can scarcely close this article without inviting Lizzie A. Kerr, who must be a sincere seeker after truth, to make a little search through this fair land for a Society already organized for the suppression of this evil as well as all other evils. She could certainly find the Church in places standing nobly for God's truth, intelligent and tastily clothed, yet refusing to bow to the goddess of fashion.

J. S. COFFMAN.

WITHOUT presuming to criticize the sentiments of many earnest workers, the conception of mission work which confines it to evangelism pure and simple is very meager. It rather includes the laying of the foundations and the erection of the superstructure of the whole kingdom of God. It not only means the saving of souls from destruction; it also means their development into the image of Christ.—*New York Observer.*

IN AN address made lately by a well-known temperance speaker he said: "... We have one man in Ohio of whom we are proud. Ferdinand Shumaker had the largest brewery in the State before the working of Divine Grace in his heart induced him to turn it into an oatmeal factory. One year after, it was burned, and 20,000 bushels of grain were scorched. When some Pennsylvania brewers offered him a large price for it, what did he reply? 'No, gentlemen! Not one kernel! I've been forgiven for my past sins, and I shall not tempt Providence any further.' What did he do with it? Gave it to the Ohio farmers for chicken feed. Now, that's Christian heroism!" Yes, we reflected, and that's carrying temperance principles into business matters, something the world needs to see more frequently.—*The Manna.*

"A MISSIONARY was traveling over a tract of land in Africa where Dr. Livingstone had been widely known and respected. He was well received by the various tribes, and once while speaking to an old chief he made some reference to Dr. Livingstone. 'What! did you know him?' exclaimed the surprised chief. 'Yes,' the missionary replied, 'I knew him.' Then the old native, turning round, waved his hand to a number of young men who were standing near, and exclaimed: 'Come, boys, see the friend of the good white man.' That was the name by which Dr. Livingstone was known among them. Do we all live that we are known as true servants of God?"

#### For the Herald of Truth. NON-CONFORMITY POINTERS.

One of the great hindrances in making the plain dress effective is the timidity of the wearers. The expression of plain people too often suggests a despondent mood caused by obligation to duty. A happy countenance and a free heart are attractive whenever seen or in whatever circumstances placed. Look upon wearing a neat, comfortable plain dress as a grand Gospel privilege, a great blessing of the Christian religion, and those about will respect and appreciate your presence. You must feel at home in your simple way of living, and first learn to respect that way of living yourself before you can expect the world to respect it. Defend your position intelligently, and make a mark in the world in some trade, profession or calling and your easy and graceful appearance will make a lasting impression for good. Major Perry says, "There is a service which is rendered because it is expected, but there is also that which is rendered, often unconsciously but always effectively, because it is prompted by the heart." Yesterday a lady came to my office

#### SOME WHAT PREJUDICED

against the way our people dress. I told her the Salvation Army Society too require its members to wear the "uniform" and it seems to be an inducement to success. "Well," says she, "that is a different thing. It is no disgrace to dress like they do." The secret of the whole matter is this, they are not ashamed of their dress and by their boldness they make the world respect them. Their dress in and of itself is no more attractive than ours, but their position is more to be admired. The lady realized the fact. Says,

#### "THE WAR CRY."

"There is a brave little woman working here at statistics who, without any particular light or leading in the way of a special call to wear the uniform simply makes a practice of doing so, and although there have been duties which have fallen to her lot to perform in which that miserable nondescript article known as a plain hat has ordinarily been looked upon as a condition of success, she has not been seen on a single occasion for a very, very long time, either coming in or going out, without her bonnet." Unless a conviction causes a people to uphold the non-conformity doctrine there will always be trouble and little good accomplished.

#### THE HALF WAY THEORY

has frequently been tried but just as frequently proved to be a failure. While glancing through the columns of the Aug. 8th number of the *Gospel Banner*, I was again reminded of this fact. The writer of "Whither are we drifting" makes

use of these words, "Comparing our present condition with the discipline of the church and the condition when founded we are made to exclaim with sadness, Whither are we drifting?" The difficulty seems not to have arisen on account of a wrong condition of things "when founded," so far as an outward appearance is concerned but on account of members being allowed to "drift." The facts in the case seem to be that it is impossible to keep a church "unspotted from the world" in fashion and vain display in dress unless her members are trained to adhere to a common rule of order, and that through a deep conviction of the rightfulness of such a demand.

#### A SOUND FAITH

makes work easy and delightful. Where every member in a church is alive and in the order, the work of the Master becomes so much more effective and enjoyable. It is killing time when the ministers and officials of the church are obliged to look after and correct those out of the order, and it is belittling the Christian religion when no attention is paid to discipline and harmony in the church. If all the time spent in looking after the stray ones could be given to rescuing those who have never been saved how much more extensively the borders of His kingdom might be extended! And if all the time wasted in thinking about how to appear attractive and all the money spent in purchasing articles for display was given to the study of His word and the evangelization of the world, how much more thoroughly our churches at home would become established and how many more new churches could be organized! There are those who think these questions are too trifling to take up much of

#### THE MINISTER'S TIME

in the pulpit. Permit me to call Finney to the front to meet this objection. "This," says he, "is an objection often heard from worldly professors. But the minister that fears God will not be deterred by it. He will pursue the subject until such professing Christians are cut off from their conformity to the world, or cut off from the church. It is not merely the dress, as dress, but it is the conformity to the world in dress and fashion that is the great stumbling-block in the way of sinners. How can the world be converted while professing Christians are conformed to the world? What good will it do to give money to send the Gospel to the heathen when professing Christians live so at home? Well might the heathen ask, 'What profit is it to become Christians, when those who profess to be Christians are pursuing the world with all the hot haste of the ungodly?' The great thing necessary for the church is to break off from conformity to the world, and then

they will have power with God in prayer, and the world will be converted." In conclusion bear with me if I press the matter of the Church

#### TAKING A DECIDED STAND,

still a little closer home. I cannot help but feel deeply moved at the existing condition of things in many sister churches. They once enjoyed the blessedness of being "separated from the world" and knew what it meant to live for Christ and Him only. But that day seems to be past and the day arrived when our own people are tempted to follow a similar course though they could safely "profit by the example of others." No, it is not safe to be progressive in worldliness. The experiences of fallen and ruined churches serve as warnings. The Church never could, cannot, and never will make an impression on the world by "agreeing with it." Finney, one of the ablest evangelists of the nineteenth century will

#### BEAR ME OUT

in the statement made. He says, "Who does not know that the Methodists, when they were noted for their plain dress, and for renouncing the fashion and show of the world, used to have power with God in prayer, and that they had the universal respect of the world as sincere Christians? And who does not know that since they have laid aside this peculiarity and conformed to the world in dress and other things, and seemed to be trying to fit themselves up as a denomination and gain influence with the world, they are losing the power of prayer? O, that they had never thrown down this wall! It was one of the leading excellences of Wesley's system to have his followers distinguished from others by a plain dress." Dr. Judson in his letters to the Christian ladies of America makes

#### A STRONG APPEAL

in behalf of simplicity of attire. The great Baptist missionary's concluding words are, "Great things depend on small; and in that case, things which appear small to short-sighted men are great in the sight of God." The gay and fashionable will, in many cases, be the last to engage in this holy undertaking. But let none be discouraged on that account. Christ has seldom honored the leaders of worldly fashion by appointing them leaders in His cause. Fix it in your hearts that in this warfare *the Lord Jesus Christ expects every woman to do her duty.* There is probably not one in the humblest walks of life but would, on strict examination, find some article which *might* be dispensed with for purposes of charity, and *ought* to be dispensed with in compliance with the apostolic command. Wait not, therefore, for the fashionable to set an example; wait not for

one another; listen not to the news from the next town; *let every individual go forward*, regardless of reproach, fearless of consequences." Take courage, you who have denied yourself, and know that Christ expects you to be

#### "A LIGHT TO THE WORLD"

"The early Christians lived separated from the world, and it made such an impression that even infidel writers say of them, 'These men win the hearts of the mass of the people, because they give themselves up to deeds of charity and pour contempt on the world.' Depend upon it, if professing Christians would live so now, the last effort of hell would soon be expended in vain to defeat the spread of the Gospel." In Him is all power and He has promised to be with those of His even to the end of the world, if they teach *all men to observe all things.*

M. S. STEINER.

WORRYING. Webster says that this word comes from the Anglo-Saxon "worry," which means to strangle. When you strangle a man you take his breath away. You make him faint. He still lives, but lives only to suffer. Alas! how many people let petty cares and anxieties strangle them. They are half dead all the time with worrying thoughts about what is going to happen, when they need all their strength for the duties of the hour. Worrying is one of the deadliest of sins. It strangles faith; it ignores the presence, the power and the love of God. It is practical atheism. What right have we to be fretful in the present or anxious about the future while God reigns? He doeth all things well. He has been just and good in all His dealings with us thus far, and He will be to the end of time. *See.*

WE CANNOT TRUST OURSELVES too little, and we cannot trust God too much. Sometimes a sudden temptation overtakes us, and like self-trusting, boastful Peter, we catch a disgraceful fall. Sudden disappointments, also, will carry us in a few moments from the heights of composure down to the depths of sorrow. Human props that we lean on often snap like brittle reeds. Under all such circumstances we discover what folly it is to "make fresh our arm." A little child walking over a dangerous road beside its father, insists on running off to play on some slippery rock, and soon catches a tumble that starts the blood on its hands or face, and then it comes back crying to its father's arms, only too glad to be carried. Our Heavenly Father means that we shall learn sharp lessons of our own weakness and our own wants; like as a father *He pitieth*, for He remembers that we are but dust.—*Dr. Theo. L. Cuyler.*

## PRIDE.

BY BISHOP J. WEAVER, D. D.

And now abideth pride, fashion, & extravagance, these three; but the greatest of these is pride—simply because it is the root of the whole matter. Destroy the root and the tree will die. It is hardly worth while to waste ammunition in shooting at fashion and extravagance as long as the root is alive. Most persons say that it does not matter how people dress, pride is in the heart. Very true, but straws show which way the wind blows. Plain exterior may cover up a proud heart; but depend upon it, a fashionable exterior seldom, if ever, covers up a plain heart. Some rules work two ways, but some will not. A lady once asked a minister whether a person might not be fond of dress and ornaments without being proud? He replied, "When you see the fox's tail peeping out of the hole you may be sure the fox is within." Jewelry, and costly and fashionable clothing, may all be innocent things in their places, but when hung upon a human form they give most conclusive evidence of a proud heart.

But is it possible that a man can be found at this advanced age of refinement that dares to write or speak a word against pride, and its consequences? The large majority of that class of men died and were handsomely buried some time ago. Now, the pulpits have nearly all shut down on that style of preaching. The fact is, we have passed that age, and are living in better times. Our fathers and mothers were far behind the times. They were good enough in their way, but, dear me, they would not do now. They wore plain clothes, worshipped in plain churches, and sung old fashioned hymns. They talked and acted like some old pilgrims that were looking for a better country; and when they left the world they stuck to it, to the very last, that they were going to a city where there is no night. A id it is my deliberate opinion that the vast majority of them went just where they said they were going.

But they are nearly all out of the way now, and the people have a mind to try a different route. We can be Christians now and do as we like. Yes, indeed. We can have fine churches, cushioned seats, costly carpets, a fashionable preacher, and have all our fiddling and singing done to order. Why, in some of our modern churches the majority of the choir are not even members of the church; and they do sing so sweetly; perfectly delightful! The music rolls over the heads of the congregation like the sound of many waters. Not a word can be heard; but the sound is glorious. Sometimes one sings alone for a little while, then two, and pretty soon the whole choir will chime in, until the whole house is filled with the most transporting

sound. Now if this is not singing with the spirit, and with the understanding also, then what is? that's the question. I know it is a little risky to speak out against pride at this day, because the church is full of it. It is of no use to deny it. And hundreds who occupy the pulpit, whose duty it is to point out these evils plainly, are like dumb dogs; they don't even bark at it. They just let it go; and go it does, with a vengeance. And in proportion as pride gains in a church, spiritual power dies out. They will not, cannot, dwell together, for they are eternal opposites.

It is a sin and a shame for men and women professing Christianity to spend money the way they do to gratify a proud heart, when ten out of every twelve of the human race are yet unsaved, and eight out of twelve have not so much as heard the gospel of Christ. There are many evils in the land, and in the church, but I doubt if any one evil is doing more harm than pride. It has stolen into the church by degrees, and now rules with a rod of iron. Churches that were once noted for plainness, and whose law still stands against pride and fashion, are practically powerless on the subject. It seems that nearly all creation is kept busy in furnishing fashions to satisfy the cravings of the depraved heart. An old Scotch preacher is reported to have said in a sermon at Aberdeen, "Ye people of Aberdeen get your fashions from Glasgow, and Glasgow from Edinburgh, and Edinburgh from London, and London from Paris, and Paris from the devil." Now I cannot say that we get our fashions by that route, but I am tolerably certain that they originate at the same headquarters.

The religion of Christ is pure, peaceable, gentle, easy to be entreated, and full of mercy. All Christians are baptized with one spirit, into one body. They mind not high things, but condescend to men of low estate. Their highest ambition is to honor God, with all they have and are. They are not puffed up, not conformed to this world but transformed by the renewing of their minds. There is no such thing in heaven or on earth as a proud Christian; there never was, nor never can be. Pride is the devil—it originated with him; and he is managing it most successfully in destroying souls. But who is to blame for this state of things in the church? First, and mostly, the pulpit is to blame. Men who profess to be called of God to lead the people to heaven, have ceased to rebuke this soul-destroying, heaven-provoking spirit. But why? First for a living, then for popularity. Esau sold his birthright for a dinner of greens. This was a costly morsel for him. But now, men sell out "cheap for cash or produce." Churches that were once powerful for good are now well nigh lost in forms and fashions. We may shut our eyes, and wink, and whine, and cry old foggy, and grandfather, and Moses and Aaron, and

all that, but the fact is before us—pride, fashion, and extravagance are eating the very life out of many of the heretofore best congregations in the land. The world is running crazy. The rich lead the way, because they can, while the poor strain every nerve to keep in sight; and the devil laughs to see them rush on. Pride "thrust Nebuchadnezzar out of men's society, Saul out of his kingdom, Adam out of paradise, and Lucifer out of heaven." And it will shut many more out of heaven, who are now prominent in the church. Neither death nor the grave will change the moral character of any one. The same spirit that controlled in life will cling to the soul in death, and enter with it into eternity. The angels of God would shrink from the society of many a fashionable Christian of this day. A few such souls in heaven would ruin everything. Among the first things they would propose would be a change of fashion. Those pure white robes that the saints wear would not suit their tastes at all. In life they care but little about Christ and spiritual things, and they would care no more for them in heaven than they do on earth. If there were two heavens, one where Jesus is all and in all, and the other with a Paris in it, I presume the road to the Paris heaven would be crowded with fashionable Christians. "Ma," said a little girl, "if I die and go to heaven, should I wear my *moire antique* dress?" "No, my love, we can scarcely suppose we shall wear the same attire of this world in the next." "Then tell me, ma, how the angels would know I belonged to the best society?" "In the views of that little girl we have illustrated the spirit of many a would be Christian of this day. 'If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God.'"

THE strongest friendships have been formed in mutual adversity, as iron is most strongly united by the fiercest flame.—*Collins*.

SELF SATISFIED PEOPLE are not generally admired or commended. But there is a self-satisfaction which men may attain that not only ministers to their happiness, but is worthy of praise. "A good man shall be satisfied from himself." If a man follows after righteousness, he may, like Enoch, have a testimony that he pleases God. To be preserved from the rebukes of conscience, and to feel that God's mercy has been extended to him, and find in His forgiving love the great dissuasive from all sin and the strong stimulus to well-doing, affords a reasonable ground for a man to be at peace with himself.—*Christian Inquirer*.

For the Herald of Truth.

## "OLD TRUTH FRESHENED."

We have always contended that all reforms should originate in the Church, and that the religion instituted by Christ contains all the principles and truths necessary to meet the wants of any generation. It only remains for the Church to be bold in her duty of teaching the world these truths whether it be ready to respond or not. The Church is never justified in adopting anything short of a full fledged Bible creed for her doctrine, or in practicing in any degree a low degree of piety simply to gain the attention and fellowship of the world. She should stand aloof from the world in practice as well as in theory. In the temperance movement she should be clean from all intoxicating stains, in social purity her members should be a model, in the dress reform foremost, in benevolence perfect, and in peace bear the image of her beloved. It takes the world a long time to learn a single idea. The world is a dull pupil in the school of morals, and her teacher (the church) is obliged to exercise a great deal of patience before the A, B, C, of Gospel piety has been mastered. But be not discouraged "truth crushed to earth shall rise again." It may be hid in obscurity for centuries and apparently forgotten, but time spent in earnestly and faithfully teaching the fundamental truths of the Gospel is never lost.

The advocates of "peace and good will to all men" in the first stages of Christianity nearly all died at the stake, but today their cry has been caught up by thinking men of the world like a new revelation of the Divine will and it is carried unhindered to all parts of the globe. This is what the daily *Chicago Inter Ocean* says of the Peace Congress of the World:—

## PEACE ON EARTH.

The Congress on Arbitration and Peace is proving, as might have been expected, one of the more important of the entire series of congresses auxiliary. The time of its session proved to be most opportune. In the midst of its deliberations came the decision in the Behring sea seal fishery case, tried by the latest court of international arbitration, and furnishing an object lesson entirely in line with the purpose of this congress, more especially of its session of yesterday, which had for its specific object the consideration of definite plans for a permanent international court of arbitration.

It is a deeply significant and highly encouraging fact that no tribunal for the settlement of an international difficulty has been organized which did not accomplish its object. In other words no nation has disgraced itself by refusing to abide by the settlement effected, however disappointing. It is no less significant that whatever else might be thought of it no

such tribunal has ever had its integrity or the fairness of its intentions called in question, even in the moment of bitterest hostility, as to the verdict rendered. The instances of trial have been sufficiently numerous to warrant the conclusion that it is entirely practicable to settle disputes in that way, and have them really settled. In private affairs arbitration does not always arbitrate. Sometimes charges of improper influences are made and vitiate the decision, but no trouble of that kind has ever occurred on an international scale.

It is now something over forty years since the United States, through the formal action of Congress, gave its sanction to the policy of arbitration, and in its dealings with other nations has not failed to be consistent with the position it took early in the fifties. In all our foreign affairs we have as a Nation got beyond the barbarism of war. Twice has this Nation been brought to the very verge of war with England, but in each case arbitration maintained and ordained peace.

We refer, of course, to the Alabama and the Behring sea cases. The two greatest nations on earth have thus said to other nations in the universal vernacular of example: "There is no need of or excuse for resort to force in the adjustment of differences and difficulties between nations any more than there is between individuals. Having demonstrated the feasibility of arbitration the next thing is to induce the other great nations to adopt the same principle, and that is precisely the point at which the peace movement has now arrived. The day of universal arbitration among civilized nations has in the English-speaking people's example and settled policy its bright and morning star, and perhaps, when the day itself fully comes, this Peace Congress will stand out in history as the gray of its dawn.

This is "old truth freshened." The same ideas were taught by Christ—the author and originator of every reform. The world at the present rate of learning will remain "at the feet" of the Great Teacher for centuries to come and then have learned only the one fact that all is ignorance which does not radiate from Him. The world at large has not begun to dream of the depths of the fullness of the living principles taught in His word much less learned to obey that form of doctrine which brings an abiding peace to the soul.

M. S. STEINER.

THE very name of peace is sweet and lovely; it is the calm of the world, the smile of nature, the harmony of all things, a gentle and melodious air struck from well-tuned affairs, a blessing so excellent and amiable that in this world there is but one preferable before it, and that is holiness.—*Hopkins*.

For the Herald of Truth.

## SERIOUS THOUGHTS.

As I was reading in the HERALD OF TRUTH I noticed the Macedonian cry from the West and that the Evangelizing Fund was getting low. My soul was stirred deeply. Oh! are we awake to the needs of our people? We need help in some parts of the East as well as in the West.

The question comes to me are we doing our duty? Are we giving enough of our time and money to the Lord? Why are so few of our young people coming into the church? Is it from a want of religious instruction in the family; a want of family worship and Christian example at home? Are we doing as the Lord commanded the children of Israel, "And thou shalt teach them diligently unto thy children and shalt talk of them when thou sittest in thine house and when thou walkest by the way, and when thou liest down, and when thou risest up," Deut 6:7? There is need for earnest work; this want is felt quite as much by our young people as by the older ones.

A number of our young people have told me they wished we could have a continued meeting. Some whom I know are under conviction and might be persuaded to take up the cross if we labored more faithfully to win them. I thank God we have some faithful workers in His vineyard, but the harvest is so great. We need many more laborers. Dear brethren and sisters in the Lord let us pray more earnestly for the spirit's power, that there may be more earnest workers, and that many may be gathered into the fold.

Mc Veytown, Pa.

SISTER H.

A STRONG faith can recall things that are long passed, and can make them exist again; so that time devours nothing, but to an ignorant person or an unbeliever. And truly, unless faith does thus recall the sufferings of Christ, not to our memories only, but to our hearts and affections, they will all appear to us but as a story of somewhat done long ago, and as an outworn, antiquated thing.—*Hopkins*.

NO MAN ought to profess the name of Christ who is not willing to do the deeds of Christ.

Nothing is much harder to do than to try to be a Christian without letting anybody know it.

About the only time some people speak good of other people is after they are dead and buried.

No man ought to forget that if he sows wild oats he will have to reap the same kind of a crop.

During the whole time Christ was on earth only one person gave enough to attract His attention.—*Ram's Horn*.

## PAUL'S PRAYER.

NOTES OF AN ADDRESS BY DR. KIMBALL OF NEW YORK.

Eph. 3:16-19

This is Paul's prayer for the Ephesian Christians who had been sunk in depths of sin and wickedness before they knew Christ. Yet to those who had been so depraved and filled with iniquity Paul writes this wonderful prayer. If it could be fulfilled in them, no one ever need despair of receiving all that was here portrayed. Some of them had, probably, been slaves before they were converts, but they had all been redeemed by the precious blood of Christ, and Paul prays that they may be filled according to the measure of the riches of the glory of God. If they were to be filled according to the measure of Christ's power, they would be filled absolutely with the Holy Ghost. In that pagan city they were to be representatives of the Lord Jesus Christ. Remember that they were largely moral wrecks and had been but recently brought into the light. Yet in them was to be shown forth the power, the strength of Jesus Christ. They must stand firm in all the dreadful trials that were to come upon them. They would have to contend against principalities and powers, against the rulers of the darkness, against spiritual wickedness in high places. They would need the strength of God within as Sanctifier.

What Paul prays for these converts we need to have fulfilled in ourselves: that when the assaults of Satan come against us we shall stand as the Master stood, for we shall have His power within us. This is the great need of Christians to-day, when Satan is mustering his hosts and converted man and woman are assailed by his devices. God can accomplish it in us, if He could in them, for remember that this is a prayer dictated by the Holy Ghost, and reveals the mind of God, not for the Ephesian converts alone, but for all those who should afterward believe on Christ.

Paul prays that "Christ may dwell in their hearts by faith that they being rooted and grounded in love might be able to comprehend with all saints what is the length and breadth and height and depth, and to know the love of Christ which passeth knowledge that they might be filled with all the fullness of God."

Paul evidently recognized the need of the Holy Spirit filling them with all the fullness of God, or why should he have made this prayer for them when they were already Christians? If it was true that they needed the Holy Ghost to come upon them, it is true also of us. We need this power not only to stand against the mighty march of all the forces of evil when the battle is against us, but also that we may combat evil and be valiant in all efforts of the campaign against it; that

we may be upon the offensive as well as on the defensive.

We have plenty of organizations and plans and societies and machinery in the Church of Christ, but what we all need, whether in city or country, at home or abroad, is not only to know Jesus Christ as our Savior from sin, but that He may live in us His vivifying, glorious, forceful life, developing every power and energy, and making us more than conquerors through Him that loved us.

Paul has desired amazing things for these Ephesian Christians, but he goes on and prays for still more, viz. that they may know and experience the length, breadth, depth and height of the love of Christ. They were to understand it first, then experience it. It is a wonderful thing to understand any science—to know astronomy, botany, or any of the laws of His material universe. But the knowledge that transcends every other is to understand the love of God to lost sinners. Paul wants them to know, if only in outline, this wonderful love of God. We see it explained in John 3:16. "God so loved the world." That is the breadth of it. The divine love is sent upon the conquest of this world, and it reaches out to take in all humanity in the infinitude of divine tenderness. You cannot possibly get beyond where God has gone in this out-reaching of His love.

"God so loved the world that he gave his only begotten Son." That is the length of it. To this length He went for lost men. If His love is great enough to give His Son we need not fear that He will let us suffer for any good thing.

"That whosoever believeth in him should not perish." Here we have the depth of the love of God. There are no bottomless depths of sin and shame and wretchedness that God's love has not sounded. We may go down as deep as we will for the lost because God has gone before us and opened the way with His love. The promise was given that all Israel should be gathered in because underneath are the everlasting arms. Down beneath all the hopes and faith and need and trouble and everything else pertaining to humanity, are God's everlasting arms.

Let us know the height of this love. It is shown in these words, "But have everlasting life." "We know that when he shall appear we shall be like him for we shall see him as he is." This is sanctification, being like Christ. "Now are we the sons of God," but by and bye we shall be as He is. Oh, what a height this is! We don't know just what it means, but we know this: that we shall be satisfied when we awake in His likeness; and satisfied is a long, deep word.

What a wonderful stimulus there is in having a high standard before us! What an incentive in this part of the prayer, "Be filled with all the fullness of God!"

It is all of Christ, in Him dwelleth all the fullness of the Godhead bodily. Let us have a holy ambition to get all that God has promised to you and to me. You cannot get beyond this prayer, no matter what language you use, so don't be afraid to claim great things. This is God filling this mortal frame for His work and glory. There isn't anything that we can think of that is not included in this prayer; it covers every need of our lives for body, soul and spirit.

It will cost us something, perhaps, but isn't it worth it all? It may mean separation such as we have not dreamed of, pain such as we have never experienced, but in the calm, clear light of eternity we shall thank God that we have ever asked that this prayer of the apostle should be fulfilled in us.

BELIEVE, DO, HOPE AND SEEK where-soever and whatsoever you will, we are assured of this fact that in Eternity you will find no other remedy for sin than can stand before God, than *Jesus Christ*: otherwise the entire Scriptures would be incorrect and false. As sure as God lives, Eternity will reveal no other remedy—neither works, nor merit, nor sacraments, (even though they have their uses in the Scriptures) nor cross, nor oppression (persecution) nor the innocent blood of the righteous, nor any other remedy—than alone the crimson, unspotted blood of the Sacrificial Lamb Jesus, which out of mercy, compassion and love, was shed for the remission of our sins. Whosoever seeks some other remedy, however glorious and sacred it may appear, aside from that great gift which God has given us, will deny the death of the Lord, and the innocent blood He shed for us.—*Menno Simons translated by A. C. K.*

POOR GIRLS. "The poorest girls in the world are those not taught to work. There are thousands of them. Rich parents have petted them, and they have been taught to despise labor, and depend upon others for a living, and are perfectly helpless. The most forlorn women belong to this class. It is the duty of parents to protect their daughters from this deplorable condition. They do them a great wrong if they neglect it. Every daughter should be taught to earn her living. The rich as well as the poor require this training. The wheel of fortune rolls swiftly round—the rich are likely to become poor, and the poor rich. Skill added to labor is no disadvantage to the rich, and is indispensable to the poor. Well-to-do parents must educate their daughters to work; no reform is more imperative than this."

"CONSECRATED CHRISTIANS have no time to lose talking about their temptations, trials and persecutions—they have no desire to do so."

## WHAT TO TEACH CHILDREN.

We wish to call the attention of our readers, and especially those who are set apart either in the S. S. or regular services to "feed our lambs," to the suggestive article as given in the *Episcopal Rec.*

Rev. James H. Brookes, D. D., points out impressively how the legal and self righteous tendencies of the natural heart are fostered by the common instructions addressed to children by parents and even Sunday-school teachers. One of the most common and one of the most disastrous of these lessons is, "God does not love naughty children;" or, "If you are not good, you cannot go to heaven when you die."

"Who," he asks, "has authorized a parent, or preacher, or teacher, to say that God does not love naughty children? Surely not that blessed Word which contains the glad tidings that He loved sinners, yea, the chief of them, and sent His Son to redeem them from the curse of His broken law. It is true that God does not love the naughtiness of children; but it is not true that He does not love naughty children; for God so loved the world, (a lost and ruined world, including naughty children) that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." For when we were yet without strength, in due time Christ died for the ungodly, and "God commendeth his love toward us, in that, while we were yet sinners Christ died for us." Such are the people whom God loves and for whom Christ died, even those without strength, the ungodly and sinners; and without doubt children, though naughty, and not good, are included in the gracious purpose of His love."

Precious truth for old and young! The Gospel of God's grace—salvation for sinners by the blood which cleanseth from all sin. We desire especially to call attention to these concluding paragraphs:

"Another very common error is, to tell children that it is easier for them to be Christians when they are young than after they have grown to be men and women. If this language only means that their sensibilities are more tender and that their sympathies are more readily excited, it is doubtless true; but if it means that it is easier for the Spirit to regenerate a child than an older person, the doctrine is not only untrue, but full of danger. In this view it proceeds upon the assumption that the nature of a child is not so corrupt and helpless as the nature of an adult, than which nothing can be more false and perilous to the soul."

"If we tell children that it is easier for them to become Christians when they are young than it will be when they become old, we either set them upon the vain task of trying to find something in themselves to merit the favor of God, or they

will argue that if it is so easy now, it will be almost as easy after a while, and thus they will find encouragement to delay their acceptance of a free salvation to a convenient season.

"It is far better to tell them just what the Bible says—that they are by nature lost, ruined, dead, and that there is no hope for them but in Jesus, urging them to believe on Him without a moment's delay. We have no right to fix the age when God will confer upon them the gift of life through faith in His dear Son; for as soon as they are old enough to believe on Christ, they are old enough to be saved."

"It was about fourteen years ago that I was first initiated into the lodge. Within a few months after, I advanced to the Royal Arch degree, and sometime after I took the degrees of Knighthood, as they are called. I well remember the horror of my feelings when the bandage was taken from my eyes, and I found myself partly naked, with men standing around me, pointing at me the implements of death, and a human skull was handed me to drink from, and I was required to repeat words, awful in themselves, and which I cannot distinctly recollect, but which I believe to have been the same I find given in the explanation of that ceremony in Bernard's 'Light on Masonry.' From that time I absented myself from the lodge and chapter. My mind was afterwards led, by degrees, to an examination into Masonry, which, I am now satisfied, is repugnant to the spirit of the religion of Christ."—*Henry Tutem.*

## SUNDAY SCHOOL LESSONS.

LESSON XI.—SEPTEMBER 10.

PAUL AT ROME.—Acts 28:20-31.

*Golden Text*.—I am not ashamed of the Gospel of Christ.—Rom. 1:16.

*Time*.—In the spring of A. D. 61 Paul arrived at Rome. He remained there a prisoner for two years.

*Place*.—Rome, the chief city of the world. In a private house, not the public prison.

*INTRODUCTION*.—Paul.—At last Paul stands at the goal of his hopes, and, though he comes as a prisoner, it is with no consciousness of shame, for he bears his chains as an ensign of glory, since he is "the prisoner of the Lord."

*First to the Jews*.—As Paul's custom was he first preached the Gospel to the Jews. After three days of rest Paul had a company of Jewish leaders assembled at his lodging place to hear his statement of the Christian faith. Upon the table lies the roll of Scripture, to which the apostle refers in proof of his declarations concerning the kingdom of God. The whole day was taken up in discussing this great question. It ended in a division, a few accepting Jesus as the Christ, but most of them rejecting Him.

*The power of the Gospel*.—The proud emperor of the world probably thought little of the

hated Jewish prisoner that entered the Imperial City. Yet there was entering with him a greater conqueror than any of the Caesars had been—a power destined to overturn not only the ancient classical religions of the Roman Empire, but the very throne and empire itself.

## DAILY READINGS.

M. Paul at Rome.	Acts 28:20-31.
T. Paul at Melita (Malta).	Acts 28:11-19.
W. From Malta to Rome.	Acts 28:11-19.
T. Testimony for Christ.	Luke 24:15-27.
F. Testimony of Moses.	John 5:39-47.
S. Isaiah's testimony.	Matt. 13:10-17.
S. Salvation for Gentiles.	Rom. 11:13-25.

## LESSON XII.—SEPTEMBER 17.

## PERSONAL RESPONSIBILITY.—

Rom. 14:12-23.

*Golden Text*.—It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth.—Rom. 14:21.

*Time*.—The Epistle to the Romans was probably sent in the early spring of A. D. 58, toward the close of Paul's third great missionary journey.

*Place*.—Written at Corinth, dispatched by Phoebe a deaconess of the church at Cenchrea, the eastern part of Corinth.

*INTRODUCTION*.—A difficult chapter.—This is confessedly a very difficult chapter to interpret with exactness. There is an easy and general impression of its meaning lying on the surface, so that every one may read as he runs, and run as he reads. It is this: Those who are strong ought to be patient with those who are weak, and be careful, in the exercise of their lawful liberty in things allowable, not to offend, or cause a brother who is not equally strong to trip and fall.—*Pentecost.*

*What is right?*—(1) There are certain acts which are universally conceded to be right. About these, people have no question, and do them freely. (2) There are other acts which are as plainly prohibited. To do them is wrong and always wrong. (3) There are a very large number of acts which lie in the twilight region, between the day of certain right and the night of acknowledged wrong. They are not wrong in themselves, but according to the circumstances and motives of their doing. (4) The method of settlement is that employed all through the Bible, of laying down general principles, and not definite rules and commands. For the principles abide eternally, but the application of them varies continually.

*The two evils*.—There were two classes of the believers at Rome. The one was very liberal in its views with respect of meats and drinks or of days and seasons. The other was narrow and rigid in its application of the letter of the Christian doctrine, even enforcing some of the Jewish rituals. The controversy between these classes was a sore one. The weaker brethren were censorious, inclined not only to blame but to pass judgment upon the brethren who exercised their liberty in eating and drinking. On the other hand, the stronger brethren were haughty and contemptuous in their treatment of their less free brethren. It was to correct both these evils that the apostle wrote.

## DAILY READINGS.

M. Personal responsibility.	Rom. 14:12-23.
T. Burden-bearing.	Gal. 6:1-10.
W. Pleasing others.	Rom. 15:1-7.
T. My neighbor.	Luke 10:25-37.
F. Giving account.	1 Peter 4:1-8.
S. A bad excuse.	Prov. 24:1-12.
S. Avoiding offense.	1 Cor. 10:23-33.



## HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.  
J. S. COFFMAN, ASST. EDITOR.  
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TO THOSE IN ARREARS.—We are under the necessity of again calling the attention of a number of our subscribers who are in arrears to the fact that, in these pressing times we are in need of funds, and herewith ask all those who are owing us to make an effort to pay up. It is now after harvest; and the time is at hand in which most of the people have something to sell, and this is an opportune time to pay what is due on the paper, or on books bought, &c. Please, friends, remember us, and send in the little amounts due us at your earliest convenience, and you will indeed confer on us a favor, which will be highly appreciated.

BRO. J. S. HARTZLER of Haw Patch preached for the congregation at Elkhart Aug. 13th. His sermons are timely and practical.

BRO. J. S. COFFMAN left home on the 26th of August for Medina, Holmes and other counties in Ohio. He expects to visit a number of smaller churches and be engaged in evangelistic work during September.

THE MENNONITES, THEIR HISTORY, FAITH AND PRACTICE.—This is a new work, a pamphlet, 40 pages 12 mo, giving a complete sketch in brief of the Mennonite Church under the following heads: Non resistant Christians before the time of Menno—The Mennonites, Their Origin; Early History; Persecutions; Later History; Principles.—The Mennonites at Present.—Books of Mennonite History. It is a very valuable addition to Mennonite History and should be read by every member of the church, and all others who wish to inform themselves on this subject. Price by mail 10 cents.

BOOKS.—We call attention to our large stock of Books. We are prepared to supply almost all kinds of books that should be purchased and read by good people. We have especially a large stock of Bibles on hand. Any one desiring to purchase a bible will be able to get one for a very low price. Please write us and tell us what kind of a bible you wish and we will give you the exact price. We have also Martyrs Mirror, Menno Simons' Complete works, Hymn and Tune books, Histories and miscellaneous books. Send for a catalogue.

OUR SPECIAL FAMILY BIBLE.—A Bible for everybody. We have now for our own trade a fine Family Bible that we can sell at five dollars, which has just as good paper and as large print as the higher priced Bibles. It contains the Bible Dictionary, the Apocryphal books, Family Record, Concordance, Psalms in Metre, maps, chronological tables, &c. It has also a small number of full page illustrations, and combines all the best and the most useful features of the high priced Bibles. It is not made for display but for use. It is a plain Bible, adapted to the wants of our people who wish a good Bible at the low price of five dollars.

THE WAY IS OPEN for our people to engage in mission work in Chicago. We have long felt the want of workers, but the day has arrived when quite a few have become willing to be used. It now remains for the Church to give them the proper encouragement. Success depends not only on the ability of the missionaries but equally as much on the prayers and activity of the Church.

ONE OF OUR MINISTERS in a recent letter said this of his work: "I was away from home half of the time visiting little flocks of God's people the last two months. They were hungry and thirsty for spiritual food." He was truly engaged in the right kind of work. Too often the minister waits for pressing calls before he is willing to preach the word to those really in want. It were better for the church and for the cause of Christ at large, if those, who have been called and set apart for the ministry of the word, would not need to be coaxed so much to perform their part, or if they will not, and have not the inspiration to be about their "Father's business" would be frank enough to confess their inability and encourage others to take up the work so needful but not performed.

THE INFLUENCE of a tract is too frequently under estimated, and even at times ridiculed. But liquor dealers know their power. A Milwaukee brewing company is said to have printed 20,000,000 copies of a little tract describing the merits of its beer, and ordered them distributed in towns of 2,500 inhabitants and upwards. Something should be done to stay the evil effects of such work.

"A tract left by a missionary at the door of De Sanctis when he was a parish priest in Rome, led him to study the Bible and then to give up Romanism and preach evangelical truth at Turin. Here a Spaniard, hearing him, began preaching truth at Gibraltar. And here another Spaniard was under his preaching converted, and by him again a Roman-catholic priest, Cabrera, was led to become the Protestant minister whose work at Seville and Madrid is so well known as leading great numbers to Christ."

"OUR YOUNG MEN are coming up in this agitated state of commercial ethics, and I am solicitous about them. I want to warn them against being slaughtered on the sharp edges of debt, you want many things you have not, my young friends, you shall have them if you have patience and honesty and industry. Certain lines of conduct always lead out to certain results. There is a law which controls even those things that seem hap-hazard. The most insignificant event you ever heard of is the link between two eternities—the eternity of the past and the

eternity of the future. Head the right way and you will come out at the right end."

We are no less interested in the welfare of our young men than Dr. Talmage. He has arrested their attention and centered it on the obstacle debt. It is a term worth considering. Many a promising youth has made shipwreck in the uncertain waters of speculation. "When a young man willfully and of choice, having the comforts of life, goes into the contraction of un-payable debts, he knows not into what he goes." The accumulation of debts has a tendency to make a man careless later reckless and if such a course is begun in youth the disaster will be so much the greater. The principles and rules of life in youth should be rigid, that advanced age may develop into a normal character. The young man cannot afford to begin life where the father leaves off. He must first travel the refining path of adversity before he can fully enjoy the privileges of a life of income.

It is not advisable for boys to depend on borrowed money to a great degree for schooling. Many do, to be sure, but the better way is to earn the money and you will know better how to invest it to advantage. It may require more time to finish the course, but time is no item compared to principle. Life will be happier, and future prospects more promising if the Bible advice is heeded in all circumstances. Owe no man anything.

OUR ATTENTION has recently been arrested by the many cries of perplexed Christians caused by the allegiance of the popular mind to the goddess fashion. Enough has been received from various sources to justify us in making the "dress question" the principle topic of this issue. Even the organ of the fashionable Episcopalians quotes Mrs. H. B. Stowe as "very fitly" saying:

"Very estimable, and, we trust, very religious young women sometimes enter the house of God in a costume which makes the acts of devotion in the service seem almost burlesque.

When a brisk little creature comes into a pew with hair frizzed till it stands on end in a most startling manner, rattling strings of beads and bits of tinsel, she may look exceedingly pretty, and, if she came there for a game of croquet or a tableau party, would be in very good taste, but

as she comes to confess that she is a miserable sinner, that she has done the things that she ought not to have done, and left undone the things she ought to have done—as she takes upon her lips most solemn and tremendous words, whose meaning runs far beyond life into eternity—there is a discrepancy which would be ludicrous if it were not melancholy."

We are convinced that one of the great evils, and the one great instigator of evil in Christendom, is the love of display. The terms consecration, new life, changed beings, sanctification, righteousness and holiness become meaningless when uttered by "fashionable" Christians. There is some how a conspicuous inconsistency sure to make itself felt whenever any of the "higher life" terms are used by those who make a flashy appearance. Is it any wonder then that even the most liberal at times are induced to speak of the "discrepancy which would be ludicrous if it were not melancholy?"

But here we wish to insert a caution. Every reform is unfortunately impeded by the mismanagement of its own advocates. The effort to introduce simplicity of attire affords no exception. There are advocates of this much needed reform, we are sorry to say, who by their zeal without knowledge—their over zeal to enforce the principles of dress reform, defeat the very object they wish to accomplish. This is done particularly when more stress is laid on singularity or oddity than on comfort and convenience. With such people the great object of living is to be singular, and the only subject they seem to be interested in discussing is non-conformity. Out side of that they find nothing worth talking about. There are two extremes and the enemy delights to drive the professed followers of Christ from one to the other on all questions of reform. If he cannot make us believe that there is no use of taking a position against worldly conformity then he too often succeeds in driving us to the opposite extremity of his territory—that of the repugnant formality. In either case the truths of the Gospel are made of none effect by the debris of man's devices.

What we wish the articles of this issue, ventilating the non-conformity question, to bring forth is a more intelligent view of the question in those who already are convinced of its importance, and a deeper

conviction on the part of those who have never seen enough in it to make it a principle of conduct. Let the conviction of the evil resulting from the vanity of display sink deeper and deeper in the hearts of Christians, and the method of impressing the world become more distinct and effective. S

## CORRESPONDENCE.

FROM MONTGOMERY CO., PA.—The churches in Franconia and Souderton seem to be prospering. They have now some converts both in Souderton and at Franconia. On Saturday, the 14th, we had harvest services in Souderton. There were present five ministers and five deacons. Bro John Allebach, now in his 87th year, preached a very earnest sermon. May the Lord bless the church to the salvation of many souls.

FROM HOLMES CO., OHIO.—On the 20th of August the brethren J. K. Yoder and Isaac H. Miller of Smithville, Ohio, filled three appointments at the Walnut Creek church. A number of converts were received into the church by water baptism. Many witnessed the young people erect a covenant with their God and seal it with the ordinance baptism "with water" at the creek near the church. COR.

FROM EUGENE LANE CO., OREGON.—Our people in general enjoy good health, harvest is about over, the crops are fair for which we feel thankful.

Our Union S S is progressing nicely at Oakhill peace and harmony prevails at our regular services.

We feel thankful for the visit of the brethren and sisters from Nebraska and Ohio. They encouraged us much in the work before us. Let others come and assist us in caring for our little flock.

J. D. MISHLER.

FROM OPAL, FAUQUIER CO., VA.—We have enjoyed a season of showers of blessings. The brethren Anthony P. Heatwole and S. H. Weaver of Augusta Co. preached for us and observed the communion with us July 15th. They held two very impressive meetings for us on Sunday.

On the 4th of Aug. D. H. Bender of Tub, and T. B. Forry and Eli's Horsh of Tildon, Pa. arrived and filled a number of appointments.

Bro. Bender remained several days after the brethren from Tildon left and conducted the meetings. Two made confession and were received by water baptism. The meetings were well attended. We were sorry the brethren could not stay with us longer. H. L. RHODES.

KALONA, JOHNSON CO., IOWA, AUG. 15, '93.—The church here appears to be prospering. Hearts have recently been made glad to see soul's coming into the fold of the Good Shepherd. On Sunday, Aug. 6th, "we went out.....by a river side, where prayer was wont to be made;" and Bro. Christian Wery baptized ten precious young souls in English river "with water." Solemn confessions and promises were made before the all seeing eye of God and several hundred witnesses. May they all prove faithful workers in the good vineyard. A. D. W.

FROM ELKHART CO., INDIANA.—The church in Nappanee is building a new meeting-house. It is now ready for the plasterers.

At the Olive church it was decided by church counsel last Sunday (Aug. 20th) that a minister should be chosen for that district.

At the Holdeman church votes were taken on August 20th for minister, only two brethren's names were presented. The lot will be cast and ordination will take place on Sunday Aug. 27th. May the Lord direct this work to His glory.

FROM YORK CO., PA.—Bro. D. H. Bender of Somerset Co. spent a week with the churches in our county. He arrived on the 15th of August and during his stay preached once at Stoney Brook, once at Bare's Hanover twice at Hanover, three times each at Codorus and Garber's. There was good attendance and a marked attention manifested at all of these meetings. The unconverted were led to consider their condition and the Christians were comforted in their calling. We feel truly thankful to the dear brother for this visit. We feel much encouraged and hope the brother will come again.

#### CONFERENCE.

The Annual Conference for Kansas and Nebraska will be held on the first Friday in October (6th) at the Roseland Mennonite church, A.ams Co., Nebr. All Mennonite and Amish brethren and sisters are heartily invited to attend. The Committee on arranging questions meets on Thursday (5th). The nearest R. R. stations are Ayr on the B. & M., and Roseland on the St. Joe & Grand Island. Those coming to the former place notify Eli Ebersol or Daniel Burkhardt, and those coming to the latter place, J. M. Nunemaker, or A. Shifler. D. B.

#### SEMI-ANNUAL.

The Semi-annual Conference of Virginia will meet at Zion church, Lower District, Rockingham Co., the first Friday in October (6th), 1893. The usual

invitation is extended to the brotherhood everywhere to attend. The nearest rail road stations are Broadway and Cowin. The brethren Samuel and Abraham Shank live near either place. Lewis and Jos. ph Shank live near Broadway. Visits from brethren from afar are very much enjoyed. It is upbuilding, it strengthens love. Those who can pay us a visit should do so. The apostles diligently visited the churches everywhere and strengthened them in the faith. So should we. It is as necessary now as it was then.

#### A CHARACTER SKETCH ON THE LIFE OF PAUL.

BY R. A. TORREY.

I have chosen this morning a character sketch on the subject of one of the greatest Christian workers since the founding of the Christian Church, and the secret of his success. He does not live in the flesh to day, yet he lives in the spirit with Christ. It is the Apostle Paul. He reached men of all classes—the poor and the rich, the philosophical Athenian, those in pleasure loving Antioch; all characters in all conditions of life were won over to the Lord Jesus Christ by him. To use the words of one of his enemies, "He turned the world upside down." Now, we come to the study of his character and the principles of action which led to his success, and these are not hard to find, for they are all revealed in the Epistles. We shall find as we go on that these elements of character are such that every one in this room to day can introduce into his life, and such as will give him success in any field to which the Lord has called us.

I. 1 Tim. 1:12-15; Gal. 2:20. You note here Paul's deep sense of his own sinfulness, and of the wondrous grace and love of the Lord Jesus Christ to him. In his own eyes he was the chief of sinners, and he saw himself there as the publican did, and then saw Jesus Christ as the one loving one that loved him. I believe that this lay at the bottom of all that fiery zeal and intense loyalty which he had for the Lord Jesus Christ. He had unbounded faith in the compassion and forbearance of Christ toward him, and it gave him forbearance toward others. The sense of his own sinfulness gave him great faith in the power of the gospel to save any one. I want to say right here this morning that I do not believe any man will ever be a great success until he has a deep sense of his own sinfulness. Not until we see ourselves as utterly wrecked, ruined, lost sinners, saved by the blood of Christ alone, will we be able to save others. I have been corresponding with a young man who is a brilliant fellow, but who has little power. I told him: "F—, the

trouble with you is that you have never had a deep sense of your sins."

Ways in which you may get it

1. You can get it through that book. It is a moral looking glass. As we look at ourselves in the light of God's word, we see reflected back to us our true character.

2. You can get it by prayer. A person does not have to be down in the depths of immorality to have a sense of the sins of this world. There are men and women who have not been bad in the eyes of the world, that have gotten a sense of the purity of God and have thought that they were the worst sinners in the world.

3. You can get it by looking at the condition of this lost world.

You must also have a deep sense of the wondrous love of Christ to you.

II. Phil. 1:21-20. You notice I invert the order of the verses. You note here Paul's singleness of purpose. He had one all absorbing, all consuming purpose in life, and that was to magnify the Lord Jesus Christ. Paul had utterly lost sight of himself; his own comfort was not in his opinion of himself. The Lord Jesus Christ and His glory was everything. Now, friends, when a person has learned the secret of losing sight of self and getting sight of the glory of God, he has learned the secret of success in the Christian life. There is no mightier or more subtle enemy to success than self. Many a man and woman that might have been a power have let self come in and hinder their work. There comes before my mind a man that had marvelous success, but as his success began to come, there naturally came into his hands considerable amount of money, and he got the thirsting desire for money and lost all his power, and is not doing anything for Christ to day. But money does not hinder all; with some the love of self or the love of our own opinion or reputation comes in and mars our work. But friends, if we are to have the power for Jesus Christ that God intends us to have, we must get our eyes fixed upon Christ, not self, and ease, and pleasure, and personal opinion, but have one all-absorbing, all-consuming passion for the Lord Jesus Christ. Paul had but this one purpose. If Christ could be more glorified by his dying, he wished to die; if by his living, he wished to live; if by being bound in the prison at Philippi with his back all bruised and bleeding, he wished to be there; self was lost sight of. His own interests, his pleasures, his comfort, his ease, his opinion or reputation was nothing. "That the Gospel be not hindered." Ac. 16:6-10. You notice here Paul's absolute surrender to the will of God, his prompt and unquestioned obedience to God's leading. He had that call to go down into Macedonia, and concluding that God wanted him to preach there, he went. It's the man that has his grip all

packed and is ready to start when he bell rings that God calls into his work and uses.

III. Ro. 9:1-3. Note here Paul's burden for souls, and his intense love for those who were perishing. When Paul saw a man his first thought about him was, is he a believer in Jesus Christ, is he saved, and if he was not, all Paul's ingenuity was bent for his salvation, and if he failed he went away with increasing pain and great sorrow in his heart. Is it any wonder that when Paul preached in that spirit he had success? Is it any wonder that men listened to such pleadings? We may go and read books and go out and talk to men, but if, when we look down into their faces and, in the light of the word of God, are conscious of their condition, and tears do not come very close to our eyes, we are not in the condition of power which will convince them very soon of their sinful condition. If, when we speak to men or women, they see that we are just longing to have them come to Christ, they will come. A gifted minister and his singer were holding meetings down in Ohio and the minister's health gave way and he was unable to continue his preaching. The singer could not preach much; he talked to them in just a simple way and broke into a flood of tears in the middle of his sermon. His burning love just melted the people and many were won over to the Savior through his simple work. I know some of you will ask, how can I get that love for souls? And I am glad I have found an answer to it. A love for souls, like every other grace of Christian character, is a work of the Holy Ghost.

(a) The Holy Spirit has an intense love for souls, and He wishes to impart that love to us if we will go along with Him and are in dead earnest.

(b) Fellowship with Jesus Christ will get us that love. You cannot walk with a person who has a governing passion without absorbing some of it and making it a part of your own life.

(c) Last of all. Dwell upon the condition of men out of Christ, then when you look into their faces just think of these things: that this man is without Christ, without hope, without peace, and will be lost forever. Think when you begin to talk to that man that you care only for his soul. He may try to answer your arguments but he cannot answer your earnestness.

Acts 20:31. Paul ceased not to warn everyone day and night. Such a man cannot fail to have power.

IV. Acts 17:17; 20:20. You note here Paul's increasing and unwavering activity. Wherever he went he was preaching Christ. He was always at it; he went into the synagogue and preached Christ. He went down into the market-place and preached Christ. On the deck of that Mediterranean vessel he preached Christ.

When he was down there making tents he preached Christ. The devil saw the necessity of locking him up and he put him in prison and there he preached Christ. They sent him up to Rome and chain him between two soldiers, but he preaches Christ on his right hand and on his left. Phil. 1:12-13. Those Praetorian soldiers came in and one by one were fettered to him by the wrist, and he did not rest till he had preached Christ to them, and all these things which happened to him he says were for the furtherance of the gospel. "At it and always at it," to use Wesley's expression. Many of you are acquainted with the story of John Vassar; one day he went into a hotel parlor and saw a lady sitting in the room, he went to her and told her the story of the cross in his earnest way and left the room. Her husband soon came in and she told him of the incident, and he said: "If I had been here I would have soon sent him about his business." She replied: "If you had been here you would have thought he was about his business."

V. 2 Cor. 11:24-27. He endured hardness. He hesitated at nothing. Yet he was beset on every hand; he was in perils by robbers; he was persecuted by his own people, the Jews; he suffered for the right; he was scourged and beaten and left for dead; he endured the cold and heat by sea and land. Yet it mattered not; he endured it all, and counted it all lost for Christ. Now, we have come to a point where we are less willing to follow Paul than any one we have noticed this morning. But this is one of the great needs of the world to day. I get letters from men and women from all over the country that say they want to go into Christian work, but they want to specify just what kind of a congregation they must have, and just the degree of culture for the people. They must have three meals a day and a good hair mattress to sleep on, and they must ride in a Pullman palace car. Men and women that are willing to suffer cold or heat; willing to tramp across the country on foot; willing to climb stairs when weary and worn and watch by the sick bed up in the back room of the tenements in our large cities; willing to work in lumber camps and mining towns; willing to stand the typhus of China and the treacherous fevers of Africa, and willing to do "hardness" as Paul did, are the men and women that are in demand to-day and that God is going to use.

VI. Acts 17:2; 1 Thes. 2:13. Paul preached the word of God. He was a man of varied and wide culture. He was versed in the lore of the rabbis. He was familiar with classical poetry and with the philosophy of the stoics and epicureans. He was one of the most educated men of his day and nation, yet he did not preach the gospel with man's wisdom, but in the

wisdom of God. The more a man knows about every branch of learning the better fitted he is to work, but the one that will have power must have a knowledge of the word of God. A man that knows the word of God will have power, whether he knows anything else or not. God's word is the instrument we must use to convict men of sin.

VII. 1 Thes. 2:7, 8-11. Here we have Paul's love and gentleness and untiring patience towards those with whom he labored. This is an element in Paul's character. Let me say, that I never realized until our recent study of this book last March. We are so filled with admiration of the apostle as a hero, and so taken up with his matchless fearlessness and boldness in declaring the truth, that we almost lose sight of the womanly tenderness equally manifest in his life. "I was gentle toward you as a nurse and as a father I admonished you and testified unto you, walking worthily before God." It was because he was patient that he won those he worked with to himself, and in winning them to himself he won them to his Master! Acts 20:37, 38. Paul had so won their hearts, that when they saw he was to leave and they would see his face no more, they all fell on his neck and kissed and wept sore. I used to listen to a man preach who had a congregation of dissolute men and men of a hard character, but no matter how dull and prosy he spoke, everyone would just lean forward and listen. Men of talent and ability would come in there and speak and the people sit listless and indifferent. I soon learned the secret of his success and found that it was because he had a big heart. I believe this is the point where the men who are here this morning are likely to fail. I feel that that is the place where my ministry has been lacking.

VIII. 2 Tim. 1:3; 1 Thes. 3:10; Acts 16:25; Eph. 6:18, 19. Paul was a man of prayer. Every obstacle that confronted him he met with prayer. He had trouble down at Ephesus and he prayed and wrote to the church to pray. They threw him into prison at Philippi. The very prison rocked with prayer. Gentlemen and ladies: I hope that every man here this morning will learn how to preach and that every man and woman will learn how to do personal work; but the one thing I wish above everything else is that every one of you learn how to pray. I would rather learn how to pray than to learn how to do anything else that man can do. The men that know how to pray can accomplish more than the men who know how to do any other one thing. Everything that is possible to God is possible in prayer. Old Mr. Tyng, a most faithful minister, on his dying bed said: "I do not wish I had preached more nor do I wish I had done more pastoral work, but I do wish I had prayed more." Dr. Carter said on this platform last March that

"A man that could not pray could not preach."

IX. Ac. 9:17; 20:22. He was baptized with the Holy Ghost. So much has been said on this, that I will not attempt to add much to it. I simply wish to add this, that if he had not had this anointing, and been baptized with the Holy Spirit, all else would have gone for nothing; neither can any of us succeed in our Christian work unless we receive this power from the Holy Ghost.

In closing, just let me say this: That the great need of this world to-day is a few Pauls. If there were a few Pauls in these United States, in Europe, in Asia and in Africa, they would turn the world upside down. They had one in the South Sea Islands. There is no reason why we cannot be Pauls, each in the sphere to which God calls him. You can get that sense of sin that Paul had, that wondrous love of Christ that Paul had, that single-mindedness of purpose, that burning love for souls, that same unwearying zeal that Paul had, and with which you are all familiar. You can be just as much in prayer as Paul was; you can be baptized with the Holy Ghost as Paul was, and you can have power to preach this word of God as Paul did. Any one can have it that is willing to pay the price. Are you willing to pay the price of power?

#### A LECTURE BY D. L. MOODY.

1. 1 Tim. 6:10-20, 21. Money speculation causes some to err from the faith Verse 20. Scientific speculation causes others to err from the faith.

2. 2 Tim. 4:10. God's fences are too low to keep a graceless heart in bounds when the game is before him.

3. Titus 2:11. Grace hath appeared, glory shall appear.

4. Heb. 3:7. If God's to-day be too soon for thy repentance, thy to-morrow may be too late for His acceptance.

5. Heb. 4:14. The law was given that every mouth might be shut, for we are guilty. The Holy Spirit is given that every mouth might be opened, for Christ receiveth sinners.

6. Heb. 6:1. Let us go on, for Christ has gone within; that is, within the veil.

7. Heb. 6:19. Hope is a good anchor, but it needs something to grip. A good many people talk about their hope, but they have no foundation for it.

8. Heb. 9:22. Three essential conditions.

(a) Without shedding of blood there is no remission.

(b) Without faith it is impossible to please God.

(c) Without holiness no man shall see the Lord.

9. Heb. 10:32. First inward life, then outward fight.

10. Heb. 11:8. Abraham did not know whither he went, but he knew with whom he went, which was quite sufficient.

11. Heb. 11:27. Faith sees God and God sees faith.

12. Heb. 11:38. Believers are worthies of whom the world is not worthy.

13. Heb. 12:14. It is the undying pursuit of holiness that makes true believers.

14. Jas. 1:12. I would rather have a cross of His choosing for me than a crown of my own choosing for myself.

15. Jas. 1:26. An unbridled tongue is an evidence of a deceived heart.

16. Jas. 2:5. The poor may be rich in faith, the rich should be rich in good works.

17. Jas. 2:11. The golden chain of obedience is broken if one link of duty is wanting.

18. Jas. 2:26. A man cannot be idle and yet have Christ's sweet companionship. Idle grace soon becomes active corruption.

19. Jas. 3:2. His heart cannot be pure whose tongue is not clean.

20. Jas. 3:13. The marks of heavenly wisdom—holiness, usefulness, meekness, discretion.

21. Jas. 4:10. Self humiliation must be real (Psa. 78:36-37) and should be in secret (Matt. 6:17, 18).

#### LUKE.

We now come to Luke's gospel. Some one said once, "Why don't you say, St. Luke and St. Mark?" The reason is, that the Lord does not do it. The Lord never gives a man a title. "Moses, my servant, is dead." It was not Rev. Moses, or Right Rev. Moses. You get into some places in the country and you find nearly every man has a title and they feel hurt if you do not use it. I do not know how many titles I have had given me, just think of it; "Dr. Moody," "Luke," I would not want a better name than that. You notice his name does not occur in this book or in Acts. (You will find it used three times, viz., Colossians, Timothy and Philipians). He keeps himself in the background. I meet lots of Christian workers who are ruined by getting their names up. We do not know whether he was a Jew or a Gentile.

The first we see of him is in Acts 16:10-11. He did not claim to be an eye-witness to Christ's ministry nor one of the seventy. Some think he was but he does not claim it. It is supposed that his gospel is of Paul's gospel the same as Mark's was of Peter. It is also called the Gospel to the Gentiles, and is supposed to have been re-written when Paul was in Rome, about 27 years after Christ. We do not know where Luke died. Acts closes up as though he laid down his pen and went out and never returned again. One-third of this gospel is left out in the

other gospels. It opens with a note of praise (1:42, etc.,) and closes the same way (24:52).

1. It is a gospel of praise and song. Priest Zacharias, Elizabeth, Mary, Simeon, etc. Some one describes Simeon waiting around the temple day after day. He got a hint from Zacharia about the coming One, then he hears about the shepherds coming away across the country, and then he sees the parents bring the Child into the temple, and you see him just take It up in his arms and praise God with all his heart. We find here Christ prayed when He was baptized. I was a Christian a good many years before I knew that. If you want to hear from heaven you want to seek it on your knees.

2. Here is another thing that is made prominent, namely, the gospel of womanhood. He alone records many loving things Christ did for women. The richest jewel in Christ's crown was what He did for women.

A man tried to tell me that Mohammed had done more for women than Christ did. I told him if he had ever been there he would be ashamed of himself for making such a remark. They care more for their donkeys than they do for their women. Buddha taught that he had to be born 550 times before he became a man; he went through all the stages of animal life, into fishes and lizards, and I don't know into what all.

A man once said that when God created life He began at the lowest forms of animal life and came up till He got to man, then He was not quite satisfied and created a woman. She was lifted up the highest, and when she fell she fell the lowest.

3. This is the gospel to the poor and humble. When I get a crowd of roughs on the street I generally go to Luke. Here are the shepherds, the peasant, the incident of the rich man and Lazarus, etc. This gospel tells us he found the place where it was written "The Spirit of the Lord is upon me—preach the gospel to the poor." It is a dark day for a church when it gets out that they do not want the common people. Whitfield labored among the miners, and Wesley among the common people. If you want the rich let it go out that you want them to come.

4. It is a gospel to the lost. The woman with the seven devils, the thief on the cross, etc.

5. It is a gospel of tolerance. "He that winneth souls is wise." Do you want to win men? It is not he that drives or scolds them, but he that wins them. Do not try to tear down their prejudices before you begin to lead them to the truth. They will get up and go out before you have gotten through tearing down. Some people think they have to

tear down the scaffolding before they begin on the building.

Christ reached the publicans because about everything He said was in their favor. Look at the parable of the Pharisee and publican. Christ said the publican went down to his house justified rather than that proud Pharisee. How did He reach the Samaritans? Take the parable of the ten lepers. Only one returned to thank Him for the healing, and that was a Samaritan. You go up into Samaria and you find that story has reached there first. Some man has been down to Jerusalem and heard it, and gone back home and told it all around, and they all say "I tell you if that Prophet ever comes up here we'll give Him a hearty reception." If you want to reach people that do not agree with you, do not take a club to knock them down and then try and pick them up. When Jesus Christ dealt with the erring and the sinners He was as tender with them as a mother is with her sick child.

#### CONSULTATION WITH MINISTERS.

A COLLEGE TRUSTEE once remarked of another: "He can preach finely, but he can't pray worth a cent." The trustee was mistaken. He who cannot pray cannot preach. The sermon is not an oration or address. It has in it the elements of worship reaching the worshippers. The best preachers have usually been especially gifted in prayer.—*Dr. Mears.*

BOLDNESS AND SELF POSSESSION are powerful weapons when employed by a minister full of the Holy Ghost, but these powers are sure to bring about self-destruction when used for a selfish purpose.

A CHRISTIAN CHURCH loses its distinctive character when it becomes a temple. A Christian Pulpit is shorn of its power when it gives place to an altar. A Christian minister sinks beneath all legitimate and honorable influence over earnest minds when he becomes a priest. Temples, altars, and priesthoods belong to a buried past.—*Prof. Phelps.*

THE FIRST QUALIFICATION of a successful public speaker is to have something to say. Unless he has a message, it is folly for him to address his fellow men. The generation in which we live is not as exacting in its demand for fine rhetoric and dramatic oratory as the preceding generations have been. It will listen with respect even to awkward and rustic lips, provided they bring it something worth thinking about; but it turns with contempt from the empty babblers who suppose that his silly tricks of voice and gesture are a substitute for seasoned knowledge.—*Christian Advocate.*

WE MUST PREACH CHRIST—Bishop Lavington, addressing the clergy somewhere about 1750, says: "My brethren, I beg you will rise up with me against moral preaching. We have long been attempting the reformation of the nation by discourses of this kind. With what success? None at all. On the contrary, we have dexterously preached the people into downright infidelity. We must preach Christ and Him crucified. Nothing but the Gospel is—nothing besides will be found to be—the power of God unto salvation. Let me therefore again and again request—may I not add, let me charge you?—to preach Jesus, and salvation through His name."

IF THERE IS ANY CALLING on the earth which demands a fully rounded, stalwart manhood, it is that of the minister. Whatever may be a man's learning or brilliancy, if he be lacking in moral stamina he will fail as a minister. When a man stands before a people to tell them how to live and is constantly exhibiting moral lapses, his preaching becomes a pitiable farce. Shall a man preach truth to others and yet himself be notoriously untrue both in word and in life? We have sometimes heard of preachers of whom it was said: "He preaches well, but we cannot rely upon his word;" or, "He is an able man, but he does not keep his contracts. He borrows money, promises to pay, and then apparently makes no effort what-*er* to do so." Our own judgment is that all such persons should be suspended as preachers until they learn to be Christians. One of the duties of the Christian is "to lie not at all." Covenant-breaking is a fruit of the flesh.—*Christian Evangelist.*

#### WHERE ARE THE CHILDREN?

The thoughtful observer who looks over an assembly gathered for public worship must often feel inclined to put to the pastor the question of God through His prophet, Where is the flock that I gave thee, the beautiful flock? For surely it is the lambs which form the beautiful flock of the shepherd; and in many churches on Sabbath morning the lambs are sadly absent.

The custom of permitting the children to remain away from church and away from parental care is so pernicious that one wonders how intelligent parents can permit it, or zealous pastors pass it by without remonstrance. This is the more surprising because it is not in the first instance the children's fault. Little children are usually eager to go to church. Many a mother will testify that the surest and most efficacious punishment she can inflict upon a little child for improper conduct in church is the leaving it at home on the Sunday following. If the

boy as he grows older becomes unwilling to attend divine worship, it must be due to some other influence outside of himself.

Doubtless the Sunday-school is in part the cause of the children's absence from church. When one follows directly upon the other the whole service is certainly a long one for the little child; and though not as long as the day school hours, it has less of variety and of interest. But if a choice must be made between the two Sunday services, no Christian parent ought to hesitate to choose the public and solemn worship of God in church rather than the instruction of the Sunday-school. Bible instruction may be given at home; in many cases doubtless it would be far better given at home by the mother or father than by the teacher in Sunday-school; but nothing, no home service, no home instruction, can take the place of the worship of the sanctuary. It is "our bounden duty and service" thus publicly to acknowledge God and offer Him our sacrifice of praise and thanksgiving; and the sense of this obligation cannot be too early formed in the child's mind, nor once formed can its claim be neglected without a wound to the conscience and a blot upon the character.

Many a parent mourns that his son, having "outgrown the Sunday-school," does not naturally take to going to church in its place. Why should he be surprised at this? The boy feels no personal need of a privilege he has never enjoyed nor been taught to value, nor any personal sense of a duty which has never been brought home to his conscience. The confinement and quiet of church are irksome, not having been rendered easy by habit. Far from wondering that a boy who has not been brought up to attend church should not of himself take up the practice, the parent should see in his son's reluctance to attend church only the legitimate result of training. As things now are, the wonder is not that so few young people voluntarily go to church, but that so many do.

The reluctance of children to attend church is often attributed by their parents to the fact that there is so little in the service that they can appreciate or understand. This is in great measure an error, and it is partly based upon the mistaken theory that a thing must be fully understood in order to be enjoyed. We all enjoy much that we do not understand in art, in music, in literature even. But it is least of all necessary that one should understand all that is included in a service of worship in order to enter into it with a very real enjoyment and appreciation. The sense of awe and of admiration which is inseparable from worship is in fact congenial to a child's spirit, and though he may not fully understand, he does enter into the feeling and the fact of worship far more truly than unthinking persons imagine. The hymns, the Script-



are reading, the attitude and the fact of prayer, even where the petitions are not the utterance of his own feeling, all appeal very strongly to the child. It is entirely possible, and it is the duty of the parent to so foster these emotions of the little child that they develop into a conscious and intelligent participation in the act of worship as he grows older.

The pastor of a church in a Western city so realized the importance of this matter that the attendance of the children of his church was a matter of much observation and of no little wonder to those accustomed to the usual state of things. In that church, which he loved to call the Open Door, the number of children seemed to exceed that of the elder persons, for all were there from the full-grown girl or boy to the tiny children just able to walk to church. The secret of it was not entirely the pastor's personal influence with the parents, though that counted for much, but the fact that their presence and their needs were always recognized in the service. There was always one hymn the children could understand, one so familiar they could all join in singing it. And after the service of worship, before the sermon for the elder folk, there was always a five minute talk expressly for the children. The pastor has been called away to a higher service, but it is not likely that the children whom he so trained in the habits of church going will turn away from the sanctuary when grown to manhood and womanhood.

The Sunday-school of that church was remarkably large and flourishing. There is indeed no necessary antagonism between the two; both are needed and each ought to help in the upbuilding of the other. But as between the two, if a choice must be made, there ought to be no doubt. The main object of the one is instruction, of the other worship and communion. As creatures of a great God, as children of a holy Father, as subjects of His redeeming grace, we are bound to worship as well as to love and obey.—*American Messenger.*

#### SAINTLY FACES.

Sometimes when passing through a crowd we see a face that attracts us by its sweetness of expression. Perhaps it is an old face, crowned with a glory of hoary hairs, yet love, joy and peace shine out of every dot and wrinkle in it. Sometimes it is a young face that beams with health and purity and beauty. But whether old or young, when we see that unmistakable soul-light in a face, we know the heart behind it is pure, the life good, and that the body thus illuminated is the temple of the Holy Ghost.

To keep the mind occupied with good, pure, useful, beautiful and divine thoughts, precludes the possibility of thinking about and thus being tempted by, things

sinful, low or gross. It is because Paul knew this that he says so earnestly: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report, think on these things." In the well-formed habit of thinking pure thoughts, lies the secret of being pure in heart; and in the daily and nightly meditation in the Law of the Lord, is a safe guard against many of the sins which defile the carnal heart and debase and blacken the human countenance.—*Hastings.*

WHO IS BLAMABLE for the shallow experiences of so many professing Christians? We reply, the men under whom they were professedly saved. If these deluded souls were taught the whole counsel of God by ministers and editors, they would see their unsaved condition, and spurious religion would not spread so rapidly. As it is, a vast multitude are made to believe a lie under the teachings of these men. Milk-and-water papers publish their testimonies; and thus this terrible delusion is spread far and near. Many of the holiness journals are laden with just such shuffling testimonies. We have read them until we are perfectly disgusted with such sham holiness. We ask, can one wonder at such hollow testimonies, when so many holiness (?) teachers are doing shoddy work? Like begets like. These men say they let the Holy Ghost show the people the sins of pride, Masonry and tobacco, etc. Now, if it is right to leave to the Holy Ghost the work of showing the people these sins, it is equally right to let the Holy Ghost preach pardon and holiness. Paul says, "I have not shunned to declare unto you the whole counsel of God." Both he and Peter did show the people the sin of pride in dress, and many other popular sins. So will every true ambassador of the cross.

WOE TO them that have their hearts in their earthly possessions! for when they are gone, their heaven is gone with them. It is too much the sin of the best part of the world, that they stick in the comforts of it; and it is lamentable to behold how their affections are bemired and entangled with their conveniences and accommodations in it. The true self denying man is a pilgrim; but the selfish man is an inhabitant of the world. The one uses it as men do ships, to transport themselves; or tackle in a journey, that is to get home; the other looks no further, whatever he prates, than to be fixed in fullness and ease here, and likes it so well, that if he could, he would not exchange. However, he will not trouble himself to think of the other world, till he is sure he must live no longer in this. But then, alas, it will prove too late; not to Abraham, but to Dives he must go.

#### WHAT UNIFORM DO YOU WEAR?

A young lady who dressed plain, started from Beatrice, Nebr., for Kansas. On the way the conductor of the train sat down opposite her and politely asked, "why do you dress so plain?" She enquired what his motive was in asking this question so that she might answer him accordingly. He replied that his wife always talked about the necessity of women dressing plainly, whilst he did not see any reason for doing so. The young lady looked at him and said: "Why do you wear this special uniform?" He replied, "because I serve the Rock Island company and comply with its orders in wearing it." "So do I," was her quick reply, "I have joined the Church of Christ, and am in the service of my Master, whose orders I must obey also in my dress, according to 1 Tim. 2:9, where he says verbally that women shall adorn themselves in modest apparel."

Barbaric peoples are specially fond of gewgaws and ornaments. When they have hardly clothes enough to cover their nakedness, they will have bracelets, earrings, nose-jewels, anklets, feathers and beads in profusion. Savages will tattoo themselves in hideous style; but when they cease to be barbarians, more cultivated tastes prevail, and they learn to despise trinkets, gewgaws and ornaments.

While quietness and sobriety of apparel is the prevailing taste among educated and cultivated men, about the dress of women there still remains much of the gaudiness of other days. *They still pierce their ears, bead their necks, adorn their fingers with rings, and deck themselves in all the colors of the rainbow, everywhere seeking new modes of making their garments uncomfortable, inconvenient, and needlessly expensive.* In this undertaking Parisian harlots usually lead the way, and fashionable church-members follow. Christians however, more and more cultivate quiet tastes, and endeavor "to adorn themselves in modest apparel," not with gold, or pearls, or costly array, but which becometh women professing godliness,—with good works."

If women would put away the hurtful fashions which they have so long followed, and live simply and healthfully, they would soon have little need of ornaments. Their eyes would flash brighter than diamonds, and their rosy cheeks, clear complexions, and beaming countenances would need neither cosmetics nor jewels, and they could well dispense with the feathers of dead birds, and all the rest of those gaudy and barbaric trinkets which are so fashionable among many of the uncultured people of to-day.—*Souvenir of Beatrice.*

#### CONFERENCE.

The Western Amish Mennonite Conference will meet near Wayland, Henry Co., Iowa, in the Sugar Creek meeting house, Sept. 22 and 23 1893. Delegates coming over the C. B. & Q. R. R. will change at Burlington for Noble, and those coming over the Iowa Central Lines will stop off at Wayland. Brethren will be at both stations to meet delegates, or any who desire to attend Conference. S. GERIG.

The Annual Conference for the state of Missouri will be held in the Mt. Zion church, Morgan Co., on Thursday and Friday, Sept. 21 and 22. Brethren and sisters, and especially ministers and deacons, are invited to be present. A Sunday-school Conference will be held at the same place on Wednesday, the 20th. Those coming to the Church Conference will please come a day earlier and help us in the S. S. work. Our R. R. station is Versailles. Any one addressing D. F. Driver, or the writer, and informing us of their coming, will be met at the above named place.

The Macedonian cry coming from Kansas is caught up by Missourians and sent with a rebound westward, thence with new impetus eastward, in the hope that it may reach the ears of some of our more richly blessed brethren, and possibly induce them to *come over and help us*. JOE C. DRIVER.

#### ITEMS.

THE BEHRING SEA trouble has at last been settled peacefully. The arbitration committee arrived at a satisfactory conclusion and once more in the history of the world proved the wisdom of settling disputes by arbitration.

News comes from Persia of the death of Mirza Ibrahim, imprisoned for more than a year in Tabriz for abandoning Mohamadanism and accepting Christ as his Savior. During this period jailor and guards have heaped upon him shameful indignities and brutal outrages. How he has survived so long is a matter of wonder. He has borne it all with the utmost of patience and in unflinching loyalty to Christ. Boldly and yet tenderly has he preached Jesus to his cruel jailor and his fellow-prisoners, some of whom have been won by him to better ways. But he died at last from the violence of the baser prisoners, who, throttling him again and again, demanded, "Is it Esa (Jesus) or Ali?" and every time the answer came back, "It is Esa." His throat was so injured that he died shortly after, as much a martyr to the faith of Jesus as any on the record of the Christian Church. The whole story has great significance for the future of the Gospel in Persia.

#### DIED.

MISHLER.—On the 13th of Aug., 1893, in Middlebury Twp., Elkhart Co., Ind., of flux, Edward, only son of Josiah and Lena Mishler, aged 1 year, 8 months and 9 days. Buried on the 14th. Services by D. D. Miller, Psalm 106:6, and J. D. Miller, St. John 5:28, 29.

LEHMAN.—August 11, in Columbiana, O., of consumption, Fanny, daughter of Christian and Susanna Lehman, aged 24 years, 8 months, and 24 days. Sister Lehman was the first one of the thirty-two persons, who united with the church last spring, the Lord was pleased to call home to the mansions not made with hands. She was buried on the 14th at the Oberholzer burying-grounds in the presence of a very large assembly of sympathizing friends. Discourse by Peter Basinger, Joseph Bixler and Jacob Stouffer.

HOFFMAN.—On the 13th of August, 1893, in Shelbyville, Shelby Co., Missouri, Caroline, wife of George Hoffman, aged 57 years. Mrs. Hoffman's maiden name was Frye. She became a member of the Lutheran church in youth and remained a bright example of Christian piety. She was preparing dinner when she was taken with a paralytic stroke. She lived about 12 hours but never regained consciousness. Services by E. C. Ralls and Rheinheimer.

GABLE.—Near Wakarusa, Elkhart Co., Ind., Aug. 17th, 1893. Bro.—Gable, aged 80 years, 7 months, 18 days. Buried on the 19th at Yellow Creek. One son, five daughters, 36 grandchildren and 18 great grandchildren are left to mourn their loss. The funeral was largely attended. Services by C. Schaum in the German and D. Burkholder in the English. He was a faithful member of the Western Mennonite church. The bereaved friends have the sympathies of the neighbors and friends.

SHEPP.—On July 22d, 1893 near Garden City, Mo., of consumption, Leah, wife of Norman Shepp, aged 48 years, 9 months and 18 days. She leaves a husband, one son and three daughters to mourn her death. She was a consistent member of the Mennonite church. Funeral services by Bro. D. F. Yoder from Mark 13:35-37, and Bro. Peter Zimmerman in German, from Gen. 5:24.

HOPKINS.—On the 3d. of August, 1893, in Knox Co., Tenn., of stomach and throat derangement, Elizabeth Hopkins, aged 65 years, 4 months, 8 days. She was a member of the German Baptist church. She suffered intensely the last few weeks of her life, but endured all with patience and was ever found resigned to her Master's will. Funeral and burial at the Mennonite church. Services by H. H. Good from Luke 23:28.

YODER.—On the 27th of June, 1893, near Treloha, Laramie Co., Wyo., Frederick E. Yoder, son of Samuel and Barbary Yoder, aged 16 years, 6 months and 2 days. Buried in the Pleasant Hill grave yard. He was the youngest in the family and loved by all. Services by Fre. Puckett.

SHOWALTER.—On the 30th of July, 1893, near Trissel's church, Rockingham Co., Va., of cancer, Emily Jane, wife of Michael Showalter, aged 49 years, 3 months and 3 days. Shortly before her death she had a painful operation performed, but received no relief. She was a consistent member of the Mennonite Church fully resigned to the will of God. She died in peace and was laid to rest near the Trissel church. Services by Henry H. Wenger and Abr. Shenk from 1 Cor. 15:22.

WENGER.—On the 10th of June, 1893, at his home near Ottobine, Rockingham Co., Va., Daniel Wenger, aged 45 years, 2 months and 3 days. He leaves a sorrowing wife and seven children to mourn their loss and also his mother, four sisters and six brothers. Services by Samuel Coffman and Christian Good at the Pike church. He was buried at Early's graveyard.

"Dearest husband, thou hast left us,  
Here thy loss we deeply feel;  
But 'tis God that hath bereft us,—  
He can all our sorrows heal.

BAUER.—On the 17th of Aug., 1893, in Elkhart, Ind., Lula Myrtle Bauer, aged 1 year, 2 months and 3 days. Services by Amos Munaw and J. S. Coffman.

SCHMUCKER.—On the 9th of Aug., 1893, in Topeka, Lagrange Co., Ind., of consumption, Annie Roth wife of Joseph L. Schmucker, aged 30 years, 1 month and 9 days. The deceased was a consistent member of the Amish Mennonite church and expressed a readiness to go home to Jesus. She leaves a husband, a mother, brothers and sisters besides many friends who deeply feel the loss of one dearly loved. But they need not mourn as those who have no hope. Funeral services, on the 11th, by J. S. Hartzler and J. Kirtz from 2 Cor. 5:10.

SHARPER.—Near Harrisonburg, Rockingham Co., Va., after months of suffering, little Willie Katie, daughter of Jacob S. and Eliza Sharper, quietly breathed her last on Sunday evening, July 30th, 1893, aged 1 year and 23 days. Thus another short life has gone out from the dear home circle, another sweet, lisping voice is hushed, yet we who saw her suffer can never wish our darling back. Truly God has not erred. He doeth all things well. Funeral services by P. S. Thomas and G. D. Heatwole.

BLOSSER.—Late of Toledo, Iowa, at the home of his son, in Washington, Kans., on Aug. 3, 1893 Isaac Blosser. He was born in Fairfield Co., Ohio, October 1st, 1814, married Mary Reedy of the same Co. and resided there until 1853, when they moved to Toledo, Iowa. Eight children blessed their home; six of them are still living. The wife and mother died Aug. 2, 1878. In order to be with his children and grandchildren Father Blosser moved to Galena, Kans. in April, 1893. He was on a visit to his son in Washington when he was stricken with paralysis on July 29 from which he never rallied. He was ready when the summons came. He was brought up in the Mennonite church, but after marriage united with the Baptist church, of which he continued a member until transferred to the Church triumphant. During his last hours he could not speak, yet the bereaved "mourn not as those who have no hope." He rests from his labors, and his works do follow him. The funeral services were conducted by H. J. Collins. The remains were taken to Iowa for burial.

THOUSANDS OF MEN are out of employment in Chicago. Between 7,000 and 8,000 idle men recently met on Lake Front and discussed the labor questions. Two speakers addressed the multitude from wagons, but many were too downhearted to listen to arguments suggesting relief. The prevailing sentiment seemed to be that the government should furnish employment.

## Letters Received.

## WITH MONEY.

A—A Allinger.  
B—J W Burkhardt, B P Brenneman, Peter J Brenne-  
man, J W Blaine, Chas. Henn, Chr Brunk, J B Bucher,  
Samuel Brunk, David B Bar.  
D—Moses Druck.  
E—Chr Eichelberger.  
F—Maria Fretz.  
G—Chr Graber, M S Graybill.  
H—Levi Hostetter, J P Hershey, F Hershey, Emma  
H Harnish, N K Hartzler, S R Hoover, Andrew Herr,  
J K Hartzler.  
K—Andrew Keiser, Eli Kreidler.  
L—Jos Landis Jacob I, Lind, F E Landes, F E Lan-  
des, Peter Litwiller.  
M—Amos Martin, J M T Miller, Jacob Mast, J R  
Miller, J D Misher, J W Musser.  
N—Abm Neufeld.  
O—J Oswald.  
S—Samuel Snader, A L Stauffer, R Suter, Daniel  
Sheak, Chr Shreder, P P Swartzentruber, Lydia Scha-  
men, Michael Shank, J D Showalter.  
W—Daniel Wenger, D S Wenger, A N Wolf.  
Y—Billie Yoder, N E Yoder, John D Yoder.

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2:30	7:50	6:45	2:10	2:30	7:50	6:45	2:10
1:58	7:21	Benton Harb'r Iv.	7:13	1:58	7:21	Benton Harb'r Iv.	7:13
1:53	7:16	Berrien Centre	7:18	1:53	7:16	Berrien Centre	7:18
1:32	6:58	Niles	7:38	1:32	6:58	Niles	7:38
1:06	6:35	Granger	8:00	1:06	6:35	Granger	8:00
12:19	6:15	Elkhart	8:20	12:19	6:15	Elkhart	8:20
11:45	5:55	Gooden	8:42	11:45	5:55	Gooden	8:42
11:15	5:35	Milford	9:04	11:15	5:35	Milford	9:04
7:30	1:25	Lv. Anderson Ar.	13:00	7:30	1:25	Lv. Anderson Ar.	13:00
6:00	11:55	Lv. Indianapolis	2:50	6:00	11:55	Lv. Indianapolis	2:50

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Semi-Monthly.

ELKHART, IND., SEPTEMBER 15, 1893.

Vol. XXX. No. 18.

HE LIVETH LONG WHO LIVETH  
WELL.

He liveth long who liveth well!  
All other life is short and vain:  
He liveth longest who can tell  
Of living most for heavenly gain.

He liveth long who liveth well,  
All else is being flung away;  
He liveth longest who can tell  
Of true things truly done each day.

Waste not thy being; back to Him  
Who freely gave it freely give;  
Else is that being but a dream;  
'Tis but to be, and not to live.

Be wise, and use thy wisdom well;  
Who wisdom speaks must live it too;  
He is the wisest who can tell  
How first he lived, then spoke, the true.

Be what thou seemest! live thy creed!  
Hold up to earth the torch divine;  
But what thou prayest to be made;  
Let the great Master's steps be thine.

Fill up each hour with what will last;  
Buy up the moments as they go;  
The life above when this is past,  
Is the ripe fruit of life below.

Sow truth if thou the truth wouldst reap;  
Who sows the false shall reap the vain;  
Erect and sound thy conscience keep;  
From hollow words and deeds refrain.

Sow love, and taste its fruitage pure;  
Sow peace, and reap its harvest bright;  
Sow sunbeams on the rock and moor,  
And find a harvest home of light.

—Selected.

For the Herald of Truth.

THOUGHTS ON THE LORD'S  
PRAYER.

Prayer to God is the duty of all men.  
"In Him we live and move, and have our  
being." "Every good and perfect gift  
cometh down from the Father of lights."  
"Men ought therefore always to pray,  
and not to faint." We are so sinful that  
we always need mercy, we are so weak,  
that we always need help, we are so  
empty that we always need supplies, we  
are so exposed, that we always need pro-  
tection. How reasonable then is it that  
we should continue in prayer. We  
greatly need direction in prayer. We  
know not how to pray nor what to pray  
for as we ought, therefore Christ has been  
pleased to teach us in these words which  
contain an excellent form or pattern of  
prayer.

Now as many persons constantly use  
this prayer, it may be very useful to ex-  
plain it because it may be feared that some  
repeat the words without knowing the  
meaning, which is formality at best, and  
some contradict every part of the prayer  
by their conduct, which is base hypocri-  
sy. May we therefore be assisted by the  
good Spirit rightly to understand it, that  
so whenever we use it hereafter we may  
offer up a reasonable and spiritual sacri-  
fice acceptable to God by Jesus Christ.

## Our Father which art in Heaven.

We should always begin our prayer with  
proper thoughts of God; and what  
thoughts of Him are so proper as those  
suggested by these words namely His  
goodness and His greatness. As a Father  
He is good. As a heavenly Father He  
is great. Thus we are taught to approach  
Him both with confidence and with rever-  
ence, as the creator of all men. God may  
in a general sense be called the Father of  
all, but it is in a higher and more endear-  
ing sense that He is here called a Father  
as being reconciled to believing sinners  
through the blood of Jesus Christ. God  
is angry with the wicked every day. He  
does not look down upon them with ap-  
probation nor do they look up to Him  
with confidence and love. Therefore this  
prayer is not fit for the use of a man who  
does not lead a Christian life, for the  
carnal mind is enmity against God. But  
when a person is convinced of his state as  
a sinner when he is enlightened to know  
Christ as a Saviour and when, by a lively  
faith he comes to God through Him, then  
God is reconciled to him, His anger is  
turned away and He comforts him. Then  
he may look up to God, through Christ  
as a merciful God, forgiving iniquity,  
transgression and sin, for to as many as  
receive Him, and the atonement through  
Him, He giveth power to become the  
Sons of God, even to them that believe  
in His name, and to such only is the  
spirit of adoption given whereby they cry,  
Abba, Father. For it is one thing to use  
the word Father and another to approach  
Him, as an affectionate child comes to a  
tender parent, with a persuasion of His  
being able and willing to supply his wants.

To such persons this name is full of com-  
fort, for they know that if earthly parents,  
though evil, know how to give good gifts  
to their children, God our heavenly Father  
is much more disposed to do them  
good, and bless them with spiritual bless-  
ings in Christ Jesus. But this name  
teaches us also the greatness of God. Children  
ought to treat their earthly  
parents with great respect, but what rever-  
ence is due to the Father of Spirits,  
whose throne is in the heavens. Not that  
God is confined to heaven, but He  
is said to dwell there because there He  
displays the brightest beams of His glo-  
rious majesty, and there angels and saints  
bow low before His feet, crying day and  
night: "Holy, holy, holy, is the Lord  
God Almighty." Such thoughts as these  
should possess our minds, when we say,  
"Our Father which art in heaven."

*Hallowed Be Thy Name.* This peti-  
tion is placed first to show us that our  
first and chief desire should be, that God  
may be glorified. The name of God  
signifies God Himself as He is pleased to  
make Himself known to us by His titles,  
His words, and His works. In His Gospel,  
more especially, all His glorious perfec-  
tions shine and unite. There He shows  
Himself a just God and a Saviour. Now,  
to hallow God's name is to sanctify it,  
to hold it sacred, for to sanctify anything  
is to set it apart from every profane and  
common use. In this petition, then we  
pray that God would enable us to glorify  
Him in all things whereby He makes  
Himself known. We must glorify Him in  
our hearts by high holy reverent thoughts  
of Him. We must glorify Him in  
our language, by always speaking of  
Him in the most solemn manner. We  
must glorify Him in our actions, whether  
we eat or drink all should be done with a  
view to the glory of God. How far from  
these are many who say this prayer, who rise  
from their knees and soon engage in  
light trifling conversation and forget what  
they prayed for. But let every one that  
fears God remember, that the glory of  
God is the first and chief thing, that we  
are to ask for, and to desire, and to seek,  
even before our own good. That we and  
others may do this, we are taught, in  
the next place to pray:

*Thy Kingdom Come.* The word king-  
dom here means reign. The petition is  
the expression of a wish that God may  
reign everywhere, that His laws may be

obeyed, and that the gospel of Christ may be advanced everywhere. When we say "Thy kingdom come," we pray that the light, power, liberty, and glory of Christ's spiritual kingdom may be more fully experienced in our own hearts. In worship we pay our homage to God, in partaking of the sacred emblems in the Lord's supper we renew our vows of allegiance, in almsgiving we pay Him tribute, in prayer we ask Him leave and praise is our rent to the great Lord.

*Thy Will Be Done, In Earth, As It Is In Heaven.* God, the glorious maker of the world, has a right to govern it. His will is the proper rule of His creature's actions and it is obeyed by them all except by men and devils. God has made known His will to us in His word, God has given us the law of faith, or the Gospel of salvation, by Jesus Christ, "and this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another." But the natural man refuses obedience to this also. He is either unconcerned about salvation, or dislikes the way of it, and while he remains in this state, he cannot do the will of God in any respect, for without faith it is impossible to please Him. "Thy will be done." This petition implies a desire to know it. "Teach me to do thy will." Psalm 143:10. The true Christian's desire is, O that there were such a heart in me, to fear God, and to keep His commandments always.

*Give us This Day Our Daily Bread.* This petition implies our dependence on God for food and all the supports and comforts of life, man as a fallen creature, has forfeited the good things of this life. The earth was cursed for man's sake, therefore in sorrow and labour he eats of it, but it is through the goodness of God, that he has power to labour, that rain from heaven and fruitful seasons are granted. Moderation in our desires is here expressed. We are not taught to ask for riches and honors, which are often the destructive snares of those who possess them, but we may lawfully ask for food and raiment for our heavenly Father knoweth that we have need of these things, and having these we ought to be content. We are not to ask for weekly bread or monthly bread, or yearly bread, but for daily bread, for we must not boast of to-morrow, or depend on future years, but live in daily dependence on God without anxious cares for a future time. "Sufficient to the day is the evil thereof." So that we are to exercise ourselves in daily prayer, and receive every meal and every morsel, as the gift of a good God which will make it sweet. The Christian will also ask for bread for his soul, as well as his body. Christ is to the believer's soul, what food is to the body. He is the bread of life, and if we are born of God, we shall daily desire to feed upon

Him in our hearts, by faith with thanksgiving.

*And Forgive us Our Debts, As We Forgive Our Debtors.* This petition is joined to the last by the word and, which may teach us, that without the forgiveness of sins, the comforts of this life can do no real good, for "what is a man profited, if he gain the whole world, and lose his own soul." Every man is a sinner. There is not a creature, who wants daily pardon, and yet how few are sensible of it. Sin is here compared to a debt. There is a debt of duty we owe to God, and in case of failure we contract a new debt to the justice of God. The debts we owe to man expose us to misery here, but the debts we owe to God expose us to eternal misery. And be it remembered, we are not able to pay a single farthing of this debt. If ever we are delivered from going to the prison of hell, it must be by a free pardon for so we here pray. Forgive us our debts. We can make no amends. It is not taking care not to contract a new debt, that will discharge an old one; this will not do with our neighbors, nor will it do with God. Free forgiveness alone will prevent our punishment. But though a sinner is justified freely, it is only through the redemption that is in Christ. With believing and penitent hearts we must go to God by Jesus Christ, and plead for His mercy for Christ's sake. At the same time, we are here taught the necessity of a forgiving temper. "As we forgive our debtors," that is as we forgive those who have injured us in our property, person or name. As we cannot expect pardon from God, while we refuse it to those who ask us for it, we may humbly hope, that if we are enabled by grace, to forgive others, God, whose thoughts and ways are infinitely above ours, will not reject our prayer for pardoning mercy through Jesus Christ.

*And Lead us Not Into Temptation, But Deliver us From Evil.* Those whose sins are forgiven will be afraid of sinning again, and knowing the power of temptation, we pray to be kept from it. Temptation is anything which makes trials of us, and proves what is in our hearts. Afflictions are God's trial of us, for our good; but all Satan's temptations are to lead us into evil. The person who uses this prayer aright is afraid of sin and he offers up this petition to God, that He would keep him out of the way of such trials as would be too hard for him, or grant sufficient strength to resist and overcome the evil one, who goeth about like a roaring lion. But this must be accompanied with watching, and avoiding all willful occasion of sin or else these words do but mock God.

The conclusion of the prayer is: *For Thine Is The Kingdom, And The Power, And The Glory, For Ever. Amen.* This

shows why we should pray to God, and why we may hope to be heard. The kingdom is His. God is king of all the world, and has a right to dispose of all things in it. The power is His as well as the authority. He therefore can answer our prayers and we hope He will. His then will be the glory. Whatever God does is for His own glory, and if we are disposed to give Him all the glory for what He does for us, we may hope that our petitions will be granted. This kingdom, this power, this glory, are for ever. He will never want the power to help, and if we are saved, we shall never cease to give Him praise.

SIMON HETRICK.

For the Herald of Truth.

### THE ARMOUR OF GOD.

Put on the whole armour of God that ye may be able to withstand the wiles of the Devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places, etc. Ephesians 6:11-18. If Satan, his influence, and attacks upon us were only imaginary or empty baubles or a phantastical illusion, Paul would not, and the Holy Ghost through him, warned us so carefully and earnestly to put on the whole armour of God, and urged us to prepare ourselves fully for the mighty conflicts we have to wage against him and all his allies; he is such a strong, fearful and subtle enemy, and his assaults are so secretly and well planned, and aimed at our weakest and most unguarded points, that we truly need this whole armour to withstand him and to fight the good fight of faith. However this is only for those who have enlisted in the army of Christ, for as long as we are conformed to, and serve the rulers of the darkness of this world, Satan has nothing against us, for we have his favor and approval and live under his care and protection. But when we once renounce the world and its vanities, then the Devil is in his wrath, and all his evil spirits will shoot their fiery darts at us, it is possible to kill, and failing in this, he tries with allurements and deception to again bring us under his subjection, and if not clothed with the whole armour of God, as Paul says in the above chapter, and fully prepared to fight manfully and valiantly against the powerful Prince of darkness we will not gain the victory; but grow weary, weak and discouraged, and perhaps indifferent, and at last careless, and finally will be overwhelmed again by the enemy and taken captive before we are aware of it, therefore how necessary to follow the injunction of Christ, "Watch and pray" etc.

Oh let us be on our guard and prepared to meet the attacks of the enemy of

For the Herald of Truth.

### THE CAUSE OF THE IDLENESS.

Our souls; and if it should seem sometimes that we were forsaken of earthly friends, and had to stand, as it were bare and alone, as a tree away from the forest and fully exposed on all sides to the onslaught of the enemy, let us cling the closer to our Captain who says, I will never leave nor forsake thee, who helps us to conquer and subdue the foe and at last gain a glorious victory and at last be crowned with the crown of righteousness. A poet says:

"Be watchful soldiers of the cross  
The foe is lurking nigh;  
A soul must be the mighty loss  
If but one soldier die.  
Let not our bugle sound retreat  
While Jesus leads us on;  
Let us not lay our weapons by  
Until we wear the crown.  
On guard ye soldiers of the cross  
The victory is sure;  
The crown the palm are waiting all  
Who to the end endure.  
Your Jesus once without the camp  
Bought liberty for you;  
Then bravely fight for truth and right  
And keep your crown in view.  
A beautiful crown is waiting for you  
Far away in the promised land.  
A beautiful crown is waiting for me  
Far away in the promised land."

BARBARA SHERK.

### THE FAITHFUL FLAGMAN.

One evening on my way to church, in Jersey City, I noticed a flagman "waving a warning" of the incoming train. A crowd stood on either side of the street, impatient to hurry across. The signal was heeded, and I wondered as the bustling throng closed in behind the passing train, how many thought or looked a "Thank you," to the flagman as they passed him.

I stopped the next day at the watch-box, shook hands with him and talked about his work and then about his soul, and asked if he had heeded the Gospel signal, "Prepare to meet thy God!"

I found him willing to listen, and glad to accept the tract placed in his hands.

He said no one had ever spoken to him about his soul's salvation, and that he needed just the help I told him about to enable him to bear life's burdens.

O, for more faithful Gospel flagmen, to give the word of warning "all along the line," tenderly urging the Savior's invitation, "Come unto me all ye that labor and are heavy laden and I will give you rest."

O, that these faithful watchmen, who stand upon the track, day and night, through summer's heat and winter's cold, signaling danger or safety, to the passing trains, would heed the cry of the watchman from the walls of Zion, "Except ye repent ye shall all likewise perish."—*Golden Censer.* \*

and "for I have learned in whatsoever state I am therewith to be content."

It is painful however to see—that is to evidently a truth—that so many are blind to the fact, that in the light of God's word, to spread the Gospel for money or to neglect or refuse to spread it because it would cost money to do so, are sins which have their source at the same fountain—avarice. That to consecrate our all to the cause of Christ while we live, is what is required, and not simply to "will and bequeath" our souls to God after death.

A. GROH.

Preston, Aug. 22d, 1893.

For the Herald of Truth.

### THE CHURCH DOES NOT SAVE US.

Not long since we heard a dear sister tell of her conversion after having been a church member for a number of years. Expressions of this kind are getting to be quite common. "And we have no right to doubt their sincerity. It is no credit to ourselves nor the church to make such a confession. Now this is not as it should be; the church is the home of the saved and not of the unsaved. It is the place where the saved abide, and where the sinner is brought after conversion. But it does at times seem as though it were necessary to first convert some in the church in order to influence those without. Why this state of things? There are many reasons. The church may to some extent have lost her power of spiritual discernment. Others make themselves believe that uniting with the church and observing her ordinances will save them. Many get into the church some other way than by the door which is Christ. All these are fatal mistakes: errors that were prevalent in the old Roman church, which neither the early reformers nor many others since then have been able to eradicate. The church being the bride of Christ, members must first become united with Christ before they are in any sense to be called His beloved. We have the mind of Christ, therefore our purposes and aims are one like those of man and wife. An unconverted soul is as much out of place in the church as a woman would be to live with a man not her husband. There is no other name given in heaven and upon earth whereby we can be saved alone in the name of Christ. Honor that name proportionately more than that of the church. Christ and His word first; the church second. When this order is reversed there will be trouble. The teaching of Christ and His apostles should be strictly adhered to, and not so much attention given to church discipline, or old customs which have by long usage become law to some. It is only by obeying the blessed Word that we come into the



blessed liberty of the children of God, and into a higher religious life. If we would follow God's order in all things giving His word preference, all heaven-ordained usages would be recognized means of grace and not become offensive to any, neither would they be considered dangerous innovations to the church.

Unsaved church members may finally through adversity be brought to a knowledge of the truth, but the good resulting from such a risk is overbalanced by the harm done. There is danger of their never being saved. There is such a thing as making people believe they are saved when they are not. Again it is not according to the divine order. We believe that God intends His church to be a saving power, a medium in His hands through which He accomplishes good. The more unsaved there are in the church, the less the spiritual power. The worldling in the church is a stumbling block to those outside, and his influence will "eat as doth a canker," as Paul said of Hymeneus and Philetus. So much is this the case that those who are conscientious, and adhere strictly to the true principles of the gospel and abstain from all appearance of evil, are termed a little eccentric. All this results from tolerating the unsaved in the church. The church should be concerned about her spiritual power. Just what the conditions of church membership should be we must learn from God's Word. One thing all can know and that is that God for Christ's sake has pardoned us. Conviction is sometimes taken for conversion. How willing any one under conviction becomes to do all he can to work out his own salvation, by being baptized and by observing the ordinances. They are often more willing to do this than to call upon the name of the Lord and be saved. It is so natural for us to believe works will save us; to believe that our own efforts and connection with the church has much to do to save us, when the blood of Christ is the only remedy. We must be saved before a union with Christ and His church can take place.

As believers in Christ Jesus, our Lord, as members of His body, as those who have come from darkness unto the marvelous light, as those that know the efficacy of His shed blood in the taking away of sin, how we long for the time when the church we love shall regain its primitive power! That day when but 120 of the disciples of the blessed Lord were together in earnest and expectant prayer. God gave them power by the Holy Ghost that through the preaching of one man men's hearts were filled with consternation and thousands turned to the Lord in a single day. Must we continually witness the church slowly but surely declining in her power over sin and iniquity? Let us pray with the prophet—"O Lord, revive thy work in the midst of the years, in the

midst of the years make known: in wrath remember mercy."

Dear dying Lamb, Thy precious blood  
Shall never lose its power,  
Till all the ransomed church of God  
Are saved to sin no more.  
We'll serve thee, O. A. K. K.

#### SPIRITUAL PREACHING.

When I speak of spiritual preaching I do not mean corporal preaching, or a violent use of the body, such as stamping or hammering the desk with the fist, or pacing the platform like a chained animal. What I mean by spiritual preaching is energetic, inspiring, spiritualizing preaching, such that will make the congregation feel the fire that runs through the veins of the speaker. It has been said, "like preacher, like people." A preacher may be ever so intellectual; his sermons may consist of the most modern thought and investigation, put in ever so interesting a style; but if it lacks the spirit, and thrill, and enthusiasm of a heart warmed and aglow with the importance of the subject, it will fail to meet the approval of the Master.

In too many of the pulpits to-day we hear history repeated, or eulogies pronounced on eminent men, or logical or scientific treatises, rather than pure, genuine, soul stirring preaching. Bishop Nindé says, "The urgent call to-day is for live and magnetic preachers—for preachers that can draw and move the people."

He also says, "Graduates from the theological schools are often well equipped as scholars, and sound and forceful thinkers, without being essentially improved as preachers." This is certainly the result of intellectual culture to the neglect of the spiritual. The same result will follow only intellectual preaching. The hearers will be intelligent, but cold and indifferent spiritually. In so many cases education makes men cold and formal in their treatment of Scripture. But this should not be. In speaking thus, I do not intend to oppose education; for a young man should never think of entering the sacred ministry without the very best mental equipment possible. Christianity is not a system for drones, and God has not made the mind capable of development without a purpose, and therefore it is our duty to improve and develop it. Yea, I think He calls us to prepare just as much as He calls us to preach. In fact, I believe God will hold us responsible for neglect to improve our minds to the extent of our opportunity. Instead of making men stiff and selfish, and formal, and complex in thought, education ought, if properly pursued, to make them humble, and spiritual, and simple in their sermons.

The preachers of to-day have a craze for oratory and eloquence with which they expect to hold and interest their audiences. But real orators, like poets, are born, and not built up by layers, and

they are not so plentiful as the foliage of the forest, but average about one to every two millions of people. I believe the ministry is responsible for much of the indifference manifested on the part of the Christian people. In order that people be moved to action by preaching they must see the gleam in the eye, and the flush of the face, and must, so to speak, hear the throbbing of the heart. A minister cannot lead the people into the depth unless he goes down himself. I do not believe in being bombastic, but I do believe in a holy, consecrated, sanctified enthusiasm, and I believe that the showers of blessing fall rather meager on the preacher who does not possess some.

Education fails in its purpose if it does not cultivate in man a deeper spiritual feeling. However education may assist in comprehending the literal in the Bible, the spiritual and deeper current flowing through Scripture is revealed only by the Holy Spirit. That is why it is hid from the wise and revealed to babes. While we should seek to instruct our hearers when in the pulpit, yet I think the main purpose should be to inspire them to more holy living. This cannot be done unless we preach so as to reach the emotions and stir the fountain of action. One has said, "Much of the preaching of today is as if the command was to 'Feed my giraffes,' instead of 'Feed my sheep.'" They seem to be looking in the trees for the multitude instead of on the ground.

While it is not well on ordinary occasions to show any excess of emotion, yet there must be emotion in our preaching or it will be vain. A religion that produces no feeling is of no practical value whatever. I know there is a reality in the Christian religion because I feel it, is good philosophy; and I know that God's Spirit dwells in my heart because I feel Him, is none the less philosophical. When a soul is born from above it will report itself. Some one will find it out. Just so with the minister who is full of the Spirit; he will make it known by his preaching.

It seems to me there needs to be a coming back to the old-time prayer meetings, and the preaching where we go to work as though the whole world was perishing before us, and we only left to save them. I believe if our preaching were more spiritual the people would become more spiritual, and have more sympathy for, and more interest in religious things. If the people were more spiritual they would give more of their means to support the cause. The best way to reach a man's pocketbook for a given cause is to get him in sympathy with that cause. I believe if the church were as spiritual as it should be there would be plenty of money for its various interests. Dear brethren in the ministry, let us be more spiritual and inspiring in our preaching, and, if possible, lead the church to a higher spiritual atmosphere.—*Religious Telescope*.\*

#### BIBLE STUDIES.

##### SANCTIFICATION.

###### 1. What does sanctify mean?

The way to divide this is by examining the passages in which the word *sanctify* and derivative words occur.

(a.) Lev. 27:14, 16; Num. 8:17; 2 Chron. 7:16; Jer. 1:5; (1 Sam. 21:5); Matt. 23:17; John 10:36. To sanctify means to separate or set apart for God. Sanctification is the process or state of being set apart for God.

(b.) Lev. 11:44; 20:7; 1 Chron. 15:12, 14; Ex. 19:20; 2 Chron. 29:5, 15—18; 1 Thess. 5:22, 23; Heb. 9:13; 1 Thess. 4:7, R. V.; (1 Thess. 4:3). To sanctify means to separate or cleanse from ceremonial or moral defilement. Sanctification is the process or state of being separated or cleansed from ceremonial or moral defilement. The two meanings of the word are closely allied. One cannot be truly separated or set apart unto God without being separated from sin.

(c.) Ez. 20:41; 18:22; 26:23; 38:16; 39:27. In these passages the word is applied to God and the meaning is evident.

###### 2. How are men sanctified?

(a.) 1 Thess. 5:23; John 17:17. Sanctification is God's work. It is God who sanctifies men. As it was God who in the old dispensation set apart the first born for Himself, so it is God who in the new dispensation sets apart the believer for Himself and separates him from sin.

(b.) Eph. 5:25, 26. Sanctification is Christ's work. Christ sanctifies the church by giving Himself for it. The sacrifice of Christ sets the church apart for God; it puts a difference between the church and the world just as the blood of the Pascal Lamb set a difference between Israel and the Egyptians. (Ex. 11:7; 12:12, 13.); Heb. 10:10, R. V. By the offering of His own body Jesus Christ hath forever set the believer apart for God. The cross stands between the believer and the world. He belongs to God. Heb. 13:11, 12. Furthermore, Jesus by His blood separates or cleanses us from all guilt just as the blood of sin offerings separated the Israelites from ceremonial defilement.

(c.) 2 Thess. 2:13; 1 Pet. 1:2. Sanctification is the work of the Holy Spirit. Lev. 8:10—12. Just as the tabernacle, altar and priest in the Old Testament type were set apart for God by the anointing oil so in the New Testament anti-type the believer who is both temple and priest is set apart for God by the anointing of the Holy Spirit. It is also the Holy Spirit's operation in the heart that overcomes the defiling workings of the flesh and clothes him with Divine graces of character. Gal. 5:16—23.

(d.) Heb. 13:12. We are sanctified by the blood. The blood cleanses us from all

the guilt of sin and thus sets us apart for God. 1 John 1:7, 9. (See Old Testament sacrifices and uses of "cleanse" in connection with blood.)

(e.) John 17:17. We are sanctified through (or in) the Word of God. The Word cleanses from the presence of sin and so sets us apart for God. As we bring our lives into daily contact with the Word, the sins and imperfections of our lives are disclosed and put away.

(f.) 1 Cor. 1:30. Jesus Christ is made unto us from God sanctification. By the appropriation of Jesus to ourselves we are sanctified. Through the indwelling Christ presented to us by the Spirit in the Word we are made Christlike and bear fruit. John 15:1—7. Christ takes constantly more and more complete possession of every corner of our being.

(g.) Heb. 12:10, 11. We are sanctified by the ministry of Divinely sent chastisement or suffering. (The word "holiness" here used is not precisely the same word as the one elsewhere translated sanctification but it is from the same root and in v. 14 the same word is used.) (See R. V.)

(h.) Heb. 12:14, R. V. Though sanctification is God's work, we have our part in or relation to it. We are to follow after (or pursue) it.

(i.) Rom. 6:19, 22, R. V. We are sanctified through the yielding our members as servants (slaves) to righteousness and ourselves servants (slaves) to God.

(j.) 2 Cor. 6:17; 7:1. We are to perfect holiness by separating ourselves from sin and cleansing ourselves from all defilement of the flesh and the spirit. Of course, it is through yielding ourselves to the power of God working in us by His Word and His Spirit that we do this. (The word for holiness here is not precisely the same as that for sanctification but is from the same root.)

(k.) Col. 1:21, 23, R. V. The completion of the work of sanctification, our presentation before God, holy, and without blemish and unprovable is conditioned upon our continuance in the faith, grounded and steadfast. (If we have a true faith we will continue. Heb. 10:39.)

(l.) Acts 26:18. We are sanctified by faith in Jesus Christ. Sanctification like justification, regeneration and adoption is conditioned upon faith. Faith is the hand put out to receive this and all other blessings.

###### 3. When does sanctification take place?

(a.) 1 Cor. 1:2; 1 Cor. 6:11, R. V. Believers are *already* sanctified. The moment they truly believe in Jesus Christ they are sanctified. They are saints. It is Scriptural for a believer to say he is sanctified. In what sense are we really sanctified? (1.) Heb. 10:10, 14, R. V. By the offering of the body of Jesus Christ once for all we are cleansed from all the guilt of sin, we

are perfected forever as far as our standing before God is concerned and we are set apart for God as His peculiar and eternal possession. (2.) There is another sense in which the believer may be already sanctified. Rom. 12:1. It is the believer's privilege to yield himself wholly to God as a whole burnt offering, keeping nothing back. Such an offering is "acceptable to God." God accepts it, sends down the fire of the Holy Spirit. He is then as far as the will is concerned, the governing purpose of the life, wholly God's. He may and will discover daily, as he studies the Word, acts of life, habits of life, forms of feeling, speech, and action, that are not in conformity with this central purpose and these will have to be confessed, put away and this department of his being and life brought by God's Spirit and the indwelling Christ into conformity with God's will as revealed in His Word. The victory in this new unclaimed territory can be instantaneous. e. g. I discover in myself an irritability of temper that is manifestly displeasing to God. I can go to God and confess it, renounce it and then instantly, not by my own strength, but by looking to Jesus and claiming His patience and gentleness, overcome it.

(b.) 1 Thess. 5:23; 1 Thess. 3:12, 13. The whole sanctification of body, soul and spirit, complete in every part and absolutely blameless or free from fault is something to be prayed for and so is not as yet realized. It will be realized "at the coming of our Lord Jesus Christ." Compare 1 John 3:2. It is not in the life that now is, nor is it at death, but at Christ's coming that we are entirely sanctified in this sense.

(c.) 1 Thess. 3:12, 13; 4:1—10; 2 Pet. 3:18; 2 Cor. 3:18, R. V.; Eph. 4:11—15, R. V. There is a progressive work of sanctification; an *increasing* in love, an *abounding more and more* in a godly walk and in pleasing God, a *growth* in the grace and knowledge of our Lord and Savior Jesus Christ, a being transformed from glory to glory into the image of our Lord through beholding Him—each new gaze at Him as revealed in the Word by the Spirit making us more like Him—a growing up into Christ in all things until we attain unto a full grown man, unto the measure of the stature of the fullness of Christ.

###### 4. Results of sanctification.

(a.) Heb. 10:14, comp. 5:1. Those who are sanctified are perfected forever, i. e., their standing before God as those whose guilt is put away is forever secured. The sanctification here spoken of is the separation from the guilt of sin and unto God secured by the shed blood.

(b.) Heb. 2:11. Those whom Jesus sanctifies are of one with Him and He is not ashamed to call them brethren.

(c.) 2 Thess. 2:13. We are saved through or in sanctification. Sanctifica-

tion results in salvation. The sanctification here spoken of is the sanctification which is wrought by the Spirit, and the salvation here spoken of is not salvation in the sense of forgiveness of sin but the larger salvation from sin's dominion and presence.

(d.) Acts 23:32; 26:18. The inheritance and sanctification go together. Sanctification prepares for and brings the inheritance.

(e.) Heb 12:14, R. V. Sanctification results in the blessed vision of God. The sanctification here spoken of is manifestly sanctification in the sense of separation from moral defilement or sin. Comp. Matt. 5:8. Without this cleansing from sin the blessed vision of God is impossible. —R. A. Torrey, of the Bible Institute, Chicago, in "Union Gospel News."

For the Herald of Truth

### A LESSON ON MEEKNESS.

Meekness signifies forbearance, gentleness, mildness of temper.

A meek person is not easily provoked or irritated. He is submissive to the divine will, and can readily bear with others' faults. He is mild, soft in manner, yielding, pacific, humble.

To be meek means to be gentle, having the nature and disposition of the lamb.

Moses was an example of meekness. He is said to have been the meekest man presented to us in the Bible.

Stephen the first Christian martyr gives us a beautiful lesson of this excellent Christian virtue. Acts 7:56-60.

The best example of meekness we have in the Bible is Jesus Himself. He is our perfect pattern in all things; and without Him we can do nothing. Matt. 11:28; 21:15; Jn. 18:19-23; Ps. 45:4; 1 Pet. 2:21-23; Isa. 53:2-12; 29:18, 19.

Meekness is a Christian grace worthy of imitation by every Christian. Matt. 5:5; Ps. 22:26; 37:11; 1 Cor. 11:13; 2 Cor. 10:1.

Meekness enjoined. Prov. 20:22; 24:29; 25:21, 22.

The meek shall be saved. Ps. 76:6-9; 147:6; 149:4.

The reward of the meek. They shall inherit the earth. Matt. 5:5.

Every Christian should exercise himself in the spirit of meekness and endeavor to grow in it.

Note.—The above lesson on meekness was originally the sketch of a sermon, and may suggest to others who wish to present the subject to their congregations a plan for the arrangement of this or any other subject. J. F. F.

How startling are statistics. Three million children are born annually of drunken parents. Half a million born idiots and three hundred thousand born deaf, dumb and blind.

### ETERNITY.

Our thoughts stand still as we contemplate the vastness of eternity. In vain we try to comprehend its duration. Every means of measurement known to man must fail to express the years and cycles of eternity. Comparison alone will give us a faint conception of the vastness of its duration. And that only by showing our inability to comprehend the infinite; for when we have exhausted every capacity, real or imaginary, within the scope of the finite mind, eternity still stands before us an awful, unexplored, incomprehensible reality. Let us, for the purpose of demonstrating our incapacity to measure infinity, apply such means as are intelligible to the human mind.

Come with me to the little brooklet, and let us gather a handful of clean fresh washed sand, deposited there by the little stream washing down the hillside during the last shower of rain. Carefully place a small portion of this into your hand and begin to count the little grains. Lay them aside and take another like amount, and then look at the handful yet to be counted. You will at once give up in despair and say it is an endless task. Let each grain in your hand represent one year, how many years would that handful of little grains represent? And yet eternity's years are not numbered. Now, look on yonder hill of pure sand whence this handful came, think of the millions of handfuls of tiny grains that it contains, each representing one year, and still eternity continues. Go out upon the extended plain where the horizon all around you touches one vast sea of sand, consider the countless millions lying there. Add to these the ocean beach, and let the rocks and mountains be likewise ground to particles of sand and all the vast body of the earth, and the rivers and lakes and oceans—all matter composing this earth—be converted to sand, and let each tiny grain represent one year, still these would not suffice to represent the years of eternity. Stupendous number, yet we see at one glance, that one grain removed, would leave one less in that number. One by one those grains of sand might be carried away, and be deposited in some distant place in the wide expanse of space, until finally, after a time however remote, the last grain were removed. But eternity continues the same—its years undiminished, its duration unmeasured.

Add to this already bewildering and overwhelming number the moon, and sun, and all the stars—let all the matter constituting these myriads of orbs be converted to grains of sand, each also representing one year, and still eternity rolls on undiminished by the subtraction of this prodigious lapse of time.

When every device for measurement of duration shall have been applied, and all resources exhausted, when all the minds of all ages, each supplementing the other shall have exhausted their powers of calculation, and in addition thereto, shall have expended their imaginative force, eternity will move on in its majestic immensity, as little affected by this lapse of years as the sun is affected in his onward course by the failure of the antiquated wooden clock on your mantle-piece.

Throughout this vast eternity the spirit of man must continue in conscious existence, never, never again to return to the bosom of oblivion. On and on, and on, he moves in restless, endless, conscious activity forever and forever. Never can he hope to reach the terminus of his endless journey. Decay and death are unknown in that realm where all is perpetuity and duration.

Unchangeable will be our lot: neither will there be any return to undo our deeds or amend our ways, or in any sense modify the past by which our future is determined. Our eternal destiny remains forever unchanged and unchangeable.

Time is but the twinkle of an eye compared with eternity. The very thought of the endless duration of eternity, and our fixed, unchangeable condition there admonishes us to prepare for the same.

Failure in this will result in eternal disaster to the soul. The thought of an eternity of disappointment, of hopes blighted, of wants unsupplied, of endless, bitter self-reproach, and conscious guilt and condemnation is appalling. The fact of its endless duration, without a cheering ray of hope, even though coming from the most remote, distant future, drives the soul to utter despair. The clanking chains of irrevocable destiny, augmented by the bolted doors of the gloomy dungeon of eternal night, and hideous scenes portrayed by the arch demon before the depraved imagination, the torture of a guilty conscience, the vengeance of eternal justice, all, all to be endured in conscious existence forever, throughout this vast eternity is overwhelming.

This is a matter of supreme importance, demanding immediate attention and decisive action. Your soul is lying on the trembling balances. Your destiny is being fixed. The power to decide your fate rests in your own hand, and in your hand only. Devils rage with madness to destroy. Angels are beckoning, the Son of God is calling, all heaven is yearning to save you. The power of the decision rests with you. It is a leap for life, or a plunge into eternal death. Which shall it be?

But see also the bright side of eternity. Our greatest sorrow here is that our joys are so fleeting. Our time is so short. Our friends so few and far away. Our strength so frail and our capacity so mea-

ger. We long for liberty. Our soul is like a lion in his cage, whose walls circumscribe our freedom and dwarf our development. Time cuts short our career. Our brightest hopes are blighted, our most faithful efforts fail. But just begun, and measurably prepared to live, we have already passed our allotted time and must depart. Happy friendship is rudely severed, kindred ties are broken, youth and beauty, age and wisdom, alike bow to their fate, as bows the captive to the proud, conquering monarch.

But the spirit of man is not conquered. Time and death and the grave, seemingly victorious, but wrest from his bosom the unconquerable conviction and consciousness of his superiority over things of time and sense. He is impelled by the burning fire of immortality in his soul to arise in his strength, subdue his haughty foe and live forever. He must live. He cannot retract his steps into nonentity. He is born of God, and with God he must live. Eternity alone can satisfy his aspirations and solve the problem of his being.

Unfettered by time, unshackled by ignorance, degradation and disease, he will soar like a bird emancipated from his cage, out, away, upward, higher, higher; exploring realm after realm, onward ever, upward, Godward, basking in the sunlight of eternal love, beholding greater wonders, grander scenes, more glorious beauties, as he recedes from earth away, and merges into the realms of the emancipated host of redeemed ones made perfect in God. There will he find room for his God given faculties. There will he find time for his exploits and projects. There friends abide and multiply as the population of heaven increases; the bond of love growing stronger and dearer as eternity rolls on; numbers, too, proportionately augmenting his joy.

There his thirsting soul will forever drink at the pure fountain of heavenly wisdom. His capacity for enjoyment will be commensurate with his opportunity. His receptive powers expanding as occasion requires. No limit there, of time or place, or capacity, will arrest his onward progress. His rich harvest will never end, nor his joy abate. His happiest thought and most pleasing realization is, that he is now in that vast, unbounded, endless, glorious eternity, the HOME OF GOD.—*Ev. Messenger*.

It is noticeable that among the many failures, one seldom sees the notice of a saloon failure. Enormous profits, backing by breweries and distilleries and the fact that no matter whatever else the working-man goes without he never denies himself his glass of beer account for it.—*Union Signal*.

### A FABLE.

There is a beautiful story, which I read some time ago in a German paper. It is of a peasant, at the door of whose room death one night knocked and called him by name. The peasant was afraid and kept silent.

Death came the next night, and, when the peasant inquired what was wanted, and was told that the time had come for him to depart, he begged to remain a fortnight, and then if Death would come he would be ready, provided he would be assured that, after a week, he would be brought back again.

The fortnight passed; Death came and the peasant was ready. He was carried to a beautiful garden filled with choicest flowers; and he was so happy among them that it seemed no time until Death came once more.

"What do you want?" he asked, almost forgetful of the agreement.

"I have come to fulfill my promise, and to take you back to earth," was the answer; to which the peasant replied that he was so happy where he was that he would release Death from the agreement, and, on no account, return whence he had come.

So it will be with us. When the change will be once made, there is nothing that would induce us to be willing to return.

### SUNDAY SCHOOL LESSONS.

#### LESSON XIII.—SEPTEMBER 24.

##### QUARTERLY REVIEW.

Golden Text.—So then faith cometh by hearing, and hearing by the word of God.—Rom. 10:17.

##### DAILY READINGS.

M. Paul at Philippi. Acts 16:19-34.  
T. Paul at Athens. Acts 17:19-31.  
W. Paul at Ephesus. Acts 19:1-21.  
T. Paul at Miletus. Acts 20:12-35.  
F. Paul before Agrippa. Acts 26:19-32.  
S. Paul shipwrecked. Acts 27:30-44.  
S. Paul at Rome. Acts 28:20-31.

I. Let the Titles, Golden Texts, etc., as presented in the table, be thoroughly learned, so that they can be readily repeated by the classes or the school.

II. Let the pupils mention or find on the map the ten prominent places connected with these lessons. Let them be named in the order in which they stand, and let the pupils mention the principal events connected with each place.

LESSON I. Troas, in Asia Minor, on the Aegean Sea, where Paul saw the vision which led him to Europe.

LESSON II. Philippi, in Macedonia; the first place on the continent of Europe where the Gospel was preached. Here Paul was beaten and shut up in prison until the earthquake broke the walls of his jail and the heart of the jailer.

LESSON III. Athens, in Greece. Here Paul preached on Mar's Hill to the philosophic but careless Athenians.

LESSON IV. Corinth, in Greece, where Paul labored for a year and a half in the tent-maker's shop, preached in the synagogue, and planted a church.

LESSON V. Ephesus, in Asia Minor, where Paul remained for two years, preaching the Gospel in the city where the heathen goddess Diana was worshipped in the most splendid temple in Asia.

LESSON VI. Miletus, a seaport near Ephesus, where Paul met the elders of the church at Ephesus, and gave them a touching farewell address.

LESSON VII. Jerusalem, the capital of the Jewish world, where Paul was seized while worshipping in the temple and began five years of imprisonment.

LESSON VIII and IX. Caesarea, on the Mediterranean coast, the Roman capital of Palestine, where Paul was kept a prisoner for two years, and appeared before Felix, before Festus, and before Agrippa.

LESSON X. Malta, an island in the Mediterranean Sea, south of Sicily, where Paul and many others were shipwrecked.

LESSON XI. The capital of the Roman empire, whither Paul was brought a prisoner, and where he preached the Gospel for two years. He had already written to the church at Rome the epistle containing LESSON XII.

#### LESSON I.—OCTOBER 1.

##### THE POWER OF THE GOSPEL.

Rom. 1:8-17.

Golden Text.—I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth.—Rom. 1:16.

Time of Writing.—Early in the spring of A. D. 58, soon after the epistle to the Galatians.

Place of Writing.—Corinth, at the close of the three months' residence there (Acts 20:3).

INTRODUCTION.—The Epistle to the Romans.—While Paul's grand discourses in Ephesus, Thessalonica and Corinth have perished, save in their influence; we have, no doubt, in the Epistle to the Romans their line of thought and essence. The book has three great divisions: First, THE RUIN, which shows all the world, Jew and Gentile alike, as lost and under condemnation (1:1 to 3:20); secondly, THE REMEDY, salvation by Jesus Christ (3:21 to 11:36); thirdly, THE EXHORTATION, general counsels to believers.

The Church at Rome was established very early—long before Paul visited the Imperial City. He wrote them his epistle before his first visit to them. The Church was composed of Jews and Gentiles. It is probable the larger number of those who introduced the Gospel at Rome were converted at various places under the preaching of Paul himself.

What the Lesson teaches.—(1) It is impossible to conceal a genuine Christian. (2) Christians should pray for each other. (3) True Christians impart spiritual gifts to each other. (4) Followers of Christ are debtors to all who need them. (5) Faithfulness to God is to be founded on faith in God.

##### DAILY READINGS.

M. The power of the Gospel. Rom. 1:8-17.  
T. God's faithfulness. Ps. 40:1-11.  
W. The power of God. 1 Cor. 1:17-25.  
T. God's saving grace. 1 Cor. 15:1-11.  
F. The glorious Gospel. 1 Tim. 1:11-17.  
S. The enduring Word. 1 Peter 1:17-25.  
S. The Gospel received. 1 Thess. 1.

## HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.  
J. S. COFFMAN, } ASST. EDITORS.  
A. B. KOLB, }

September 15, 1893.

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*Metamora, Ill.*

THE MENNONITES, THEIR HISTORY, FAITH AND PRACTICE.—This is a new work, a pamphlet, 40 pages 12 mo, giving a complete sketch in brief of the Mennonite Church under the following heads: Non-resistant Christians before the time of Menno.—The Mennonites, Their Origin; Early History; Persecutions; Later History; Principles.—The Mennonites at Present.—Books of Mennonite History. It is a very valuable addition to Mennonite History and should be read by every member of the church, and all others who wish to inform themselves on this subject. Price by mail 10 cents. Send for a copy.

TO THOSE IN ARREARS.—We are under the necessity of again calling the attention of a number of our subscribers who are in arrears to the fact that, in these pressing times we are in need of funds, and herewith ask all those who are owing us to make an effort to pay up. It is now after harvest; and the time is at hand in which most of the people have something to sell, and this is an opportune time to pay what is due on the paper, or on books bought, &c. Please, friends, remember us, and send in the little amounts due us at your earliest convenience, and you will indeed confer on us a favor, which will be highly appreciated.

OUR SPECIAL FAMILY BIBLE.—A Bible for everybody. We have now for our own trade a fine Family Bible that we can sell at five dollars, which has just as good paper and as large print as the higher priced Bibles. It contains the Bible Dictionary, the Apocryphal books, Family Record, Concordance, Psalms in Metre, maps, chronological tables, &c. It has also a small number of full page illustrations, and combines all the best and the most useful features of the high priced Bibles. It is not made for display but for use. It is a plain Bible, adapted to the

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\$3.00 per.....	100 copies

In Ontario all orders for Almanacs will be filled by Cressman and Hallman, at Berlin, Ontario. The money in postage stamps or money order should be sent with all mail orders.

BIBLES!—Family Bibles, Teachers Bibles, Hand Bibles, Pocket Bibles, and Bibles of every kind from 25 cents to \$15.

We send a teacher's bible by mail post-paid to any address in the United States at catalogue prices.

We have now an extra large stock of Family Bibles on hand, and wishing to reduce our stock, we will sell our best Family Bibles at a discount of 25 per cent. Our \$12.00 bible will cost you \$9.00. The \$10.00 bible we will sell you for \$7.50. You will get our \$8.00 bible for \$6.00. Catalogues will be sent free, in which a full description with the price is given. These reduced prices will hold good only until the present stock is sold out. We have also a very large stock of German Bibles and Testaments just received from Germany. These books are well liked by our patrons and sell readily everywhere. Our Halle Bible for \$1.75 post-paid, is an especially fine Bible, containing all the apocryphal books, a fine family record, a dictionary of hard words, and as good a print as the large family Bibles. We can mail any of these books to any address in the United States at the catalogue price.

Our No. 142 German Testament and Psalms is a very fine book, excellent print, and easily read. But our large Mittel quarto \$2.50 German Testament is just the thing for old, dim eyes. The finest print published in the German language and makes a nice present for grandfather or grandmother who cannot read ordinary print.

## TRACT FUND.

Contributions received during the months of July and August.

A friend (Canada) \$1.00; C. R. Herr, \$2.00; Chr. Lefever, \$2.00; Weber's S. S., \$1.65; Minnie Snyder, 65 cents; Mary S. Denlinger, \$1.00; Annie M. Graybill, \$2.00; Unknown Donors, \$5.54; Salem Con., Bible Meeting \$1.36; A Bro. and sister, 50 cents; Debby Moyer, \$1.00; Menn. Sunday-school, Newton, Kan., \$7.46; Y. P. meeting, Sprink Valley, Kan., \$2.75; H. F. Andrews, 45 cents; Hannah Wambolt, 75 cents; S. H. Brennehan, \$1.00; Samuel Hess, \$3.00; Mamie Fretz, 50 cents.

## MISSION FUND.

Contributions received during the months of July and August.

Masontown congregation, Fayette Co., Pa., \$10.00; Elizabeth K. Bare, \$10.00; S. K. Bare, \$10.00; Salem and Pike congregations, Allen Co., Ohio, \$19.81; Martin's congregation, Franklin Co., O., \$15.00; Greider's congregation, Clark Co., O., \$2.60; Anna M. Graybill, \$1.00; Barbara Nafziger, \$1.00, 2 sisters (Elk-

hart) \$1.25; Chr. A. Litwiller, 45 cents; B. H. \$2.00; unknown donors, \$4.60; Sister Wenger, 50 cents; Pennsylvania congregation, (Amish and Mennonite) Newton, Kansas, \$9.00; S. S. Peabody, Kansas, \$3.25; Rebecca Mast, \$4.00; Salome Gehman, \$2.00; A. S. S. teacher and class, \$1.25; Esther Hunsberger, 25 cents; Mary Hunsberger 50 cts.; Maria Fretz, 50 cts.; John F. Hershey, 50 cents; Mahoning and Columbiana Co., O. harvest meeting, \$33.83; Turkey Run congregation, Perry Co., Ohio, \$2.70; Greider's congregation, Greene Co., O., \$6.30; J. K. Nissley \$2.00; A sister from Calumet, Ill., \$5.00; Amos Wenger, 50 cents; Mary Denlinger, \$2.00; Elizabeth Showalter, \$5.00; A. Snavely, \$4.00; South Union S. S., Logan Co., O., \$10.00; Oak Grove S. S. Champaign Co., O., \$5.00; A brother in Logan Co., Ohio, \$1.00; Freeport, Ill., congregation, \$43.30; Howard Co., Ind. congregation, \$14.27; A sister, \$2.00; Walnut Grove, O., Evergreen S. S. \$13.50; A friend (Canada) \$3.00; Jacob Melinger \$5.00.

Gratefully acknowledged,  
G. L. BENDER, TREAS.

## CONFERENCES.

The Western Amish Mennonite Conference will meet near Wayland, Henry Co., Iowa, in the Sugar Creek meeting-house, Sept. 22 and 23, 1893. Delegates coming over the C. B. & Q. R. R. will change at Burlington for Noble, and those coming over the Iowa Central Lines will stop off at Wayland. Brethren will be at both stations to meet delegates, or any who desire to attend Conference. S. GERIG.

The Annual Conference for Kansas and Nebraska will be held on the first Friday in October (6th) at the Roseland Mennonite church, Adams Co., Nebr. All Mennonite and Amish brethren and sisters are heartily invited to attend. The Committee on arranging questions meets on Thursday (5th). The nearest R. R. stations are Ayr on the B. & M., and Roseland on the St. Joe & Grand Island. Those coming to the former place notify Eli Ebersol or Daniel Burkhardt, and those coming to the latter place, J. M. Nunemaker, or A. Shifler. D B.

The Semi-annual Conference of Virginia will meet at Zion church, Lower District, Rockingham Co., the first Friday in October (6th), 1893. The usual invitation is extended to the brotherhood everywhere to attend. The nearest railroad stations are Broadway and Cowin. The brethren Samuel and Abraham Shank live near either place. Lewis and Joseph Shank live near Broadway. Visits from brethren from afar are very much enjoyed. It is upbuilding, it strengthens love. Those who can pay us a visit should do so. The apostles diligently visited the churches everywhere and strengthened them in the faith. So should we. It is as necessary now as it was then.

The Annual Conference for the state of Missouri will be held in the Mt. Zion church, Morgan Co., on Thursday and Friday, Sept. 21 and 22. Brethren and sisters, and especially ministers and deacons, are invited to be present. A Sunday-school Conference will be held at the same place on Wednesday, the 20th. Those coming to the Church Conference will please come a day earlier and help us in the S. S. work. Our R. R. station is Versailles. Any one addressing D. F. Driver, or the writer, and informing us of their coming, will be met at the above named place.

JOR C. DRIVER.

The Second Annual S. S. Conference will be held Oct. 4, 5, and 6 in the Zion Mennonite M. H. near Bluffton, Allen Co., Ohio. Our S. S. workers in particular and the brotherhood in general, are cordially invited to attend.

## CORRESPONDENCE.

ELROY, PA., AUG. 24, 1893.—The congregation of Franconia in Montgomery County has twenty applicants for admission by baptism. May they all be shining lights in the world.

I. H. HACKMAN.

OLATHE, KAN., AUG. 28, 1893.—We again rejoice that one more has been made willing to forsake sin and join the happy family of God's people. The applicant is a wife and mother residing at Belton, Mo. She was received into fellowship Sunday, Aug. 27th. Bro. D. F. Yoder of Garden City performed the baptismal rite. Brothers and sisters pray for her that she may have full trust in Jesus, also for others that are almost persuaded in this new field of labor.

J. H. HERSHEY.

FROM LAGRANGE, IND., SEPT. 2, 1893.—At the Forks church there were fourteen young people received into fellowship through the solemn ordinance of baptism by Bish. D. J. Johns of the Clinton church. May they press onward and upward toward the mark for the prize of the high calling in Christ Jesus.

The church saw the necessity of having a larger house and in the beginning of June decided to build one which is now under construction and will probably be ready to occupy by the latter part of October. COR.

NEWTON, KANS., AUG. 30, 1893.—Bro. Emanuel Hartman of Tazewell Co., Ill., and Bro. H. Shelley of the same state are at present making a short visit with the churches in the four districts in Marion, Harvey and McPherson counties. Their coming was an agreeable surprise.



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## TRACT FUND.

Contributions received during the months of July and August.

A friend (Canada) \$1.00; C. R. Herr, \$2.00; Chr. Lefever, \$2.00; Weber's S. S., \$1.65; Minnie Snyder, 65 cents; Mary S. Denlinger, \$1.00; Annie M. Graybill, \$2.00; Unknown Donors, \$8.94; Salem Con., Bible Meeting \$1.36; A Bro. and sister, 50 cents; Debby Moyer, \$1.00; Menn. Sunday-school, Newton, Kan., \$7.46; Y. P. meeting, Sprink Valley, Kan., \$2.75; H. F. Andrews, 45 cents; Hannah Wambolt, 75 cents; S. H. Brenneman, \$1.00; Samuel Hess, \$3.00; Mamie Fretz, 50 cents.

## MISSION FUND.

Contributions received during the months of July and August.

Masontown congregation, Fayette Co., Pa., \$10.00; Elizabeth K. Bare, \$10.00; S. K. Bare, \$10.00; Salem and Pike congregations, Allen Co., Ohio, \$19.81; Martin's congregation, Franklin Co., O., \$15.00; Greider's congregation, Clark Co., O., \$2.60; Anna M. Graybill, \$1.00; Barbara Nafziger, \$1.00; 2 sisters (Elkhart) \$1.25; Chr. A. Litwiller, 45 cents; R. H. \$2.00; unknown donors, \$1.60; Sister Wenger, 50 cents; Pennsylvania congregation, (Amish and Mennonite) Newton, Kansas, \$9.00; S. S. Peabody, Kansas, \$3.25; Rebecca Mast, \$4.00; Salome Gehman, \$2.00; A S. S. teacher and class, \$1.25; Esther Hunsberger, 25 cents; Mary Hunsberger 50 cts.; Maria Fretz, 50 cts.; John F. Hershey, 50 cents; Mahoning and Columbiana Co., O. harvest meeting, \$33.83; Turkey Run congregation, Perry Co., Ohio, \$2.70; Greider's congregation, Greene Co., O., \$6.30; J. K. Nissley \$2.00; A sister from Calum. Ill., \$5.00; Amos Wenger, 50 cents; Mary Denlinger, \$2.00; Elizabeth Shewalter, \$5.00; A. Snaveley, \$4.00; South Union S. S., Logan Co., O., \$10.00; Oak Grove S. S. Champaign Co., O., \$5.00; A brother in Logan Co., Ohio, \$1.00; Freeport, Ill., congregation, \$43.30; Howard Co., Ind. congregation, \$14.27; A sister, \$2.00; Walnut Grove, O., Evergreen S. S., \$13.50; A friend (Canada) \$3.00; Jacob Melinger \$5.00.

Gratefully acknowledged,  
G. L. BENDER, TREAS.

## CONFERENCES.

The Western Amish Mennonite Conference will meet near Wayland, Henry Co., Iowa, in the Sugar Creek meeting-house, Sept. 22 and 23, 1893. Delegates coming over the C. B. & Q. R. R. will change at Burlington for Noble, and those coming over the Iowa Central Lines will stop off at Wayland. Brethren will be at both stations to meet delegates, or any who desire to attend Conference. S. GERIG.

The Annual Conference for Kansas and Nebraska will be held on the first Friday in October (6th) at the Roseland Mennonite church, Adams Co., Nebr. All Mennonite and Amish brethren and sisters are heartily invited to attend. The Committee on arranging questions meets on Thursday (5th). The nearest R. R. stations are Ayr on the B. & M., and Roseland on the St. Joe & Grand Island. Those coming to the former place notify Eli Ebersol or Daniel Burkhardt, and those coming to the latter place, J. M. Nunemaker, or A. Shifler. D. B.

The Semi-annual Conference of Virginia will meet at Zion church, Lower District, Rockingham Co., the first Friday in October (6th), 1893. The usual invitation is extended to the brotherhood everywhere to attend. The nearest railroad stations are Broadway and Cowin. The brethren Samuel and Abraham Shank live near either place. Lewis and Joseph Shank live near Broadway. Visits from brethren from afar are very much enjoyed. It is upbuilding, it strengthens love. Those who can pay us a visit should do so. The apostles diligently visited the churches everywhere and strengthened them in the faith. So should we. It is as necessary now as it was then.

The Annual Conference for the state of Missouri will be held in the Mt. Zion church, Morgan Co., on Thursday and Friday, Sept. 21 and 22. Brethren and sisters, and especially ministers and deacons, are invited to be present. A Sunday-school Conference will be held at the same place on Wednesday, the 20th. Those coming to the Church Conference will please come a day earlier and help us in the S. S. work. Our R. R. station is Versailles. Any one addressing D. F. Driver, or the writer, and informing us of their coming, will be met at the above named place.

JOE C. DRIVER.

The Second Annual S. S. Conference will be held Oct. 4, 5, and 6 in the Zion Mennonite M. H. near Bluffton, Allen Co., Ohio. Our S. S. workers in particular and the brotherhood in general, are cordially invited to attend.

## CORRESPONDENCE.

ELROY, PA., AUG. 24, 1893.—The congregation of Franconia in Montgomery County has twenty applicants for admission by baptism. May they all be shining lights in the world.

I. H. HACKMAN.

OLATHE, KAN., AUG. 28, 1893.—We again rejoice that one more has been made willing to forsake sin and join the happy family of God's people. The applicant is a wife and mother residing at Belton, Mo. She was received into fellowship Sunday, Aug. 27th. Bro. D. F. Yoder of Garden City performed the baptismal rite. Brothers and sisters pray for her that she may have full trust in Jesus, also for others that are almost persuaded in this new field of labor.

J. H. HERSHEY.

FROM LAGRANGE, IND., SEPT. 2, 1893.—At the Forks church there were fourteen young people received into fellowship through the solemn ordinance of baptism by Bish. D. J. Johns of the Clinton church. May they press onward and upward toward the mark for the prize of the high calling in Christ Jesus.

The church saw the necessity of having a larger house and in the beginning of June decided to build one which is now under construction and will probably be ready to occupy by the latter part of October.

COR.

NEWTON, KANS., AUG. 30, 1893.—Bro. Emanuel Hartman of Tazewell Co., Ill., and Bro. H. Shelley of the same state are at present making a short visit with the churches in the four districts in Marion, Harvey and McPherson counties. Their coming was an agreeable surprise.

prise to us all especially to the writer who was at once reminded of the pleasant reception he had with his family at their homes six years ago when on our extended visit East. We wish them God-speed in the good cause and also that they could have remained with us awhile longer.

Cor.

FROM GWIN, MD.—On Aug. 11th, Bish. Jonathan P. Smucker, Nappanee, Ind., and Pre. Daniel H. Bender, Tub, Pa., arrived to labor among us in the cause of Christ. Bro. Smucker coming direct from home and Bro. Bender from Fauquier Co., Va. Neither knew anything of the other's coming.

They met here strangers but they labored together having the object of bringing souls into the fold of Christ alone in view. Bro. Bender gave us three sermons only. On the morning of Aug. 14th he left for York Co., Pa. with the best wishes of all. Bro. Smucker remained with us till Monday Aug. 21st. With one exception our meetings were well attended. We had a season of great spiritual refreshing which will be long remembered. Two were reclaimed. More of them were admonished by the brotherhood to come into the fold of Christ and be saved, but they preferred to wait for a more convenient season. Communion was observed on Wednesday. All the members except one or two were present to partake of the emblems of the broken body and shed blood of Christ. In the evening we had a Young People's Meeting conducted by Bro. Smucker. May the Lord grant us more such visits! We have been greatly edified and refreshed by them.

JOS. HERTZLER.

FROM WASHINGTON COUNTY, MARYLAND.—On the 22d of August, Bro. D. H. Bender of Tub, Somerset Co., Pa., arrived at Hagerstown and remained in this county until the 31st, during which time he preached a number of times in the Stauffer church district at 3 different houses, at which place 5 precious souls confessed the Savior and were made willing to be received into the church by water baptism, in addition to the 5 who had made application before. Making in all now 10 applicants at Stauffer's. He also preached at Miller's church, and at Reiff's church and at Shank's School House in Reiff's district, at which place 9 young souls were made willing to be received into the church by water baptism, besides two that made application before, making in all eleven applicants at Reiff's and there is still prospect for more at that place. He also held two meetings in the Clearspring church. These meetings were well attended with the exception of a few on account of bad weather.

It was indeed a season of rejoicing with many of our brethren and sisters here,

and we have reason to believe that God was with us in all our meetings, and our prayers are that many more may come out from the world upon the side of the Lord and be saved. We feel thankful to the dear brother for the love he manifested toward us. May God bless him and be his guide unto a blessed eternity through Jesus Christ. Amen. On the 31st he left for Cumberland Co., Pa., and from there to Mifflin Co., Pa.

I. W. EBY.

FROM CHAMBERSBURG, FRANKLIN CO., PA., AUGUST 29, 1893.—According to previous appointments the ministering brethren, Bishop Jacob N. Brubaker of Lancaster Co., Pa., Benjamin Zimmerman and Abraham Burkholder of Cumberland Co., Pa., and Henry Baer of Washington Co., Md., were present in the Marion church where Harvest Meeting was held in the forenoon of the 19th of August. Previous to this five brethren had received votes for minister for the Marion and Williamson churches as the minister of those places. Pre. Benjamin Leshner, is getting old. At the ordination on the Sunday following, the meeting-house was filled to its utmost capacity and yet many were obliged to remain outside. The lot was cast and fell on Bro. Jacob Hege. Bish. Jacob N. Brubaker officiated. May our dear brother prove an apt and faithful laborer in his responsible calling.

The dear brethren labored faithfully while in our midst. On Saturday evening an appointment was filled at Shank's school-house near Greencastle by B. Zimmerman and A. Burkholder. The same evening Bro. J. N. Brubaker filled an appointment in Stoufferstown school-house, and Sunday afternoon one at the Chambersburg church. Sunday evening Bro. Burkholder filled an appointment at the Williamson church and the same evening Bro. Brubaker held services in Scotland. The meetings were all well attended. May God bless their faithful labors and the good seed that was sown whilst in our midst. Dear readers of the HERALD when it goes well with you remember your ministering servants. Harvest Meetings have been held at nearly all of our churches and generally have been well attended.

Cor.

#### S. S. CONFERENCE REPORT.

The fourth annual Sunday School Conference of Waterloo County, Ontario, was held according to announcement. After devotional exercises the topics were taken up in order. The interest in S. S. work here makes very marked progress from year to year, of which this conference has given ample evidence. More schools are now open in the Province than last year. The reports of the standing of most of

them were presented, and they showed increased attendance of pupils as well as of teachers. It seems no longer a question of *why* a school should be organized, but rather *why not*, in every church district. And who are to conduct them? If the brotherhood fail in organizing and supporting them, other denominations will draw our children into their schools and lead them away from us.

It is sometimes asked why the S. Schools are at all necessary. If all parents would instruct and train their children in religious matters as carefully as they do in worldly affairs, and with an equal degree of earnestness and perseverance, the need for these schools would not be so apparent. It is, however, well known that there is much neglect of home duty in such matters, and that in these schools efforts are made to supply, in a measure, the spiritual wants of the rising generation. To make the work effective, ministers and laity must work together harmoniously. From the manifold duties devolving upon the ministers, they cannot take part in the work to the same extent as the laity, but they should be present and inspire the schools in so far as circumstances permit. A few words of encouragement to the school, a timely suggestion to those who lack interest in the work, and a presentation of the crying needs of the church to exercise all scriptural means for the extension of our doctrine, must inevitably cause a deeper sense of responsibility in those who have hitherto indifferently looked upon it.

The excuse is often offered that, on account of not being qualified to teach, absence is permissible and excusable. It is patent that no two individuals are equally qualified to carry on any operation. But it does not therefore follow that there must be a total neglect of it. Skill is obtained by practice. Habits are also established by practice. Parents can certainly ask their children to attend, but it would be much better if they would take the lead. If they can do no more, they can, at least, offer prayers, fervent and sincere, for the success of those who devote time and means to instruct the youth in the ways of righteousness and truth. That each member may confer the most benefit, it is necessary that the young seek advice from those older than themselves. It frequently happens that those of like opinions consult with one another, draw conclusions from insufficient data, and strive to have their views carried out by those who conscientiously differ from them. All wisdom does not centre in one person or in any particular number of them.

The duties of the church toward our Sunday-schools are so diverse that every member who desires can find unremitting work. The sick pupils are to be visited, the absent ones to be looked after, the indifferent to be aroused, those encom-

passed with trials and sorrows to be comforted, those seeking salvation for their souls to be aided and instructed. Would it also be advisable for the ministers occasionally to invite their congregations to attend?

In some church districts it is a question whether the Sunday-school should be kept open the whole year or not. It is possible that in some it may not be practicable to continue the work unremittably from year to year; but it occasionally happens that the *real* cause is, the parents desire to be relieved of this additional duty so as to have more time for visiting, yet how unprofitable do so many of the visits prove. At church an evergreen gospel is to be proclaimed throughout the year, and why not do similar work with our children? Some regard the time devoted to conduct the schools as a sacrifice, but it should not be so esteemed, since the time that God gives can not be better spent than being employed in His work. Bible study becomes more extensive where the schools are evergreen. As the mind is incessantly at work, it is preferable to occupy it with thoughts concerning spiritual things. Worldly affairs receive their full share of attention without any extraneous influences being set to work. Not so is it with our spiritual state. It too often seems to be a matter of secondary consideration. Time is required to create an interest in Bible study. When only a part of the year is employed in keeping the school open, not so much good seed can be sown, and hence the danger of having the young exposed to influences subversive of good moral character. Nevertheless, it is better to have part of the year than none at all.

To keep the schools in a prosperous condition the elements of *punctuality* and *regularity* have to be observed by both teachers and pupils. In the management of our temporal affairs we are very careful to regard the times which seem to be the most propitious. Early and late, by sunshine or by storm, the minds are exercised as to the best methods of accumulating wealth, and the bodies are exposed to the inclemencies of the weather, and all upon matters perishable. How much more should the immortal minds of the young be trained to be punctual to the time in which God gives them grace to work out their salvation, and to be regular in the performance of every Christian duty resting upon them. Every one has had more or less experience of the disturbance produced by late comers at church. (Unavoidable lateness is excusable.) In some districts lateness seems to be like a chronic disease—hard to diagnose, harder to cure. The only efficacious remedy is in God's Word. When that is applied, it works down from the oldest to the youngest. The church receives benefit, the Sunday-schools are

graced, and the general affairs of life take on a harmonious air. The *true* idea of Sunday and its observance must be taught early if it is to be effectual.

Closely allied to the foregoing is the *literature* which our schools should supply to their pupils. It is generally conceded that at the close of the school-year prizes will be distributed. With the liberal provisions in money appropriations made by our Government, it is assumed that no child is permitted to grow up without having the ability to read and write; and it is required of our Public Schools to train all the children attending them in the rudiments of an elementary education. In the Sabbath School, then, are the pupils who are proficient in reading, almost any literature. How can their wants be met? Is the literature, which is given them in the name of prizes, of such a character as the development and expansion of their minds require in their formative stage? Who is competent to examine into the details of the hundreds of books issuing yearly from the public press? Where such close scrutiny is not made, it is not to be presumed that the impure is kept out of their hands. When once the deadly poison of obscene literature has permeated the minds of children, how difficult it is to counteract its influences. Too frequently the venom leaves its traces through life. What provision has our church made in establishing libraries in which are placed the choicest books treating of the diversified subjects which have engaged the attention of the most eminent Christian men of the past; men whose thoughts were pure and ennobling, and who have expressed them in the most felicitous language, men who have given no uncertain sound on the evidences of Christianity, men who have sacrificed ease and comfort, and life itself for the truth as it is in Christ Jesus. If there has been a dereliction of duty in this respect, the time is at hand when the question requires a feasible solution. Readers we all are. Religious papers are also a means of edification. If we have hitherto been remiss in securing them, it is worth our while to see that through such papers the scattered members become better acquainted with one another, the trials of some will be found to have their counterpart in others, and the more we know of one another the closer will be drawn the bonds of a common brotherhood. The distribution of *tracts* would likewise afford valuable reading matter.

Viewing the work required of the teachers in various ways, the fact remains that each child has natural talents that require careful training while they are un-folding themselves. It is child nature to be continually asking questions. His natural curiosity is never satisfied. Parents frequently commit grievous errors in trying to repress this necessary childhood

tendency. Grace is needed on the part of the teacher successfully to meet the requirements of even a small class; and how much more is needed when the schools are large and the helpers few. The seating accommodation in some of the churches is poorly adapted to small children. While our own children attend school, there are still many standing aloof. Here is need of putting forth efforts in behalf of those who are not inclined to spend part of the Sabbath in reading the Bible and engage in exercises of song and prayer. Yet we pray that the Lord may bless all. Do we discharge our brotherly duties if we let opportunities pass when we might convince others that it is in conformity with God's Word to conduct Sunday-schools, and that their attendance and support would be a blessing not only to themselves but also to their children and neighborhood? This would imply that the S. Schools have to do missionary work at home. It does not require a very close observer to see that whosoever one casts his eyes, work stares him in the face. And work it is upon which heaven's blessings rest when it is done in the true spirit. We should not hesitate to induce our friends while visiting us to accompany us to Sunday-school. If a number of visitors be present, they can be formed into a class, and spend an hour profitably. Sometimes more can be learned in that short time by the visitors than spending hours in talking over the matter. Besides, things are seen and heard as they exist in reality. Biased minds may in consequence undergo changes. Coolness may be transformed into ardor. True missionary work may thus originate in the most desirable places—at home. When once it has there obtained a foothold and made some progress, the millions of heathens in foreign countries, next to those in our own country, will not only be thought of, but strenuous efforts put forth to make a beginning in bringing them the glorious gospel of salvation we so highly prize. Means will then be devised by which the most can be accomplished in the shortest time consistent with efficiency. The question of *expense* will not then occupy a prominent place, since it is self-evident that all the accumulated wealth is nothing but a *trust* committed to our hands, and we as wise stewards will not fail to recognize that God is the giver thereof, and whatever part of it we may use for the extension of His work, has the promise of not being overlooked in His sight. From the experience of missionaries we may learn that in order to accomplish anything in foreign fields of labor, the various branches of the non-resistant churches should join hands and labor together and work as Paul wrought. All can unhesitatingly take him as an example and follow his course. The harvest is great, the laborers indeed few; why are

we standing idly by where all are needed as helpers? Let us more fully realize the privileges we enjoy, and which are denied those who live in ignorance of the inestimable riches we have in the blessed Bible. May the church be so impressed with the urgent need of aiding the missionary cause in both men and means that hereafter no efforts will be spared to meet the duties and responsibilities resting upon us as a branch of the Christian church.

#### HOME MISSIONS IN THE UNITED STATES AND CANADA.

"Home Missions" is a term of comprehensive import, and its meaning widens with each decade. Half a century ago home missions meant, in popular estimation, only those scattered frontier settlements, where Christian ordinances were maintained by aid from wealthier communities. To-day the term means that, of course, but it means much more. It includes all those forms of organized Christian effort whereby the church seeks to carry the Gospel message to all who need it in our own land; to the lapsed masses in the great cities, and to the wandering Indian of the mountain or plain; to the votaries of false or perverted religions, and to those whose Christianity is but a lifeless form; to the adventurous miner and the hardy settler, whose pioneers of civilization who on this continent have more than once laid the foundations of empire; and last, but by no means least, to the polyglot millions from beyond the sea who come to seek homes in a land where poverty is no bar to advancement, but who bring with them customs, beliefs, and inherited tendencies which are not favorable to a healthy social or religious development, and may prove—indeed, have already proved—to be a standing menace to national freedom and stability. In a word, the object of home missions is to evangelize the heterogeneous peoples that compose the population of this continent, and to solve, by the application of Gospel principles, the difficult problems presented by the diversities of race, language, religion, and national life.

While treating this subject in relation to the continent of America, it will be necessary to keep in view its two great political divisions, the United States and Canada; for although there are some religious problems common to both countries, each has some problems peculiar to itself. To these two nations is committed, in the providence of God, the destiny, social, educational, political, religious, of a vast continent, that in less than another century will contain the majority of the English-speaking people of the globe, and will exert a more potent influence upon the world's religious future than perhaps all other nations combined.

In the accomplishment of a great providential mission by these two nations, home missions will be a powerful factor, and it is most important that the question should be understood in all its bearings. The object of this article is not to present an array of statistics showing what each denomination has accomplished by means of its home missions—that would require a volume—but rather to outline such facts and principles as will give a general view of the whole situation, and perhaps afford some hints as to lines of action in the future. With this object in view various departments of home mission work will be considered separately.

1. *City Missions.*—The streams of humanity flow toward the centers. The cities are congested, the country parts are depleted. In large centers of population the conditions of life change for the worse. Home life, in any healthy sense, becomes for all difficult, and for the poor impossible. The result is a state of society that is inimical to health, morals, and religious advancement. City populations have increased, are increasing, far more rapidly than are the necessary accommodations for home life. Out of this has grown the tenement system. To take a single instance, more than three-fourths of the population of New York live in tenement houses, in an atmosphere that is for the most part physically, morally, and religiously unwholesome. Nor is this all. Many of the great cities of the United States are peopled largely by foreigners and their immediate descendants, and civic government has passed, in some instances, into hands least qualified for its wise and honest administration. In such great centres the problems presented are vast and complicated, while the appliances for solving them seem to be very inadequate. Nevertheless, there are some hopeful signs. City mission work has largely increased its scope in recent years, and methods and agencies for reaching the masses are now freely employed that were undreamed of a generation ago. Among the hopeful signs are: 1. The consecration of wealth, time, and social influence to the task of reaching and uplifting the lapsed classes. 2. A thorough study of the great social questions—labor, poverty, pauperism, crime—and a sustained effort to solve the problems they present by the application of Gospel principles. 3. Co-operation among churches and charitable organizations, whereby waste is prevented, imposture detected, and the deserving are promptly relieved. 4. The building of large and commodious "peoples churches," instead of small mission chapels, which latter only emphasize the contrast between the rich and poor. 5. The multiplication of agencies, so as to reach all classes and conditions of people. And, 6, a more general recognition of the fact that "man shall not live by bread alone;" that he has

needs on the spiritual as well as the temporal side, and that it becomes the church to adapt her methods and agencies so as to meet these various needs. A glance at the religious organization and work of such cities as New York, Boston, and Toronto will be sufficient to show that city mission work is well to the front, and that resolute and sustained efforts are being made to solve the problems presented by the rapidly growing urban populations of this continent.

At the same time it may not be out of place to say that the Christian activities of our cities must further widen their scope and turn their efforts in some new directions before the desired results can be achieved. There is little profit in lopping off a few twigs and branches while the great roots of social and civic evils remain untouched. It is of little use that we attempt to check wickedness in low places as long as we tolerate it in high places. The Gospel so faithfully preached in the slums has a message to the parks, and boulevards, and avenues. Christians who support Sunday street-cars and patronize Sunday newspapers cannot protest, with a good grace, against other forms of Sabbath desecration; and they whose votes legalize and protect the saloon have little right to complain if wholesale drunkenness and prostitution neutralize their best efforts to reach and uplift the masses.

2. *Missions among the Immigrants.* etc.—There are two circumstances which render missions of this class highly important, namely, the enormous extent of territory open to those who come as immigrants from abroad or who move westward from the older States and provinces; and the diversified character of these new settlers in regard to nationality, intelligence, religion, and knowledge of municipal and public affairs. Notwithstanding the vast numbers who have spread themselves over the States and Territories west of the Mississippi, there is still room for the population of an empire to be added; while in the Canadian northwest there is fertile territory larger in extent than the whole of Europe excepting Russia, and capable of sustaining a population equal to that of the United States. Into these two countries the bulk of Europe's surplus population will pour for many years to come. The Dark Continent may get a share, and Australia still has room for millions more; but the mighty Gulf Stream of immigration that has been flowing westward for three decades cannot easily be checked or turned aside. Once this great influx of strangers was hailed with joy by the people of the United States; to-day it is regarded by many as the gravest danger that threatens the cherished institutions of the republic. In Canada the rush has not been felt to any great extent, but it is coming, and all the more because of repressive legislation

by the American Congress, intended to prevent the introduction of undesirable immigrants into that country.

But whether these unevangelized millions find homes north or south of the international boundary, the problems will be the same, the dangers the same, the remedy the same. If Christian civilization is to survive on this continent, the incoming millions of Germans, Scandinavians, Russians, Jews, Italians, with their Old-World ideas, socialistic tendencies, religious skepticism, and atrophied power of self-government, must in some way be fused at white heat and cast into the mould of a new national life. In this colossal undertaking minor forces will play their part—education, intercourse, commerce, political discussion, and a hundred things beside—but no one of these, nor all of them combined, can save American civilization from ignominious failure or disastrous eclipse. There is but one factor that can completely solve the problem, and that is the Gospel of Jesus Christ. But if even this is to succeed, the home mission work of the churches must be done with a zeal, a wisdom, a thoroughness, and on a scale far exceeding the best work of the past. In the sudden rush of population into the Western States and Territories during the past few decades, it is scarcely to be wondered at that the churches were bewildered by the rapid and enormous demands made upon their resources, and found it literally impossible to keep pace with the requirements of the work.

There is no use in shutting our eyes to the truth. America, including Canada, is not yet completely evangelized. Other forces than that of the Gospel hold sway. To-day Chicago is, for a time, the cynosure not only of "neighboring eyes," but of the eyes of all the world. She stands before the nations in a fiercer light than that "which beats upon a throne," the representative of all that is best in American civilization; but to the shame of many, and the bewilderment of more, she dishonors her white shield with the "bar sinister" of a continental Sunday, defies alike the national law and the national conscience, and proclaims as openly as if inscribed in characters of fire upon every dome and archway that the Christian's God is dead and buried and that Mammon reigns in His stead. The home mission work of the churches cannot be regarded as finished until the thought and conscience of the people is so aroused and the law of God so recognized as to make the repetition of this huge blunder an impossibility.

To what extent have the churches kept pace with the growth and needs of the population? Some will say they have kept fully abreast; and statistics, read in a certain way, seem to support the claim. Thus it has been shown that during the century the percentage increase of church

members has been far greater than the percentage increase of population, the latter has increased fifteenfold (say 4,000,000 to 60,000,000), while the former has increased over thirty-sevenfold (360,000 to 13,000,000). It is also claimed that there is, at the present time, in the United States, one evangelical minister to every 560 people, and one evangelical church organization for every 370, while the ratio of church membership is one for every 4.70. Taken at their face value, these figures seem to prove that the aggregate results of Christian effort, through home missions and otherwise, have been all that could be desired. But when we place the figures of the census alongside the facts as revealed in the present state of society and the tendencies of the times, it becomes at once apparent that some important factors were not included in the census returns—indeed, they could not be—and that this has vitiated the result. To guard against misapprehension, the writer wishes it to be understood that he is by no means disposed to take a pessimistic view of the situation—quite the contrary. The work of the century has been a grand one, almost justifying the remark of a recent writer that "we are living to-day in the midst of an evangelical conquest without a precedent and without a parallel." But still there is need to emphasize the thought that, for the thorough evangelization of this continent, the churches must push their home mission work on broader lines, with greater energy, and in a spirit of co-operation beyond what the past has witnessed.—*Rev. A. Sutherland in Missionary Review.\**

#### A CRUSADE AGAINST CANDY.

Dr. M. L. Gates of the Grace Methodist Episcopal Church on Jersey City Heights warned his flock on Sunday against allowing their children to eat candy. He said:

"Thousands of the little children die annually of confectionery diseases, and I firmly believe that when the parents of little children once learn the gigantic evils contained in confectionery and the incurable harm it entails, and the many little graves dug by it, and the multitude of children it renders weak and puny, they will quickly enlist in the ranks against the candy shop."

Dr. Gates' warning has started no end of talk among the residents of the Heights, and he has been urged by several to give the subject the benefit of more elaborate treatment in the near future. To a *Six* reporter who saw him last night Dr. Gates said:

"I firmly believe that next to the rum shop the candy shop causes more deaths than any other form of dissipation. The candy habit is a terrible one. Hundreds of children are continually eating candy,

and it is a matter of medical record that it has caused thousands of deaths. The consumption of too much sugar, either in ordinary food or in confectionery, causes fermentation of the blood, and that, as is well known to medical men, brings on diseases which are often incurable. Hundreds of children die of troubles attributed to something else, which are, in fact, due to the consumption of too much sugar in confectionery. I have nothing more to say on the subject at present, but may have before long. My parishioners desire me to go further into the subject, and I probably shall. I wish that other ministers would take this matter up, and the press help along."—*Church Union.\**

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### WHAT CAN THE PARENT DO FOR THE SABBATH SCHOOL?

To answer this question properly we must know the object of the Sabbath school. What, then, is its object? Primarily it is to get souls saved. There are numerous secondary objects, all pointing to the one great object.

(1) Helping the children to pass part of the Lord's day profitably. (2) Inculcating principles of right Sabbath observance. (3) Giving them an intellectual knowledge of God and His word. (4) Impressing them with the thought that God takes cognizance of them and all their actions. (5) Teaching them to reverence God's house and holy things. (6) Causing them to love God by showing them that He loves them and cares for them.

The Sabbath school fills the gap between the day school and the regular Sabbath services. It is the nursery of the church. It is a place of training, hence of responsibility. "As the twig is bent the tree is inclined." "Give me the boy till he is seven years of age," said a prominent Catholic, "and you may have him the remainder of his life." This man realized the strength of early impressions.

The Sabbath school directs to the right course; it guards against the wrong. It points to blessings; it avoids snares. It develops right practices. It points youth to the One who said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." Being assured of the importance of the Sabbath school, ought not the parents to be actively engaged in helping on this grand work?

God never created anything without a purpose. There is work for all, and success is inscribed on the banner of every individual who has loyalty written on his heart, and works out as God works in. What, then, is the work of the parents for the Sabbath school? That they have a work to do is certain; but what is it?

The work undertaken by the Sabbath school is great. It implies, yes, embraces the training of immortal souls. Can this training all be done by an hour's work on one day in seven, and an occasional visit from the class teacher during the week? No, is the ready response. Then, if the Sabbath school alone is inadequate for this great work, must not the parents assist? But what can parents do, may be asked.

If the Sabbath school is to be a success numerically they must see that the children are in attendance promptly and regularly. Habits of punctuality and method should be early inculcated. Physical health, success in business, advancement on educational lines, all depend largely upon these two habits.

Example is better than precept. Any moral truth is best taught by illustration.

Like parent like child, is more often true than many think. Children think it manly and womanly to do as father and mother do. O father! mother, great is your responsibility. Can you expect your children to be interested in the Sabbath school when you absent yourself? Lead, and they will follow. Be sure to be on time for the children and young people will decide that as grown folks think the Sabbath school so important it must be so, and they will be more prompt to attend.

A settled conviction that God sees them always will help the young in many ways. Its effect is restrictive. Parents can help very materially in this direction. When the little ones, or even the older girls and boys, are found in error, do not condemn them harshly, but lead them early to decide matters by the question of right. This principle will prove a safeguard against many foes. This is the true mode of training. Suppression is not discipline. Development, in the right direction, should be the watchword.

The knowledge of God and His word, which the Sabbath-school is designed to impart, must, or should be, largely superinduced by the parents. Do you, parents, make it your business to see that your children go to the Sabbath-school with a perfectly prepared lesson? Do not many fail here? What would you think of leaving the study of the grammar or algebra lesson until time for recitation? The ascent of the hill of knowledge would be slow under such conditions. Then how can we expect the "deeper things" to be learned with less labor than is expended upon merely intellectual acquirements? Why not set apart a certain time each week to gather the family together for the purpose of studying the Sabbath school lesson? Lesson Helps, Bible Commentaries and the like may be studied with profit. Tell the lesson in story form to the little ones. Enthuse the older ones with a desire to search for themselves. The lack in this direction is a great hindrance to successful Sabbath-school work.

Proper observance of the Lord's day is another thing that is better illustrated than told. If you rise late on Sabbath morning, lounge at home during the Sabbath-school hour, go to church only in time for the preaching service, and spend the afternoon strolling about, or sleeping, do you think your children will have an exalted idea of the sacredness of the Sabbath? Let us be careful how and what we sow, for there will be reaping by and by.

And now we come to the most important of all objects to be attained by the Sabbath-school,—the salvation of souls. That Sabbath-school may be considered a failure that never sees, as the result of its labor, any conversions among its members. How can the parents assist in this work? First, by example. The

lack of conversion among the children is due to the fact that the every-day life of parents belies their profession. Fathers, mothers, are you always kind and thoughtful for each other? Are there no cross words, clouded looks, or petulant actions? Is your daily walk like Christ's? Let us remember that children are imitators. They are reasoners also,—better ones than many think. If religion is such a good thing why does mother fret and scold so much? If salvation makes one so happy why is father discontented and severe? Thus reason the children, and we must admit that there is force in their argument. O brother, sister; it means much to be, as Paul charged Timothy, "an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."—1 Tim. 4:12 "If any man have not the spirit of Christ he is none of his."

Do not settle down comfortably, thinking the Sabbath-school is accomplishing its mission, when it has numerical success, good teachers, and interested classes. Are you expecting God to visit the Sabbath-school in saving power? We receive according to our faith.

There are many snares for the young; so many pitfalls for unwary feet. Love does not consider any work unsuitable or uninteresting that will rescue unguarded feet from the paths of sin. God has commanded the young to remember their Creator, coupling with the command a promise of wisdom.

Sabbath-schools, like other undertakings, require money to carry them to a successful issue. Each little one should be supplied with his penny. It is not sufficient that the father hand in a dime or the mother a nickel. The child should feel that he is giving to Jesus. The older ones should be encouraged to earn little sums to give to the Lord's cause. In this way a habit of systematic giving is introduced. This is important. Zion languishes because her sons and daughters have failed to supply the necessary means to carry on her work. Looking at this vast field of labor designated as Sabbath-school work we are led to prayerfully exclaim, "Oh, for a closer walk with God!" May God help parents to realize and meet their responsibilities in this direction.—*The Free Methodist.*

### Married.

DRIVER—KAUFFMAN.—On the 17th of August 1893 at the residence of the bride's parents in Morgau Co., Mo., by Bro. D. F. Driver, Bro. A. D. Driver, formerly of Rockingham Co., Va., and sister Lydia Kauffman, daughter of Bish. D. D. Kauffman. May the blessings of God richly rest on these young people in their new relation.

### OBITUARY.

ELIZABETH SHANK was born in Rockingham Co., Va., Dec. 30th, 1827. During her infancy her family moved to near Geneva, Fayette Co., Pa., located on a farm and engaged in its cultivation. Here Elizabeth Shank passed through childhood and youth to the age of 22 years, when she was joined in marriage to Peter Longenecker, who, being by occupation a farmer, at once engaged in his choice of avocations. In March, 1835, she accompanied her husband to Ohio, where they located in the vicinity of Winesburg, on the farm which is now owned and occupied by Samuel Moyer. Here they lived together happily and prosperously till 1866, when death claimed her companion, leaving her the widowed mother of 14 children, the oldest of whom was at this time 35, and the youngest 13 years of age. Of these children there were 5 girls and 9 boys. Two daughters and 5 sons yet survive.

Of this numerous family the first to die was the father at the age of 61 years. The second, Mary at the age of 31 years. The third, Abalom at 26 years. The 4th, Lydia at 39 years of age. The fifth, Frances at 44 years of age. The 6th, Albert at 26 years of age. The 7th, Peter at 32 years of age. The 8th, Alpheus at 42 years of age, and the 9th the mother at the age of 85 years and 8 months. The number of descendants of this aged mother is grandchildren 43, great-grandchildren 27—total, including the 14 children, 84. Soon after her marriage she, with her husband, espoused the cause of Christianity and united with the Mennonite church, with which she continued to the end of life an earnest and devoted communicant. Since her removal to Ohio she was a regular attendant, when circumstances would permit, at the Longenecker church, where the body was laid to rest.

### DIED.

HECKMAN.—On Saturday, the 10th of August 1893, at Lemasters Station, Franklin Co., Pa., of dysentery, Samuel Roy, twin son of Henry and Anna Heckman; aged 7 m, and 7d. Services in the U. B. church in Lemasters Station by Pre. John Lennard (German Baptist) and Philip H. Parret from Matt. 19:14. May this solemn calling be the means of many turning their hearts to Jesus.

The little children fair and bright,  
Who taste the pleasures there,  
Are clothed in robes of spotless white  
And conquering palms they bear.

YOST.—On August 7, 1893, near Intercours, Lancaster Co., Pa., of infirmities of old age, Christian Yost, aged 92 y., 7 m. and 10 d. Services at his residence by Pre. G. Stolzfus and J. Kauffman.

HORST.—On the 20th of August, 1893, near Chambersburg, Franklin Co., Pa., sister Maria, maiden name Frey, wife of Bro. Joseph L. Horst, aged 45 years, 5 months and 11 days. A sorrowing husband, four children, a mother, four brothers and many friends mourn her departure. She was truly a model of patience during her great suffering devoted husband. Services on the 22d at the house by P. H. Parret, at the church by B. Leaser, S. Hess and P. Wadle. Text 2 Cor 4:17, 18.

BYLER.—On the 20th of July 1893, in Lancaster Co., Pa., Katy, wife of Michael Byler, aged —. Services by John Zook, and Jonathan Kauffman.

MUMMA.—On the 18th of August, 1893, near Litz, Lancaster Co., Pa., Edna, only child of Isaac and Sadie Mumma, aged 6 mo. and 2 da. At five o'clock A. M. the Lord came suddenly, and unexpectedly visiting the young family by taking away the darling little daughter. Only four months previously grandmother departed. Buried at Hess's Mennonite meeting-house on the 20th where a large number of friends and neighbors assembled to sympathize with the bereaved. Services by J. H. Hess and J. B. Bucher. Text, Luke 18: 16, 17.

Thee, we loved our darling dear,  
Loved thee more than words can cheer,  
Little thinking death so near  
When with angels thou shouldst appear.

CHRISTOPHEL.—On the 27th of Aug. 1893, in Elkhart Co., Ind., of consumption, Mary Elizabeth Christopfel, (widow of Isaac Christopfel, who died just eight years ago of the same disease, and daughter of John Yoder), aged 41 yr., 4 mo. and 8 da. She suffered for some time, but died in the blessed hope of the life beyond. She leaves three orphan-children to mourn her death. She was buried at the Olive Church on the 29th where many attended the funeral. Services were held by Joseph S. Lehman and John F. Funk from the words, "Let me die the death of the righteous, and let my last end be like his." May God provide for the dear children who are left without father or mother and keep them ever safe beneath the shadow of His wing.

Dearest sister, thou hast left us;  
Here thy loss we deeply feel;  
But 'tis God who has bereft us;  
He can all our sorrows heal.  
Yet again we hope to meet thee  
When the day of life is fled,  
Then in heaven with joy to greet thee  
Where no farewell tear is shed.

KING.—On the 19th of August, in Lancaster Co., Pa., Elizabeth King aged 44 yr. and 3 mo. Services by Benjamin Stolzfus, and Chr. King. She leaves an aged mother and a number of brothers and sisters and many friends.

KURTZ.—On the 13th of August 1893, in Juniata Co., Pa., sister Catharine Kurtz, aged 69 yr., 4 mo. and 12 da. Two weeks before she died she became willing to seek her Savior and was received into the church by water baptism. She was unmarried. Buried at Loutreck grave-yard. Services by William Auker and Wm. Graybill.

BRZER.—On the 26th of August near Sterling Wayne Co., Ohio, of an accident, Albert Brzer, aged, 10 yr., 4 mo. and 3 da. Buried on the 28th, at Crown Hill Church (Chippewa). The funeral services were held by David C. Amstutz and John S. Goffman. Albert and another little boy were driving a milk wagon with one horse attached. The surviving boy says when they were just on the crossing of the B. & O. R. R. an engine came suddenly around the curve and struck them before they could get away. The horse was instantly killed, the wagon was demolished, Albert received three wounds either of which would have been fatal, and his companion received several bruises, but was able to attend the funeral.

DIENER.—On the 23d of May 1893, in Lancaster Co., Pa., David Diener, husband of Barbara Diener, aged 32 years. He suffered severely from an attack of small pox. He leaves a wife and three children to mourn their loss.

For me to die is truly gain.  
My trials they were sore;  
But now with Christ I shall remain,  
Where trials count no more.

ZOOK.—On the 11th of August 1893, in Lancaster Co., Pa., Andrew, son of Joel and Fanny Zook, aged 3 months and 9 days.

BYLER.—On the 16th of August, 1893, near Neshaunock Falls, Lawrence Co., Pa., from the effects of an operation, Daniel H. Byler, aged 31 yr., 4 mo. and 17 da. His wife died six months ago leaving him with five small children to mourn her death. He was afflicted for a long time and had many trials and conflicts but God called him home where there will be no more pain nor sorrow. We have the assurance that he is at rest. Buried on the 18th in the Amish grave-yard. Services by Joseph Byler.

Dearest brother thou hast left us,  
Here thy loss we deeply feel,  
But 'tis God that has bereft us,  
He can all our sorrows heal.

VON STEEN.—In Beatrice, Gage Co., Nebraska, on the 2d of Sept. 1893, Mary Elizabeth McKibbin, beloved wife of John Von Steen, aged —. She was formerly from Lagrange Co., Indiana, and was married to her sorrowing husband at the house of her foster-parents, Geo. L. Boller and wife on the 21st of December 1882. This union was blessed with four children, who were all present when their dear mother took her departure. In the fall of 1891 sister Von Steen had a very severe attack of La Grippe, from which time her health in general began to fail and soon symptoms of consumption were noticed. On the advice of the physician she went to Colorado and afterwards to Florida, but failed to receive the desired benefit. She continued to grow weaker and finally the hour of dissolution came. She died with the assurance of entering into the rest prepared for the people of God. She took great comfort in reading or having read to her the 23 Psalm, and through much suffering she was fully prepared for the change. Services were conducted by Gerhard Penner and Heinrich Zimmerman, the latter from 2 Cor. 1:3, 4. May the Lord comfort and bless the dear husband and children as also all the deeply sorrowing friends and relatives, and may they all realize that thus it was our heavenly Father's will.

### Letters Received.

#### WITH MONEY.

- A—D Augsburg.
- B—J Blem, J R Byler, Sarah R Burkholder, J B Blosser, John Burkholder, A L Benner, J H Byler, Ann Barger, Susan Brenneman, John Birk, T Bomberger.
- C—Jacob Clemmer.
- D—J B Deuling.
- E—R Ebersole, F M Eby, Peter R Ebersole, Jacob S Ernst.
- F—Martin H Fisher, Lizzie Foster, Elizabeth Flory.
- G—Chr N Gerber, Henry G Gool, Herman Godshall, Mahlon Gross.
- H—J Hollinger, Abm B Herr, F Hess, Lizzie Holde man, S Hersberger, S Holderead, J H Hershiser, Mary G Harnish.
- K—O S Koch, W W Kauffman, John E King, I H King, D D King.
- L—Martha Long, D Lechtitner, Mary Leatherman.
- M—S S Miller, Isaac Myers, Eli S Miller.
- N—Samuel Nafziger, John Nafziger, Simon R Nissley.
- O—Mrs Chr Otto, Andrew Oesch.
- R—Jacob Ropp, R Rediger.
- S—Barbara Stauffer, A J Schrock, C Sumy, C J Stahl, Chr Shoemaker, Lydia Smith, D G Schrock, John P Schmidt.
- W—Worst & Sheets, D A Weaver, J M Weber, Fred Weber.
- Y—J H Yoder, J J Yoder.

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No. 22.	No. 24.	No. 22.	No. 24.	No. 23.	No. 21.	No. 23.	No. 21.
2:30 P.	7:00 A.	Benton Harb'r	6:45 A.	2:30 P.	7:00 A.	2:30 P.	7:00 A.
1:58	7:11	Eau Claire	7:15	1:58	7:11	1:58	7:11
1:53	7:16	Berrien Centre	7:18	1:53	7:16	1:53	7:16
1:52	6:58	Niles	7:38	1:52	6:58	1:52	6:58
1:46	6:35	Granger	8:00	1:46	6:35	1:46	6:35
12:43	6:15	Elkhart	8:20	12:43	6:15	12:43	6:15
12:19	5:58	Gothen	8:42	12:19	5:58	12:19	5:58
11:42	5:24	Milford	9:08	11:42	5:24	11:42	5:24
11:18	4:57	Warsaw	9:34	11:18	4:57	11:18	4:57
7:38	1:25	Lv. Anderson Ar.	1:30	7:38	1:25	7:38	1:25
6:00	11:52	Lv. Indianapolis	2:50	6:00	11:52	6:00	11:52

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Organ of 14 Mennonite and Amish Conference, and Canada.

"How beautiful are the feet of them that Preach the Gospel of Peace."

Semi-Monthly.

ELKHART, IND., OCTOBER 1, 1893.

Vol XXX. No. 19.

JOHN F. FUNK, EDITOR.  
J. S. COFFMAN, } ASST. EDITORS.  
A. B. KOLB, }

Entered at the Post Office at Elkhart, as second class mail matter.

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### EDITORIAL NOTES.

WITH this number of the HERALD we inaugurate a slight change in the make up of the paper. Henceforth the Editorial Notes will be found on the first page, the business notices appearing on the eighth page.

SOME ONE has said, "He who prays and means nothing, and he who swears and means nothing, are about the same."

BRO. A. B. KOLB and wife returned to Elkhart on the 11th of September from their visit of five weeks among relatives and friends in Canada.

WE shall be glad to receive the reports of the different conferences promptly so that no unnecessary time may be lost in publishing them.

BRO. John Horsch assistant editor on the German Herald, left Elkhart on the 12th of Sept. for Pennsylvania and New York. The main reason for his trip east will probably be explained in a later number of the paper.

BRO. J. S. COFFMAN is still in Ohio and expects to remain there until after the first or second Sunday in October. He is earnestly engaged in his Master's service. May God richly bless his labors.

It would be a poor engine indeed for its whistle than for its cylinder. There are however some Christians who have more power to whistle—make a great noise—than they have to labor for the Lord.

THE BOARD OF TRUSTEES of the Baptist Publishing House (German) in Cleveland, Ohio published a statement of the year's business in No. 36 of the *Sendbote*. In round numbers the business done amounted to \$49,000. The clear gain from the same for the year was \$520. 86.

THE MOVEMENT to run street cars in Toronto on Sunday, which was defeated once before, was again submitted to popular vote, with the following result: For Sunday cars, about 4,000, against Sunday cars, about 14,000. Toronto, with a population of about 200,000, and immense business, is one of the quietest cities in the world on Sunday.

WHAT occurs but seldom occurs in the last quarter of this year. There are fourteen Sundays in the quarter, five in October, four in November and five in December. Instead of thirteen there will be fourteen lessons in this quarter's Lesson Helps. The year has fifty-three Sundays instead of the usual number, fifty-two. The reason why this is so is that the year begins and ends with Sunday.

BRO. J. K. Brubaker of Rohrerstown, Lancaster Co., Pa., visited the congregations in Canada during the latter part of August and the beginning of September,

and attended the Semi-annual conference in Berlin on the 7th and 8th of Sept. His able sermons which he preached at different places were listened to with marked attention and interest by large congregations.

THE summer work is now about over and our people as a rule have more time to devote to study and writing. We shall be glad to be favored with good, timely articles, also church news from every locality. We desire to have the HERALD become more and more valuable as a church and family paper, and to this end we need the assistance and co-operation of all. Let us hear from you, brethren and sisters.

AFTER a long continued drouth, Elkhart and vicinity were favored with a very refreshing rain on the 13th and 14th of Sept. The grass and vegetation in general, which had become withered and brown, is once more green. The farmer looks over his fields with gratitude, for without this rain, fall seeding would have been useless. Corn and potatoes will be a small crop, yet with few exceptions there is enough left for man and beast.

At the great "Parliament of Religions," held in Chicago during September, the most learned representatives of all the principal religions of the world, Christian, Jewish, Mohammedan, Buddhist, Confucian, etc., were present as delegates and to take part in this wonderful parliament. What a grand thing it would be if the representatives of the Christian could have established among all present the superiority and absolute genuineness of the religion of Jesus Christ, yet this is scarcely to be hoped. However may we not hope that the Christian religion will make so favorable an impression that the missionaries of the cross will at least find

more ready access to these different peoples, and be encouraged rather than hindered in their labors for the Master.

UNLESS times speedily change for the better, there will be an unusual amount of suffering among the poorer class in our cities this winter, especially so should the winter prove severe. In consequence of the hundreds of bankfailures, closed factories, etc., there are in many of our larger cities thousands of unemployed people with but little or nothing laid by for "a rainy day." To such the situation is indeed gloomy enough. God has however blessed our land with enough and to spare of both food and raiment, and it becomes all Christians to extend a helping hand to such as are in need, especially those who are brought to such a condition through circumstances over which they have no control. like the present financial distress.

THE WALDENSES—Some months ago we mentioned that a number of delegates were sent by their brethren in Piedmont, Italy, to America to look for a home for the entire colony. They decided upon Burke Co., N. C. Twelve thousand acres were purchased, lying along the Piedmont Air Line, and part of the colony has already settled there. It is said that some 800 more will arrive before winter. The people are thrifty, and although poor will doubtless, with the natural advantages of good soil and convenient market, become prosperous. It is said that the North Carolinians received them very hospitably, planted crops for them and built a saw mill for them. We wish them abundant success in their new American home.

In the "Family Churchman", a Church of England journal published in London, Eng., we noticed the following item among the *Church News*:—"The Rev. Sir John Warren Hayes, of Bearwood, Berkshire, is supposed to be the oldest Freemason in England. The reverend baronet was initiated in 1819, and was made a Grand Chaplain by the late Earl of Zetland in 1844. There are only two brethren living of senior standing as grand officers—viz., Moolvie Mahomed Ismael Khan, who was Senior Grand Warden in 1836, and the Chevalier Ber-

nard Hebel, who filled the same office in 1839." Such items to us and our people sound strange and so they are when compared with the teachings of the Gospel. Would that more of these men with long titles dangling to their names would take the course of the well known young nobleman Henry Francis Lyte, author of, "Jesus, I my cross have taken," etc.

DURING the second week in September, a "World's Sunday School Congress" was held in St. Louis, Mo. Delegates from England, Sweden, Norway, Germany, and other countries were present. In England the complaint is made that the rich people do not send their children to Sunday-school; from the poorer classes the attendance however is good. Even among the lowest and most degraded, Sunday-school work is proving a great blessing. In Finland, in spite of the opposition of the Russian government, Sunday-school work is prospering remarkably, and in Holland the work is likewise progressing favorably. A delegate from Germany stated, that the first Sunday-school in that country was organized in 1828, and now there are over 5900 schools there with an attendance of 34,983 teachers and 749,786 scholars. In Austria there are but one hundred Sunday-schools with 513 teachers and 7195 children attending; in France 1450 schools, 3800 teachers and about 60,000 scholars.

A FEW weeks ago we heard of a minister who called by request upon a sick young man one morning on his way to meeting. He went to the invalid's bedside and spoke a few words to him, then said he would have to go as it was nearly time for meeting. The young man asked him if he would not kneel and pray. "No, I have no time," was the reply of the minister. The poor young man was concerned about his soul, and the minister's actions and words were a bitter disappointment to him. When we heard of this matter at the very house where it occurred, we were moved to ask within ourselves, What then is a minister's work? What is pure, undefiled religion? If a minister has not time to pray for those who feel concerned about their souls and need his help, and advice, what other business is so urging that he cannot attend to this? How could a man justify

himself before the bar of God if an unsaved soul there would point at him and say, There is the man whose aid I sought when I was sick and in distress, and he declined to help me because he said he had no time, and yet he had plenty of time. Oh, few matters have made so deep an impression on our mind recently as this, and we cannot help praying that ministers of this kind may be very few.

WE KNOW that we are speaking of a delicate subject, but we have often wondered with many others if some of our dear ministering brethren could not rid themselves of some unpleasant habits into which they have fallen while addressing their congregations. That the habit is acquired is evident, because in private conversation with them we notice nothing of it. We do not wish to speak uncharitably to our brethren; we know that they have a very responsible place to fill, and for this reason we think they should guard themselves against any unnecessary actions or sounds or utterances or whatever it may be. Take for instance, a common expression, interspersed with sounds as we sometimes hear:—"We have met (ahem) (the speaker seems to be clearing his throat, but is perhaps only hesitating about what he is going to say next) to-day (ahem) as we have never met before (ahem)," and so on through the entire discourse. Brethren, let the gospel have "free course," without any unnecessary interspersions.

Again, in the midst of a discourse, when the speaker has "warmed up" on his subject, he stops frequently to draw breath, because he talks so loud and so rapidly that he has to gasp for breath, but before he draws breath he allows the syllable "ah" to escape his lips, and we have a succession of "ahs" all through the sermon by which many words are apparently lengthened beyond anything which Bible language or the Grammar allows, such as, "Dear brethren and sistersah, (gasp) it is not the will of the Lordah, that a single soul should be lostah!" etc. Or again in addressing the brethren the speaker turns toward the sisters and vice versa, or in making a gesture toward the right he speaks of the left side as in speaking of the Judgment, or in pointing down when he speaks of heaven or up when he speaks of earth.

If any gestures are made at all it is perfectly proper to make them right, otherwise they detract from the force of the speaker's words, and make him appear ridiculous or at least amusing instead of edifying, especially to the unsaved portion of the congregation, whom the earnest speaker may at the moment be trying to reach and teach.

We would not wish to charge any of our ministers with any attempts at taking on professional airs by adopting any of these oddities, but we really believe that such things are not expedient, and should therefore be avoided as much as possible.

for the Herald of Truth.

#### DRIFTING.

With the general reader the above title will no doubt at once be applied to the church and will suggest the idea of a decline, a drifting away from former piety and principles of doctrine. Whether or not this is really so, is a disputed question. While it is claimed by some that this is unmistakably the case, others deny the truth of it. Without feeling able to decide the matter fully in my own mind, I confess I fear the real truth is on the wrong side of the question. The main principles from which it is claimed the church is drifting are non-conformity and separation from the world, especially in the matter of dress; and while it may not be possible to determine the truth of the matter regarding the entire church throughout, it is unmistakably true concerning the church in some localities. However we may try to evade the unpleasant truth, the plain facts stare us in the face all the same.

It may be considered unnecessary to write more on this subject at present as so much has been published of late in the *HERALD* on pride and conformity to the world in dress but the main part of this article was already written before those articles appeared.

I have been led to write on this subject mainly through the remarks and warnings of a dear young brother while upon his death bed where he so earnestly admonished his young associates against this evil which he said was so fast gaining ground in the church, and which he said was so wrong and so plainly forbidden in the word of God.

Of late years there has been an increased activity in the church. More work is being done in the way of evangelizing, and as a result souls have been gathered into the church at an increased ratio. While this is a matter over which we may well rejoice, yet along with this happy truth also comes the important question, Is the church also maintaining her time-

honored gospel principles and doctrines, her primitive order and purity as of yore?

Whatever the true answer to this question may be, we see unmistakable evidences in many places of the works of the enemy,—a manifest tendency to drift away from the plain old order of the church; by many, a lowering of the standard of purity and chastity in their separation from the world. Now, we do not believe as some do that this tendency to worldliness is the direct result of the increased work which is being done in the church save only perhaps in the following respect. With the increased activity of the church, and consequent ingathering of souls, comes a corresponding activity on the part of Satan to counteract and oppose this good work. It is his business to oppose the church in every way possible, and if he cannot succeed in holding her in a state of sleepy inactivity—when he sees her awakening to more spiritual life and energy, he will surely seek to lead her off into some other deadly channel, and it seems one of his most successful efforts is to lead her into the channel of worldliness and fashionable display, leading her members off by degrees, taking them first on the compromise plan. Only in this way can the inconsistent conduct of many be explained. It would seem he allows his would-be victims to proceed a considerable way in the Christian life and separation from the world before he opposes them much, but is careful to incite them if possible not to give up the whole heart to God but to retain a small part at least to gratify self so he may yet have a right to dwell there. It has been observed that if the *Devil* cannot retain the entire house he will surrender all but the front room; but being hard pressed will retire to the attic and will hang out a small but unmistakable banner there, and will then fight to the death before he will vacate the premises or surrender unconditionally.

It has been further observed that he will consent that his dupes conform somewhat to the Bible way and character, resign most of the jewelry and most glaring signs of harlotry, *provided*, they retain just enough of the world to take off the peculiar reproach of the cross, still retaining a sort of kinship to the old life and master, in fact, sitting on the fence and looking both ways.

Sad as the above may appear, it is not strikingly true of many of our own dear people? Plain bonnets, plain dresses, and plain cloaks are gradually transformed by enough trimming to take off the reproach, and each new freak of fashion is consulted and imitated as closely as may be to accomplish this end. What makes the matter doubly sad, when those who are thus allowing themselves to be led by Satan to depart from the narrow path are admonished and warned so earnestly of their sin and its threatened consequences and advised to seek for the old paths,

the good way and walk therein, they say by their conduct, if not in words, "we will not walk therein."

Unwillingly, but irresistibly, doubts sometimes arise as to the true conversion of such. Certain it is that their heart is not right before God. But there are those who though they seem to see and admit the folly and sinfulness of the things they indulge in, yet, from a fear of being ridiculed perhaps and a lack of moral courage still go on in the old way, yet with a troubled conscience. Such need our prayers and our sympathies and should be kindly and lovingly admonished and strengthened and brought to a closer union with God.

There are others again who plead a want of light in the matter and contend they cannot see that the scriptures demand such a peculiar mode of dress. Now, the scriptures are so plain, and the arguments that have been presented by good men from time to time so incontrovertible that it would seem this doctrine of plainness of dress and non-conformity to the world should be an established doctrine and a settled question by all. Yet, there are still those who will contend and argue that it is only a *notion* that we must be so peculiar in our dress, and bring in the stale plea that if only the heart is right all is right. Hence it seems necessary that the arguments and scriptures on this subject be presented again and again.

The injunctions of Paul to Timothy, "that women adorn themselves in modest apparel, . . . not with braided hair or gold, or pearls, or costly array;" and that of Peter to the wives, "whose adorning," he says, "let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel;" are so plain one would think they need no comment, but only need to be read by an enlightened mind to be understood. Though these two scriptures apply more directly to women, that of Paul to the Romans to "Be not conformed to this world," and other kindred passages, include also the men, and it would seem would only need to be read with a heart open to conviction to be understood as applying to plainness of attire, and separation from the world in dress as well as in other departments of life.

To show how some of the most pious and godly men of earlier days understood the scriptures on this subject let me quote some of their own writings. John Wesley says: Buy no velvets, no silks, no fine linen, no superfluities, no mere ornaments, though ever so much in fashion. Wear nothing, though you have it already, which is of a glaring color, or which is in any kind gay, glistening or showy." C. G. Finney says: "Let your dress be a rebuke to unreasonable fashion and extravagance, and a model worthy of imitation. Do not be afraid to profess religion by your dress. Do not shrink from the



singularity of being right in this particular." In reply to the question, "Is it best for Christians to be singular?" he answers: "Certainly; Christians are bound to be singular. They are called to be a peculiar people, that is, a singular people, essentially different from the rest of mankind. It is your duty to dress so plainly as to show to the world, that you place no sort of reliance on the things of fashion and set no value at all on them, but despise and neglect them altogether. But unless you are singular—unless you separate yourselves from the fashions of the world—you show that you do value them."

Dr. Judson, missionary to India, says: "When placed before that awful bar, in the presence of that Being whose eyes are as a flame of fire, and whose irrevocable fiat will fix you forever in heaven or in hell, and mete out the measure of your everlasting pleasures or pains, what course will you wish you had then taken? Will you then wish that, in defiance of His authority, you had adorned your mortal bodies with gold and precious stones, and costly attire, cherishing self-love, vanity and pride? Or, will you wish you had chosen a life of self-denial, renounced the world, taken up the cross daily and followed Him? And as you will then wish you had done, do now."

Let us now also notice a few incidents—actual occurrences—as further proof of the sin of vanity in dress, and fashionable display.

A young woman in Pennsylvania, after she was converted, felt it her duty to put off her jewelry and gay clothing. She did so, and for awhile dressed herself modestly, and was a devoted Christian; but her mother and others told her she was foolish to make herself odd from her associates, and finally persuaded her to put on her jewelry again. She yielded to their suggestions. Not long after she put on these that her mother said were no harm, she went back to her former way of dressing and was as gay as ever. A few years later she took sick, and, just before she died, she said to her mother in the presence of others: "Mother, I am dying and without hope. Once I was a Christian, but at your suggestion I put on that jewelry and gay clothing that hangs there on the wall. Through that I fell from grace. Now, I must die and go to hell."

There was a woman, a professor of religion, who did not believe that the in junctions, "Come out from among them, and be ye separate;" "Be not conformed to this world," and kindred passages, have anything to do with the outward appearance of the Christian. She was united with a church that does not recognize these things as important, and she had been heard to speak contemptuously of those narrow views that induce one in embracing religion to make such a change in

outward appearance as to attract notice.

Wasting consumption gradually preyed upon her vitals, and a friend who visited her was concerned to find her as much engaged with the vanities of the world, and as much interested about conforming to its customs as ever, and she ventured the remark: "I did not suppose you would think about these things now." She replied: "I do not know that I am more conformed to the world than you are, and the denomination to which you belong regard these things as wrong, but our people do not think religion has anything to do with these little matters."

The hand of disease still carried her downward, and as she drew nearer eternity, her hopes of immortality and eternal life seemed to grow stronger. Her friend was forced to leave a day or two before her death, and called to take her final farewell. "We shall not meet again on earth," said the dying one, "but doubtless we shall meet in heaven. On my own part, I have no more doubt than if I were already there, and I can but hope that you will be faithful unto death. We shall then meet." They then bid each other a last adieu. The hour of death at last came, the family gathered around her bed to witness her peaceful departure. Her breathing grew shorter and shorter, and at last ceased, and they deemed her spirit already in the embrace of blissful messengers who were winging it to paradise. A fearful shriek! and in a moment they beheld her that they had looked upon as dead, sitting upright before them with every feature distorted. Horror and disappointment had transformed that placid countenance so that it exhibited an expression indescribably fiendish. "I can't die!" vociferated the terrified disappointed one. "I won't die!" At that moment the door opened and her minister entered. "Out of the door, thou deceiver of men!" she again vociferated—fell back and was no more.

Incidents and testimonies might thus be given almost without number, if necessary, to show, and to prove conclusively, that the idea of plainness and singularity of dress and outward appearance is not a mere notion of over-scrupulous zealots, but that it is a real scriptural doctrine, and a characteristic of the true Christian; and that pride and fashionable dress are sinful, and ruinous to the soul, and contrary to both the letter and spirit of the gospel.

Do not get the idea, dear reader, that the writer attaches any saving virtue to plainness of dress in itself any more than to any other doctrine or principle standing alone, or that he sees no other evil in the church except pride. The sin of covetousness, the love of money and riches, fault-finding and evil speaking are all alarming sins, and really seem more prominent in some places than pride of dress; but the latter is a general evil as well as a great evil, and should receive

the earnest and serious attention of those who are set as watchmen and shepherds over the flock of Christ.

Along with our other doctrines which are being so strongly advocated, let this receive its full share. It is really to be feared this matter has been too much neglected already, and that the church has suffered and is actually "drifting" out into worldliness, away from the narrow path. And as we see the gradual decline in different places from modesty and simplicity toward worldliness and fashion, the important question comes to us: Is there no remedy? Must the church go to ruin by this road? In conversation with one of our ministers who was lamenting the sad decline toward worldliness in the church, I asked: Can nothing be done in the matter? Can not a reform be brought about? He replied, he thought not; matters had gone too far; there was no hope of rescue now.

I have been questioning since whether there was not too much of the human in this reply—measuring our strength by ourselves. "Is the Lord's hand shortened, that it cannot save? The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." I know the enemy is formidable; and conformity to the world in dress and fashionable attire is in many places becoming one of its strongholds in the church. But in God's strength, "Five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight." "Not by might, nor by power, but by my spirit saith the Lord." Only let the work be entered upon in the name of the God of hosts, attended by His Spirit, guided by divine wisdom, and victory becomes possible, even certain.

Let the glowing truths of God's holy word be used with steady aim as arrows against the foe. Not only against his flying colors, which are only the outward sign of his inward dwelling, but against his fortress in the hearts of his deluded votaries. Otherwise the work will be of little or no avail.

And let it be remembered too that Satan will not tamely surrender his stronghold. He wishes, to be let alone, and will not doubt bestir himself mightily if attacked in good earnest, and what with this and what with that, he will do his utmost to overthrow the work.

Hence the work should be entered upon carefully and prayerfully, that divine wisdom might control every movement. And this is not a work for the ministers alone, but every truly consecrated soul may assist in suppressing this evil, if it be only by a good example and earnest prayer.

Brethren, sisters, ministers and Christian parents, you who desire to see the church remain in its primitive gospel order and purity, to you is this appeal made. If you really believe the church

to be drifting out into the rapid channel of worldliness and fashion, and that this would mean the ruin and loss of many precious immortal souls, then, do not lay down this paper without making a resolve by God's help to do your part in bringing about a reform. I feel sure we do not fully realize how much latent power we possess, and what great things could be accomplished for the church, not only in this but in other good works, if all this latent power were brought into activity, wrought upon and guided by God's holy Spirit. Up, then, and to the work, and may God bless and sanctify every honest effort, not only in this, but in every good work, undertaken in His name.

DANIEL SHENK.

For the Herald of Truth.

#### UNBELIEF.

"Be not faithless, but believing." John 20:27. In all ages of the world there has been more or less of unbelief, and the archives of literature in every nation have some works on unbelief or doubt. There is no alternative, mankind must either believe or doubt. There is no middle ground to stand upon. If a man does not believe the Bible, if he does not believe that Christ came to save the world or if he does not believe that God created the world, then he must be an unbeliever. Every virtue, principle or influence, must have its opposite. In science we learn that light has darkness following it. Attraction has repulsion. Life has death, and belief has unbelief. We find men in the world who say "there is no God." But how can order and harmony exist in the universe without a Supreme Being? How can life exist without a Creator? First, we find a class of philosophers who say the world came by chance, this species of unbelief has been in the world for over two thousand years having started with Democritus, a Grecian philosopher. But let us see if we can deduce the harmony and order of the world by this belief. The sun appears in the East, in the morning, and it never fails to shine. The earth holds its same relation with other planets as it did in the time of the infancy of humanity. And all things come by chance where would all this order come from? If you should say that all buildings came into the world by chance then you would be branded with an appellation not elegant we presume. Yet how can the mind of man in all its intelligence originate a theory that there is no God who rules the destiny of nations. An Arab guide was continually praying to his God for help, when a French infidel said, "How do you know there is a God?" The guide said "How do I know that a man and camel passed my tent last night?" "By their footprints." Then said the guide, "Look on that sunset is

that the footprint of a man?" The Frenchman was silent. At one time Napoleon overheard his officers denying the existence of a God and he said, "Who made the starry dome?" Newton, the philosopher, said, "The thumb would convince him of the existence of a God." Philosophers will say, even if there is a God you never saw Him, how do you know He exists? The greatest things are invisible. The Colosseum was a wonderful structure, yet how much more wonderful was the mind of the man that conceived the plan! Jupiter and all the planets that adorn the starry dome are wonderful and sublime, yet how much more so are the invisible threads of attraction which hold them in unison! Look at all the beauties of nature. The flower clothed in its brilliant hues. The oak towering toward the skies. The systems of worlds revolving in space without resistance and without collision. What causes all this order? God, who created the world and rules it.

Secondly, we hear men say that it does not take a God to make life. Some men have said that life has come by spontaneity. It has come from matter, or the living has come from the non-living. But this theory is now dead and we are glad of it. And Huxley says, the doctrine of life from life is to-day victorious. Tyndall says, "That no shred of trustworthy testimony exists to prove that life in our day has ever appeared independently of antecedent life." Chemistry has accomplished wonderful things, but no combination of elements ever produced life. Life is an effect. And this effect must have had an adequate cause. Whence then is life? Look at its abundance. Earth and air and sea are full of it. Admitting then, if you please, that life started from one original germ, the admission only complicates the problem, for it requires us to believe that Agassiz and the bivalve, man and midge, were launched forth in the beginning from the same life-cell. But even admitting that this is true, where did that primordial germ get its life? and that is not all. How did that one cell differentiate itself into fifty thousand different species, from the mollusk to the man, and each have its peculiar manner of living? Life had a beginning. To this all agree. That it was not by chance any sane person acknowledges. That it was not by spontaneity all agree. That it did not cause itself is self-evident. But that it did become existent by some creative power is apparent and this power was God, who created all things existing in the world.

Thirdly, we hear philosophers say that the world came and is ruled by an "unconscious energy." This suggests to us that this world is ruled by an "it" which is blind, unintelligent, without reason and without power, yet this is Herbert Spencer's view of the mysteries of Creation and he leaves it more mysterious than

ever. Imagine a world created by an energy which has no likeness with God. "It is eternal, infinite, incomprehensible, but it is not He, but 'it.'" This is Spencer's conception of the creation. This, then, is the ruler and creator which one of the greatest philosophers of the present day offers, an unintelligent "it," without soul and without mind. Yet Brahma was in the beginning an insensible and immovable being the exact likeness of this "it". But how are we going to get order and harmony out of this. If it takes an architect to construct a Parthenon, it takes a painter to draw a Raphael's Madonna and a genius of music to compose a Beethoven's Symphony, would it not take more than a heartless and soulless eternal "it" to create a world, to clothe the lilies so that Solomon in all his glory would not be arrayed like one of them or to create a system of worlds which are held together by threads of attraction? No, we say that such a theory is wrong; it is the materialistic view of the world.

Fourthly, we find that the world came by natural law. Very pertinently it has been said "Can law do anything?" Never, not in the world of man nor in the world of matter. The law simply describes what is done, will be done or can be done. Congress may make a law to build a navy, yet that law will never build it. But men working under that law will. The law, "Thou shalt not steal," never made men moral and never will, but the carrying out of it will. So natural law cannot prove the facts of the universe. Anything but to acknowledge that God created the world. Men will deny the existence of a Supreme Being, but yet they will have gods of some kind. Ingersoll has said "that man has no ideas except those suggested by his surroundings." And then we ask, Whence comes the idea of God? I put it in the form of a syllogism, Man can have no ideas except those suggested by his surroundings, but man has the idea of God, therefore man is surrounded by God. Yet Ingersoll does not acknowledge it. You can create nothing. The subject matter was here before this and if it had not been you could not have thought of it. Since then from the earliest ages man has had a thought of God it follows then that God is. Why has right not been overthrown? Because God is back of it. Might can not overthrow right. There have been times in the world's history when right seemed to have been almost under bondage; but God, back of the right, stayed it from the powers of earth, Egypt's Pharaoh could not conquer it, for it came out in beauty and happiness. Might and wrong will never conquer right when there is something that will always obey its continual cries. Ingersoll has said, "That every nation creates its own God," but the assertion is not new,

and we think that Ingersoll's god is his own irrational belief. Every known language on the face of the earth has a word which stands for God. Cicero has said, "There is no people so wild and savage as not to have believed in a God, even if they have been unacquainted with his nature," and we would say in conclusion that "there is a God in whom we live, move and have our continual being."

J. W. Z.

#### WHAT WILL THE PEOPLE SAY?

"What will the people say?" This question can poison our existence and shorten our life. To thousands who have accustomed themselves to listen to the opinion of others more than upon their own peace of soul, does this question become a curse.

What are the people who to-day live and to-morrow may be dead? Shall my welfare lay in the hands of such who are as chaff? Shall I, in order to please them, offer up my happiness of life? Will those people, upon whom we bestow such attention, stand by us when we are most miserable? Our misery to them is as pleasing as our happiness; both furnish topics of conversation.

A missionary once related the following: "A king's son was a prisoner, who, after several years, was released upon the condition that he permit himself to be led at the hour of noon through the city."

"O," said the young man, "how will the people look?"

"You do not yet know how you will be led," answered the king.

When the hour arrived, he gave him a vessel filled with milk to the brim in his hands.

"As soon as you spill a drop you must die," said he.

Close behind the young man walked the executioner with dagger in hand, to stab him as soon as a drop fell to the earth.

From far the people had come together to see the king's son upon his perilous journey; head by head the crowd stood upon the streets. All the windows were crowded and some even climbed upon the roofs. When the youth had passed through the terrible ordeal, the king stepped to him and said:

"Well, what kind of faces did the people make?"

"O king," answered the youth, "I saw not one. I only saw my life in my hands and death behind me."

Let us be like this youth, let us not look around, but take care of ourselves, for we carry the happiness of our lives ever with us; and it is only by walking very carefully and heeding the Divine voice that says, "This is the way, walk ye in it," that we can safely reach the goal which is life eternal.—*Scl.*—\*

For the Herald of Truth.

#### THE WAGES OF SIN IS DEATH.

Less than five years ago, a promising and influential newspaper man, occupied the very responsible position of chief proof reader of one of the popular papers of Cleveland, and at the head of an estimable family, who lived in luxury near the city in their own beautiful home. He received a salary of \$5,000 a year, and was taken to his duties each evening by his own coachman, and beautiful steeds, and of the latter he was a great admirer. Recently he was seen by a newspaper reporter of this city, and after a brief conversation, he ran to the depot to catch on to a freight train accompanied by three other ragged and desolate-looking creatures. When asked where he was going he replied, "Nowhere." What a condition a man must be in who is simply drifting onward to eternity, not conscious of a purpose toward heaven or hell. But what was the cause of the downfall of this promising man? "WHISKEY." What is the reason that so many of our most promising men fall? "Whiskey." What has caused more crimes to be committed, more homes to be made desolate, more heart-broken mothers, more vice, more moral degradation than whiskey? And we have safe reason to believe that the dealers in strong and intoxicating liquors, especially the saloon keepers are responsible for it, and unless they repent through the Lord Jesus Christ, they are doomed to eternal destruction, of which we read in God's holy word. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Rom. 6:23.)

I will tell you of another instance that just came to my mind, which is as follows:

A young man in the state of Kansas was attending a country dance one evening, accompanied by two other friends, and having with them three bottles of whiskey, they all became very drunk. In buying tickets for the dance, one of them began to quarrel with the manager about a ticket, and in the excitement of the moment, drew his knife and fatally stabbed his opponent. Afterwards he was convicted and sentenced to life imprisonment at hard labor. This is another instance to show what mischief whiskey does, but not if you let it alone. What are the saloon keepers doing? They are servants of KING ALCOHOL. What is King Alcohol doing. He is hurling thousands of people to untimely graves, and finally to everlasting destruction. Some people say like this: "one glass of whiskey every once in a while does no harm," not knowing or at least not realizing that this is the way every drunkard starts; and another reason why whiskey should be left alone is that the whiskey habit is stronger than the will of man.

Here is another illustration of a man who is taking his first step in drinking:

Look at that man in a boat on the Niagara river. He is only about a mile from the rapids. A man on the bank shouts to him: "Young man, young man, the rapids are not far away! You'd better pull for the shore!" "You attend to your own business; I will take care of myself," he replies. On he goes, sitting coolly in his boat. Now he has got a little nearer, and a man from the bank of the river sees his danger and shouts: "Stranger, you'd better pull for the shore; if you go farther you will be lost. You can be saved now if you pull in." "Mind your own business and you will have enough to do. I'll take care of myself." On he goes. I can see him in the boat laughing at the danger. A man on the bank is looking at him, and he lifts up his voice and cries: "Stranger, stranger, pull for the shore; if you don't you will lose your life," and the young man laughs at him—mocks him. By and by he says: "I think I hear the rapids—yes, I hear them roar," and he seizes his oars and pulls with all his strength, but the current is too great, and nearer and nearer he is drawn on to that abyss, until he gives one unearthly scream and over he goes.

Like a good many men who are asleep to the danger that is before them while they are in the current. And I say, drinking young man, don't think you are standing still. You are in the current, and if you don't pull for a rock of safety, you will go over the precipice.

May God have mercy on every soul who is in this terrible current, for it will terminate sooner or later, and land them in eternity to meet their doom unless they repent and obtain mercy alone through the Lord Jesus Christ.

W. K. J.

For the Herald of Truth.

#### STEADFAST FAITH.

Colossia was a town in Asia Minor, beautifully situated. Here Epaphras preached the gospel of Christ with good success. Paul calls him his "dear fellow-servant," and writes to them, "Who is for you a faithful minister of Christ." While in bonds, Paul wrote to the churches, to confirm them in the gospel of Jesus Christ, which they had accepted and said, "Continue in the faith grounded and settled, and be not moved away from the hope of the gospel which ye have heard by Epaphras; for I bear him record, that he has a great zeal for you, and also for the Laodiceans, as all ministers should have for the churches." He further says to them, "As ye have therefore received Christ Jesus the Lord, so walk ye in him." etc. For in Him dwelleth all the fullness of the Godhead bodily.

SAMUEL GODSHALK.

#### "SUBMISSION."

Since a Father's arm sustains thee,  
Peaceful be;  
When a chastening hand restrains thee,  
It is He.  
Know His love in full completeness,  
Feel the measure of thy weakness;  
If He wound thy spirit sore,  
Trust Him more.  
Without murmur, uncomplaining,  
In His hand  
Leave whatever things thou canst not  
Understand;  
Though the world thy spirit spurneth,  
From thy faith in pity turneth,  
Peace thy inmost soul shall fill,  
Lying still.

Feareth sometime that thy Father  
Hath forgot?  
Though the storms around thee gather,  
Doubt Him not.  
Always hath the daylight broken,  
Always hath He comfort spoken,  
Better hath He been for years  
Than thy fears.

Therefore whatsoever betideth,  
Night or day,  
Know His love for this provideth,  
Good alway.  
Crown of sorrows gladly taking,  
For His sake all else forsaking,  
Sweetly bending to His will,  
Patient still.

Sel. by LENA N. GINGRICH.

For the Herald of Truth.

#### THE TEACHINGS OF CHRIST ARE PERFECT.

The teachings of our Savior show us that we should live a consecrated life, that we should shun all the works of unrighteousness, pride, folly and whatever is displeasing to God. When we do this we will in a larger degree understand more fully the blessedness of the divine life, which characterizes the meek and lowly followers of Jesus. Especially encouraging and beneficial would it be if the children of God would in all things show themselves as the light of the world, as those who have been with Jesus and learned of Him, as those who not only profess godliness, but practice it, even in the matter of dress. There is such a strong tendency to be conformed to the world, and many apparently good people seem to be so wrapped up in worldly conformity and personal adornments that the true devoted follower of Jesus might often turn his head and weep. An old minister writes: "How much more pleasing would it be to see the people dress plain and shun the foolish fashions of the world, and appear in modest apparel.

"Let worldly minds the world pursue,  
It has no charms for me;  
Once I admired its trifles too,  
But grace has made me free."

These are the views of an old pilgrim whose years have reached almost four score. Let his words be well considered, and let each one seek to live in the fullness of the grace of God.

#### PHILISTINE RECORDS OF THE HEBREW INVASION.

Science contains an interesting account of the Tell-el-Amarna tablets, from the pen of the Rev. Thomas Harrison, of Staplehurst, Kent. These tablets, 320 in number, were discovered by a fellow woman in 1887 among the ruins of the palace of Amenophis IV., known as Khu-aten, between Missieh and Assiout, about 180 miles south of Cairo. They have been found to contain a political correspondence of the very greatest interest, dating from some 3370 years back. Many are from Palestine, written by princes of the Amorites, Phenicians, Philistines, etc., the burden of almost all being: "Send, I pray thee, chariots and men to keep the city of the King, my Lord." Among the enemies against whom help is thus invoked are the *Abiri*, easily recognized as the Hebrews. The date fixes that of the Bible (I. King vi. 1) as accurate. Many names occur which are familiar in Scripture, as for example, Japhia, one of the kings killed by Joshua (Josh. x. 3); Adonizedek, King of Jerusalem (ditto); and Jabin, King of Hazor (Josh. xi.) Very pathetic are the letters of Ribadda, the brave and warlike King of Gebel, whose entreaties for aid are observed to grow gradually less obsequious and more businesslike as his enemies prevailed against him, robbing him eventually of his wife and children, whom he was powerless to protect. But the greatness of Egypt was waning under the nineteenth dynasty, enemies were pressing her at home, and the chariots and the horsemen went not forth.

For the Herald of Truth.

#### "EASY GOING" CHRISTIANS.

Are there any such persons? Are there any Christians who are not soldiers of the cross, or are there some who go to heaven 'on flowery beds of ease?' What does the Author of our salvation say about this all important question? "If any man will come after me, let him deny himself, take up his cross daily and follow me." What road did Jesus take? Peter says, that Jesus left us an example that we should follow in His steps, who did *no sin*. Was He as well off for a place to lay His head as the birds and foxes? Was He not a man of sorrows, and acquainted with grief, and did He not go about doing good? Remember, all those who are aspiring toward salvation, that we are to follow in the steps of Jesus. Go about doing good. Make missionary wings out of your money. Deny yourself in every way you can to advance the cause of Christ. Remember that to feed the hungry and clothe the naked, is doing it unto Jesus, if it is done in His name.

SARAH BONTREGER.

#### SUNDAY SCHOOL LESSONS.

##### LESSON II.—OCTOBER 8.

##### REDEMPTION IN CHRIST.—Rom. 3:19-26

*Golden Text.*—Being justified freely by his grace through the redemption that is in Christ Jesus.—Rom. 3:24

*Time of Writing.*—A. D. 58.

*Place of Writing.*—Corinth.

*INTRODUCTION.*—The section of the epistle which should be studied in connection with this lesson extends from 1:18 to 4:25.

*The course of thought.*—The subject is, *How can men be saved from sin*. They cannot be saved by the deeds of the law, for as a matter of fact they have all failed in obedience to law. What have the Gentiles achieved under the law of conscience and of nature,—these Roman citizens whose glory is in their Roman law? Behold, for an answer, the awful picture in 1:21-32. But the Jews, exalted in their privilege, with their book of the law and their divine training, looking down from this height upon the heathen,—have they become holy by the law? No; for they in their measure break the law of God as do the Gentiles. All are under sin (3:9-19). The whole world is guilty before God. By the deeds of the law can no flesh be justified before God. Is there no remedy, then? No salvation? Yes; Christ has made atonement through His blood; and by faith in Him all who believe are justified, forgiven the past, and made holy in heart and life.

##### DAILY READINGS.

M. Redemption in Christ. Rom. 3:19-26.  
T. Redeemer promised. Isa. 59:10-21.  
W. Sin put away. 1 John 4:7-21.  
T. Eternal redemption. Heb. 9:1-15.  
F. Christ bears sin. Heb. 9:19-28.  
S. Redemption by blood. Eph. 1:3-14.  
S. Freed from condemnation. Rom. 8:1-9.

##### LESSON III.—OCTOBER 15.

*JUSTIFICATION BY FAITH.*—Rom 5:1-11.  
*Golden Text.*—While we were yet sinners, Christ died for us.—Rom. 5:8.

*Time of Writing.*—A. D. 58.

*Place of Writing.*—Corinth.

*INTRODUCTION.*—The section of the Epistle which should be studied in connection with this lesson includes chapters 5 to 8.

*The course of thought.*—Thus far Paul has established (1) the need of justification; and (2) its equal terms for Jews and Gentiles; and (3) that faith in Christ's blood is its one appointed condition. And (4) in Abraham's case he has illustrated the nature and actions of faith. Now he is about to deal with the effects of faith in life and character.—*Cambridge Bible.* Before he completes this picture he illustrates (5) the abounding grace which reigns "through righteousness unto eternal life" (5:12-21). Then (6) he shows under several figures or symbols how the redemption in Christ leads to holiness. It is death to sin, but resurrection to righteousness (6:1-14). Then (7) follows a description of the battle of life. "The conflict is a life conflict. Not till the water of the river of death flows the feet of the entering disciple can he say, 'I have fought a good fight, I have finished my course'."—*Abbott*

##### DAILY READINGS.

M. Justification by faith. Rom. 5:1-11.  
T. Christ our justification. Acts 13:30-37.  
W. Justified without works. Rom. 4:1-13.  
T. Justified without the law. Gal. 3:1-11.  
F. Justification not of self. Phil. 3:1-11.  
S. Salvation a gift. Eph. 2:1-10.  
S. Salvation through faith. 1 John 5:1-12.

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October 1, 1893.

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Some of our brethren whom the Lord has blessed with an abundance of temporal goods, might do some good by buying a number of copies and making a present of them to the minister or some poor family in the neighborhood.

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## CORRESPONDENCE.

BELLEVILLE, PA., SEPT. 14, 1893.—We have been much cheered and encouraged by a visit from Bro. D. H. Bender, of Somerset Co. He came here on the 1st of September an entire stranger, but soon made many warm friends. He preached for us here at the Belleville meeting-house on Friday evening Sept. 1, and again on Saturday afternoon. On Sunday morning he preached at a regular appointment near Allensville and was present at their Sunday-school. In the afternoon he attended our Sunday school and gave our young folks a nice and impressive talk and in the evening again preached here to a very large and attentive audience. Cor.

SHAMBAUGH, IOWA, SEPT. 9, 1893.—We recently enjoyed a very pleasant visit from Bro. J. S. Shoemaker of Freeport, Ill. He arrived here on Monday evening the 4th and remained with us till Thursday morning. During his stay with us he held three meetings in the Brick M. H. in Shambaugh. It was indeed very encouraging to the little flock at this place to hear the blessed word of God and it was listened to with marked attention. We feel very thankful to Bro. Shoemaker for the pleasant visit he gave us. May we all heed the kind and loving admonition of our dear brother, and may the Lord give him strength and grace to continue the earnest efforts put forth for the salvation of souls. We would be very glad to have more of our ministers visit us. LEAH A. HORNING.

FROM MIFFLIN CO., PA.—On Friday Sept 1st, Bro D. H. Bender of Tub, Somerset Co., Pa., came into our midst. He preached the same evening at the Belleville Amish M. H., and again at the same place the next afternoon. On Saturday evening he attended Bible class at the upper end of the valley, and spoke words of encouragement and admonition to us. On Sunday the 3d he preached an interesting sermon at the Allensville Amish M. H., and on Sunday evening again at the Belleville M. H. to a crowded house, this being his last sermon preached here. We were glad and felt encouraged by the dear brother's visit and his words of admonition, and were sorry that other duties prevented his staying with us longer. Here in this valley we are not blessed, (as the brethren in many places are) with the privilege of frequently hearing the word preached, according to our faith, in the English language, and in consequence the brother's visit was the more appreciated. Our members here, to a great extent, use the English language in their every-day conversations, and consequently the German has been to some extent neglected, and the young people

do not all understand German preaching as well as they should, to get the most benefit from it. Cor.

## CONFERENCES.

## ANNUAL.

The Second Annual S. S. Conference will be held Oct. 4, 5, and 6 in the Zion Mennonite M. H. near Bluffton, Allen Co., Ohio. Our S. S. workers in particular and the brotherhood in general, are cordially invited to attend.

In Peters' congregation near Inman, McPherson Co., Kans. on the 19th of October, at which time the bishops and ministers will meet to consider and arrange the questions to be presented at conference. Open conference will begin on the 20th and will continue until all the questions have been deliberated upon. All brethren and sisters and lovers of the truth are invited to attend.

Henderson, Neb. ISAAC PETERS.

THE Annual Conference for the South-western Pennsylvania district will meet at the Martinsburg Mennonite M. H. in Blair Co., Penna., on Friday Oct. 20. Bishops and ministers are requested to meet the day previous to arrange conference work. Members of other conferences are cordially invited to meet with us. Write to Joseph Kauffman, Martinsburg, Pa. R. R. station, Martinsburg on the P. R. R. D. H. BENDER, Sec.

The Annual Conference for Kansas and Nebraska will be held on the first Friday in October (6th) at the Roseland Mennonite church, Adams Co., Nebr. All Mennonite and Amish brethren and sisters are heartily invited to attend. The Committee on arranging questions meets on Thursday (5th). The nearest R. R. stations are Ayr on the B. & M., and Roseland on the St. Joe & Grand Island. Those coming to the former place notify Eli Ebersol or Daniel Burkhardt, and those coming to the latter place, J. M. Nunemaker, or A. Shifler. D. B.

THE Annual Conference for the states of Indiana and Michigan, will be held on Friday, October 13th, 1893, commencing at 9 o'clock A. M., at the Shore church, in Lagrange Co. Bishops meet on Thursday previous to consider and arrange questions. All questions should be sent in on or before Thursday. Mennonite and Amish brethren and sisters are cordially invited to meet with us. The nearest railroad station is Shipshewana on the G. & M. Br. of L. S. & M. S. R. R. Those coming from a distance may write to J. J. Weaver, Jost Miller, Amos Cripe, Henry Prouch, George Mishler, or Jacob Blough, Shipshewana, Ind. Those stopping at Lagrange on the G. R. & Indiana R'y will please write to Samuel

Troyer or Joseph Yoder, Lagrange, Ind. PETER V. LEHMAN.

The Semi-annual Conference of Virginia will meet at Zion church, Lower District, Rockingham Co., the first Friday in October (6th), 1893. The usual invitation is extended to the brotherhood everywhere to attend. The nearest railroad stations are Broadway and Cowin. The brethren Samuel and Abraham Shank live near either place. Lewis and Joseph Shank live near Broadway. Visits from brethren from afar are very much enjoyed. It is upbuilding, it strengthens love. Those who can pay us a visit should do so. The apostles diligently visited the churches everywhere and strengthened them in the faith. So should we. It is as necessary now as it was then.

## INDIA'S MILLIONS.

The population of India equals the combined population of the following countries: Russia, United States, Germany, France, Great Britain, Turkey Proper, and Canada.

If each person in India could represent a letter in our English Bible, it would take seventy Bibles to represent the heathen population of India, while the Christian population could be represented by the prophecy of Isaiah.

The people in India, holding hands, would reach three times around the globe at the equator.

Put the people in single file, allow three feet space for each to walk in, and walking at the rate of ten miles a day, it would take forty years to pass a given point; or walking five miles a day, with the present increase of population by birth-rate, the great procession would never have an end.

Could you put the women of India in a column eight deep, and allow a foot and a half for each woman thus walking in lock-step, you would have a column reaching eight times across the continent of North America.

Again, could you distribute Bibles to the women of India at the rate of twenty thousand a day, you would require seven thousand years to hand each woman a Bible.

Could you put the children of India in a column four deep, and allowing a space of two feet for each child to walk in, you would have a procession reaching five thousand miles; and walking five miles a day, it would take them two and three-quarters years to pass a given point.

The widows of India would outnumber four cities like London, (Eng.). Give to each a standing space of one foot, standing ten abreast, and this closely packed column would reach the full length of New York State. The common term for widow and harlot in Bengal is the same. One in every six of the females in India is doomed to a desolate and degraded life.



## SOMETIME, SOMEWHERE.

Unanswered yet? the prayer your lips have pleaded

In agony of heart these many years:  
Does faith begin to fail? is hope departing  
And think you all in vain those falling tears?  
Say not the Father hath not heard your prayer.  
You shall have your desire sometime, somewhere.

Unanswered yet? though when you first presented

This one petition at the Father's throne,  
It seemed you could not wait the time of asking.

So urgent was your heart to make it known,  
Though years have passed since then, do not despair,  
The Lord will answer you sometime, somewhere.

Unanswered yet? Nay, do not say ungranted;  
Perhaps your part is not yet wholly done:  
The work began when first your prayer was uttered.

And God will finish what He has begun.  
If you will keep the incense burning there,  
His glory you shall see sometime, somewhere.

Unanswered yet? faith cannot be unanswered,  
Her feet were firmly planted on the Rock,  
Amid the wildest storms she stands undaunted,  
Nor quails before the loudest thunder shock,  
She knows omnipotence has heard her prayer,  
And cries, It shall be done, sometime, somewhere.

—ROBERT BROWNING.

For the Herald of Truth.

## FROM A CHRISTIAN STAND-POINT.

The present condition in the financial world presents an object lesson which all Christians should study. It is seldom that there is more uneasiness in business circles than at present. The cry of "hard times" is heard everywhere. People are restless, suspicious, and greatly concerned over what the future has in store for them. In the political world, various causes are assigned for our present situation, but it is not within the sphere of an article like this to discuss them. All that concerns us is that these "hard times" are upon us, and the question with us, what should be our attitude concerning them?

I know that it is natural for us to complain of hardships. Anything which places a burden upon us that we do not wish to bear, we resent. We want our own way about everything, and when anything interferes with this, we murmur. This spirit of discontent grows as we indulge it, and so long have we indulged it that we murmur about everything. We always see some dark clouds before us, and complain bitterly because they exist. When crops are good, everything is so low that we can get nothing for our produce; when they are light, we have nothing to sell. When prices are high, we are robbed by extortionate prices; when they are low, we are forced to give away what

we have. When it rains, we fear a long spell of wet weather; after it stops raining, we are afraid of a drouth. So we are continually murmuring, never satisfied, always afraid of disaster. This is human; but is it Christian?

This discontent arises from a failure to realize that there is a God who rules all things and is able to care for us all. "There shall be seedtime and harvest." "It shall rain upon the just and upon the unjust." "If God so clothed the lilies of the field, shall He not much more clothe ye, etc." "I will not leave you comfortless; I will come to you"; and other assurances of equal force, give us abundant reasons why we should put our trust in God, and be satisfied with what He has given us. Then, instead of adding to this turmoil of discontent, by denouncing our government and everybody who happens to incur our displeasure, let us show our Christian qualities by meekly submitting to our lot whatever that may be. Instead of joining in with the wail, "Hard times, hard times", "Our government is corrupt", "Down with monopolies", "We demand so and so, we must have it", etc., etc., let us hold aloof from all such, and show by our walk and conduct that while others seek to gain their rights, whether real or fancied; by strife and contention, we look to One who is able to overrule all human power, and who never forsakes those who put their trust in Him. Let us trust to God, and not to man.

In the meantime, there is work for each of us. "Whom the Lord loveth He chasteneth." When people are prosperous, they forget their God. This has been the verdict of all history. Surrounded by peace and plenty, they forget their dependence upon a higher power. As a result, they become highminded, arrogant, extravagant, proud. But God is merciful. He allows reverses to overtake them. Suddenly, in the midst of prosperity, they find themselves confronted by danger. Worldly minded people murmur; Christians are drawn closer to God. People get to thinking, and it is while they are thus thinking, and are in a frame of mind to accept truth when they recognize it, that Christian people should be the most active in having the truth presented to them. Let us not, therefore, lose this opportunity for doing effective work. Let us not relax our efforts because of "hard times." Such a course would show that we hold our religious affairs of secondary importance. "Where there is a will, there is a way." If we have the will to labor, God will find the way. What can we do? Let us examine ourselves, learn what we can do, and then act. With hearts filled with gratitude for the blessings and privileges which we enjoy, let us go forth as humble instruments and gather sheaves for the Master's kingdom.

DAN L. KAUFFMAN

## HOW TO GROW IN GRACE.

Christ bids us, "Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these." (Luke 12:27) In this verse the Master directs attention to the manner of growth. That spiritual growth is necessary all Christians believe, for it is written: "Grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." (2 Peter 3:18) The desire for spiritual advancement forms the burden of Christian testimony. In almost every experience meeting one will hear the expression, "I want to be more like Christ." And yet, universal as the desire is among Christians for spiritual growth, it is a lamentable fact that few, comparatively, really know how to grow.

Now spiritual growth is a very simple process and easily understood. We know that whatever be the order of life, growth is subject always to the same laws. It is an indirect result, dependent upon the preservation of life in a normal condition. This maintenance of the normal condition of life, in any form, is under our control, and thus are able, indirectly, to affect growth and development. For example, if a tree be given fertile soil and the necessary amount of light, heat and moisture, it will grow; while for lack of any of these elements, it will wither or be imperfectly developed. Give then the necessary conditions, and vegetable life always yields satisfactory growth.

It is thus with spiritual life. Growth in grace is under our control in an indirect way. It is for us to supply the conditions of normal spiritual life, and growth will be the natural result. Will power aimed directly at the question of spiritual growth accomplishes nothing. Regret that we are not growing is useless. Struggling with our own hearts only wears us out. We cannot stretch ourselves by degrees into the image of Christ as we would pull out the sections of a telescope. Christ asked, "Which of you with taking thought (anxious thought) can add to his stature one cubit?" (Luke 21:25) The lilies "toil not, they spin not"; and yet they are "arrayed"—clothed in a dress of beautiful colors by the air and sunshine of God. So must God "clothe" us with the "garments of salvation" till we have put on "the Lord Jesus Christ." (Romans 13:14)

The conditions of spiritual growth, while few and simple, are vital. Of first importance is the daily study of the Word, not for critical but for devotional purposes, in which we look beyond the letter, which "killeth," to the Spirit who "giveth life." Christian workers especially should take time for private and personal Bible study. A woman, prominent in Christian service, admitted that she had no time to read her Bible. That she

was on dangerous ground her subsequent career proved, for her spiritual life waned and thereby her usefulness was crippled. We should not neglect meditation over God's goodness, during which should abound thanksgivings for the past and divinely-inspired resolutions for the future. We should form the habit of prayer, in which our petitions should not be limited to the narrow circle of our own lives, but should take a world-wide range. Moments of communion with God form the connection between hours of prayer and should be cultivated, for they keep the channel open between our hearts and God. In a long, busy day, full of irritating duties, moments of quiet communion are like oases in a desert. They are like the "shadow of a great rock in a weary land." For in moments of divine communion, our souls feed upon the Bread of life and drink of the Water of life until our entire being has been nourished and satisfied.

The observance of these exercises of the soul, combined with the varied activities of Christian service which spring from them, constitute the simple conditions of spiritual growth. The Christian who is alive to these means of grace is a growing Christian. He may not know at any moment that he is growing, for growth is unconscious and imperceptible. It is a process of assimilation, steadily progressive and permanent. A little boy became impatient at what he considered the slow development of his rose bush and pulled it up by the roots to see if it was growing. That Christian makes a similar mistake who stops to work at his heart or to consult his feelings to see if he is growing in grace. He should refuse to watch himself and steadfastly keep "looking unto Jesus, the author and finisher of our faith." (Hebrews 12:2) The apostle Paul tells us the way to grow when he says: "But we all, with open face beholding as in a glass the glory (character) of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." (2 Cor. 3:18) We are to be transformed by beholding.—*The Mich. Chr. Advocate*\*

## "BUYING THE OPPORTUNITY."

There is a deep-seated desire in every Christian heart to do something for Jesus Christ, to serve Him well, and if need be, nobly. We would gladly welcome death, even in some terrible shape, to become a hero in His great battle with sin and ruin. Happily for us He does not need such sacrifice, but is frequently better served by deeds of less renown. His cause upon earth is for the most part advanced by actions which bring little fame. He does not look at things as we do, for He looks at all aright, and knows that often those things which are apparently little may be

truly great. The most glorious results may arise from what the world deems insignificant. For in the kingdom of heaven the grain of mustard seed may become the greatest of herbs.

The two factors of action are will and opportunity. Both come from God, and each contains a principle of human volition. The will is ours; we cultivate it by love. The opportunity we buy. Many disciples of Christ cherish holy desires. In meditation and prayer they feel a fire of love burning within, and long for some occasion by which it may be exhibited, and direct souls to the Savior. But they cannot find opportunities. They do not go to the market where they are sold, and they are not ready to pay the price.

The market is the world of men and women. "I have sent them into the world," said the Master. There abound on every side are opportunities in abundance for sale. There are vast hordes of perishing souls in foul heathenism abroad, and multitudes in fouler heathenism at home. There is the stream of young children pouring into the world ignorant of Christ. There are impurity, drunkenness, lying, tyranny, neglect of God, and other sins in all their weird, strange shapes. To subdue any of the evil about us, and so make the world better and brighter, we must watch for the right occasion. A shot fired at the wrong moment has wrought irreparable injury in a day of battle. Efforts unwisely made, words unfitly spoken, may not only fail to do good, but may do great mischief to the cause of God and His truth. When we have the will we must wait for the opportunity; until that comes it is wise to be quiet. Elijah and Paul, those seraph souls, passed through lengthy periods of inaction, when the will waited and the opportunity did not come. So has it been with holy souls in all ages; so was it with the Lord Christ.

When the opportunity is found we need the cash of capacity; if we have not that it cannot be secured. If sick with fever we cannot undertake mission work; if deficient in power to interest and instruct children we cannot enjoy the privilege of the Sunday school. We need the coin of watchfulness. The Christian ought ever to have a stock of this on hand; for want of observation many splendid chances of service pass by like ships by night at sea. We need the coin of courage. To speak for Christ may bring shame. To attack often involves being attacked, and in seizing an opportunity we must bravely face the result.

A preacher enters a pulpit with a thousand attentive souls watching and listening. What an opportunity! Young man, are you willing to pay the price he has paid? Surrender of business prospects, years of whole souled devotion to the cause of Christ, is the price he has paid. We read of a zenana lady gaining the

confidence of a number of Hindoo women and leading them to Christ. What an opportunity! Young lady, are you willing to pay the price that she had paid? If we would render any noble service we must count the cost. The successful Sunday school teacher has paid a price for the blessing he enjoys. Opportunities are in the market. If we would walk in wisdom we must consider what we have the means to buy.

We enter this market as servants of a Master, and can only expend what He has given. We may be dazzled by the sight of splendid jewels, but we have no commission to buy them. It is well to remember this. Golden opportunities require golden talents, and golden talents are entrusted but to few. This enables us to rise above every bad spirit of envy and emulation, and leads us to zealously do the work of life in peace. We buy, not for ourselves, but for our Lord.—*The Freeman*.

## DYING PREFERRED TO LYING.

The minister of the seminary at Clermont having been seized at Autun by the populace, the mayor, who wished to save him, advised him not to take the oath, but to tell the people that he had taken it. "I would myself make known your falsehood to the people," replied the clergyman; "it is not permitted me to ransom my life by a lie. The God who prohibits my taking this oath, will not allow me to make it believed that I have taken it." The mayor was silent and the minister was martyred.

ONE of the most destitute and darkest places in the city of New York is that bounded by Ninety-second and 100th Streets, Central Park and East River. According to the last State Census there are about 60,000 persons living here. Aside from a colored congregation worshipping in a hall, and an Episcopal mission, the pastor of which has recently left, there is but one Protestant church in this section—a Methodist on 103d Street, the services being conducted in the German language. There is also but one Roman Catholic church, on 106th Street, well to one side of the field. The Rev. Henry M. Tyndall, for some time connected with the Broome Street Tabernacle, has established a place of worship in this section and has entered upon the work energetically. He does not have the support of any organization. Mr. Tyndall is a member of the Presbytery at New York, a graduate of Auburn Theological Seminary, and for five years pastor of the church at Iron Mountain, Mich.

### "LOVETH." Rev. 1:5.

What a wealth of meaning is brought out by the Revised Translation of the Doxology, caught from the minstrelsy of Heaven, with which the Apostle John opens the Book of Revelations! We have been accustomed to read, "Unto him that loved us," but now we find it translated from the past tense into the present, "Unto him that LOVETH US." The love of Jesus to His own is an eternal noon, a perpetual present an ocean fullness without tide or shadow of turning.

Of course, He loved us, and bore us on His heart, before the worlds were made. It was for love of us that He emptied Himself, and became obedient to the death of the Cross. Yes, and He will love us, with the love of the Bridegroom towards the Bride, through the golden ages which we are to spend with Him, dating from the marriage feast, and ending never. But this is the most priceless thought of all—that He loves us now. If He loved me when He gave Himself for me, it is certain that He loves me equally to day; because He is the same in the today of the present, as He was in the yesterday of the past, and as He will be in the forever of the future. He is always "this same Jesus," Acts 1:11. Time, which changes all things else, is foiled when it approaches the heart of Christ. The flight of ages cannot lessen, or chill, or affect His love. "This man, because He continueth ever, hath an unchangeable priesthood."

We are so apt to judge of the love of Christ to us by our appreciation and enjoyment of it. It is easy to believe in it when we are bright in spirits and well in health, when the atmosphere is clear, and the air invigorating, and the sun shines brightly; or when we are living in happy obedience and conscious fellowship. It needs no great effort, under such circumstances, to be sure of the love of Christ. But when our sky is over cast, and our way lies through a tangled jungle; when they are increased that trouble us, and misfortunes tread on each other's heels; when we are conscious of failure and sin—it is not natural to us then to calculate on the unchanged love of Christ. Yet we might as well suppose that the heat given out by the sun varied with the temperature of our fickle northern climate, as think that the love of Christ changes with every variation in ourselves. It is a constant quantity. It is not turned away by our sins. It is not lessened by our coldness or neglect. Like some perennial spring, it cannot be bounded by frost, or reduced by drought, or exhausted by the demands of generations.

The truant servant, lying spiritless on the desert sands; the headstrong apostle venting denials and oaths in the midst of the servants of his Master's foes; the back-

slider, reaping the bitter harvest of his ways; the discouraged exile, mourning in the land of the Hermonites over the happy past—all these may look up to the empyrean of the love of Christ, and be sure that He loveth with a constant and unwavering attachment.

Write this on the tablets of your heart, reader; that neither sin, nor depression, nor height, nor depth, nor things present, nor things to come, shall be able to alter the fullness and constancy of the love of Christ to you. If only Christians would really grasp this great truth, and would dare, in frequent contradiction to their own feelings, to believe in and affirm the unchanging love of God, they would reach a firm standing ground from which the great adversary of souls could never dislodge them. "I am feeling loveless and depressed; but God loves me!" "I am groping my way through the darkness; but God loves me!" "I have fallen, and am no better than others; but God loves me!" "I am passing through a season of sore chastening; but this makes me only more sure that my Father loveth me!" This is the secret of victory and rest.

Our Lord bade us abide in His love. "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in His love"—of course, this means in the consciousness of His love. It is one thing to be in the light, and quite another thing to know it. There is a sense in which we are all living in the light of Christ's love; but we do not all enjoy it as a living practical experience. "Keep yourselves in the love of God;" i. e., cultivate an habitual consciousness of the love of God toward you.—F. B. Meyer.

### THOMAS PAINE SILENCED.

A gentleman of New York, who personally knew Thomas Paine, and was repeatedly in his company during the last years of his life, gave the following account of a conversation with him respecting the Bible:—

One evening I found Paine haranguing a company of his disciples, on the great mischief done to mankind by the introduction of the Bible and Christianity. When he paused, I said, "Mr. Paine, you have been in Scotland; you know there is not a more rigid set of people in the world than they are in their attachment to the Bible: it is their school book; their churches are full of Bibles. When a young man leaves his father's house, his mother always in packing his chest, puts a Bible on top of his clothes."

He said it was true. I continued, "You have been in Spain, where the people are destitute of the Bible, and there you can hire a man for a dollar to murder his neighbor, who never gave him any of

fence." He assented. "You have seen the manufacturing districts in England, where not one man in fifty can read, and you have been in Ireland where the majority never saw a Bible. Now you know it is an historical fact, that in one county in Ireland or England there are many more capital convictions in six months, than there are in the whole population of Scotland, in twelve. Besides, this day there is not one Scotchman in the almshouse, state prison, bridewell, or penitentiary of New York.

Now then, if the Bible were so bad, a book as you represent it to be, those who use it would be the worst members of society; but the contrary is the fact; for our prisons, almshouses, and penitentiaries are filled with men and women, whose ignorance or unbelief prevents them from reading the Bible." It was now near ten o'clock at night. Paine answered not a word, but, taking a candle from the table, walked up stairs, leaving his friends and myself staring at one another.—*Arvine's Cyclopedia.*

### RICH FOR A MOMENT.

The ship *Britania*, which struck on the rocks off the coast of Brazil, had on board a large lot of Spanish dollars. In the hope of saving some of them a number of barrels were brought on deck, but the vessel was sinking so fast that the only hope for life was in taking at once to the boats.

The last boat was about to push off, when a midshipman rushed back to see if any one was still on board. To his surprise, there sat a man on deck with a hatchet in his hand, with which he had broken open several of the casks, the contents of which he was heaping up about him.

"What are you doing?" shouted he. "Escape for your life! Don't you know the ship is fast going to pieces?"

"The ship may," said the man: "I have lived a poor wretch all my life, and I am determined to die rich."

The midshipman's remonstrances were answered only by another flourish of the hatchet and he was left to his fate. In a few minutes the ship was engulfed in the waves.

We count such a man a madman, but he has too many imitators. Many men seem determined to die rich at all hazards. Least of all risks do they count the chance of losing the soul in the struggle.

And yet the only riches we can clasp to our bosom with joy in our dying hour are the riches of grace through faith in our only Saviour, Jesus Christ. Let us make these riches ours before the dark hour comes. They will continue and will afford joy and comfort when earthly riches are useless.—*Ex.*

### MOSES, A TYPE OF CHRIST.

"A prophet shall the Lord your God raise up unto you of your brethren like unto me."

When a child, the life of Moses was jeopardized by the cruel edict of Pharaoh, as was that of the child Jesus by Herod. Moses was sent to deliver God's people from the bondage of Egypt, and give liberty to their bodies from grievous servitude; Jesus came to save His people from their sins, and bring their souls into the liberty of the Spirit.

Both came in the power of God, for as God did send Moses, so was Jesus the Son and sent of the Father.

Moses beheld God face to face, and declared the will of God plainly; God by mighty miracles bearing testimony to his servant. Christ being in Heaven descended to earth, and spake plainly of the Father; the Father testifying "This is my beloved Son, in whom I am well pleased, hear ye Him."

When God spake with Moses, his face so shone, that in order that others might behold him, he had to put a veil on. Christ, when in the veil of His flesh was so transfigured in glory on the Mount of Transfiguration, that a cloud did super-vene, and we now through the Spirit behold the glory of God in the face (or appearance) of Jesus.

By Moses, God gave the law written on tables of stone; Jesus writes His law on the fleshy tables of the heart.

God gave Moses of His Spirit, and of that Spirit took and gave to the elders of Israel. God giveth without measure of His Spirit to the Son, and to each servant a portion of the same, for "if any man have not the Spirit of Christ he is none of his."

As Moses was king in Jeshurun, so doth Christ rule and reign in righteousness in the hearts of His people.

When the impending wrath of God would have destroyed the Israelites for their idolatry, Moses stood in the breach, and as an Intercessor did offer his life for theirs, so when a wicked world did crucify the son of God, and "conscious nature shuddered at the deed," and the sun hid his face, the Saviour cried, "Father, forgive them, they know not what they do."

As Moses did availingly plead their cause, for the sake of the Lord's great name, so is Christ our Advocate with the Father.

Moses, like a shepherd, led Israel safely through the wilderness; so does Jesus the Good Shepherd of Israel, lead Joseph like a flock.

Moses asked bread and God rained manna; he asked for drink, and from the rock flowed a living stream. Christ giveth His people the true bread that cometh down from heaven.

Under the leadership of Moses, the Is-

raelites overcame every enemy, and if they had proved faithful would have entered the promised land. Christ gives victory over each besetting sin, and to him that overcometh, a place beside His kingly throne.

Moses with prophetic vision beheld Hermon's silvery heights and southern plains and would, had he not as man erred, have led the flock of God into the pleasant land. Jesus told of the many mansions, of the great white throne, and blood-washed throng, who in endless glory chant the praises of redeeming love.

Truly, then was Jesus Christ made of the seed of David, according to the flesh, and declared to be the Son of God, by the Spirit of holiness, by the resurrection from the dead, a prophet like unto Moses. Do not both appear as a Savior, Prophet, Priest and King, a Law-giver, a Judge, a Leader and Commander, an Advocate and Intercessor, a Shepherd and Bishop, and Mediator?

As Moses then was to the Jew outward, Christ is to the Jew spiritual, who is circumcised in spirit, that so through faith every foe may be vanquished, and if faithful to death, a crown of glory awaiteth such, that fadeeth not away.—*W. W. B. in "The Friend."*

### "HE WAS ASLEEP"

God never needs rest. He that keepeth Israel shall neither slumber nor sleep. Christ is God, and the glorious truth shines out here that His assumption of humanity was complete. He knows all our infirmities. Being found in fashion as a man, He submitted entirely to all the conditions and necessities of humanity.

And we rejoice in the thought that He who now occupies the throne in the sleepless world knows what it is by experience to sink down in fatigue and weariness, and to sleep. When, at the close of a heavy day's toil, we seek repose, and, but half awake, commend ourselves to His love, and then sink into oblivion, it is precious to know that our Lord passed through a similar experience. The evangelical narrative indicates that the day had been fully occupied. The Savior had found much work to do. He had proclaimed truth, delivered parables and worked miracles until He became thoroughly fatigued. When evening came on, He, with His disciples, entered a little ship, probably with the object of getting away from the thronging multitudes. A pillow was found for Him in the hinder part, and He lay down. Soon He was asleep. The story adds an additional charm to that boon of quiet repose by which the burden of fatigue is lifted. For it is the gift of God. Slumber is sweeter now we know our Lord has slumbered. He giveth His beloved sleep.

There lay our beloved Lord, in the midst of the stormy sea, sleeping the sleep of holiness. No sinful dream, no disturbed conscience, no arousing sense of neglected duty disturbs that rest. All around is wild. The lights that glimmer from homes at the lake's margin tell of sick sufferers. That shriek from the Gadarene caves is the harsh cry of insanity. The wild winds sweep the hills. The lake waters rise with fury and hissing foam. The disciples' hearts are anxious. But Christ lies there in peace. He knew that God was reigning over all, that each wind was His messenger, and each wave working out some wise end. He had done His duty that day to make earth better, brighter and happier. And now in His breast was the peace passing all understanding. And it is just as we get near to the heart of Christ that amidst the storms of life and the circle of woe we attain to that peace the world cannot give, and, like Him, having done our day's work, may lie down and sleep.

Sound as our Lord's sleep must have been, the cry of His disciples awoke Him. In the profoundest slumber the deep love of the heart is readily touched. The mother will sleep on amidst the dashing hurricane, shaking her casement, yet awakes at the least cry of her babe. All that is beautiful in a mother's love is but a faint echo of the love of the Redeemer for His beloved. Their prayer, although sadly marked by unbelief, reaches His ears, and the aid was immediate and complete. If such was the helplessness of a sleeping Christ, surely we may trust our risen Lord, whose eyes are as a flame of fire, burning with unquenchable love that knows no repose.—*The Freeman.*

### Married.

HALLMAN - CLEMENS.—On the 9th of August, 1893, at the residence of the bride at High Banks, near Breslau, Waterloo Co., Ont., by Bish. Elias Weber, Bro. Eli S. Hallman of Berlin, Ont. to sister Malinda Clemens, May Providence ever smile upon this union and grant them a happy and prosperous wedded life.

BRUBACHER - CLEMMER.—On the 5th of September, 1893, at the residence of the bride's mother, near Berlin, Ont., by Pre. J. Richardson, Solomon Brubacher to Cornelia Clemmer, all of Waterloo Co., Ont. God bless these young friends in their new relation, and lead them with gentle hand along the path of life to the perfect joy and felicity of the life beyond.

THUR-CHICKER.—On the 3d of September, 1893, at the residence of the bride's parents, at Bluffton, Ohio, by J. M. Shenk, Bro. Reuben Thut and sister Katie A. Geiger, both of Allen Co., Ohio. May a kind and bountiful Providence fill their lives with joy and happiness, and ever increasing usefulness in the service of the Master.

SNYDER - SHANTZ.—On the 20th of Sept. 1893, at the residence of the bride's parents, Bro. and sister Menno E. Shantz, in Wilmet Twp., Waterloo Co., Ont., by Bish. Amos Cressman, Bro. Samuel Snyder of North Dumfries to sister Angeline Shantz.

## DIED.

**AUCHY.**—On the 6th of September, 1893, in Soudertown, Montgomery Co., Pa., after an illness of over a year, Sybilla, wife of Elias Auchy, aged 65 y., 11 m. Her husband and two children survive. Buried on the 10th at Fraconcia. Funeral services by Michael Moyer and Josiah Clemmmer.

**SOUDER.**—On the 5th of September, 1893, at Telford, Montgomery Co., Pa., of whooping cough, Wilmer, infant son of John D. and Sallie Souder, aged 2 m., 23 d. Buried at Rock-hill on the 9th. Funeral services by Abel Horning and Michael Moyer.

**KRATZ.**—On the 6th of September, 1893, at Ironbridge, Montgomery Co., Pa., of cancer on his leg, Amos Kratz, aged 41 years. He had been confined to his bed all summer, and sometimes his sufferings were almost beyond endurance. He leaves a wife and many relatives and friends to mourn his death. Buried on the 9th at the Upper Providence Mennonite M. H.

**DETWELLER.**—On the 11th of September, 1893, at Berlin, Ont., Susan Amanda, wife of Daniel B. Detweiler, aged 29 y., 3 m., 22 d. Buried on the 14th at the Mennonite M. H., Berlin.

**KAUFMAN.**—On the 30th of Aug., 1893, near Frank Pearce, Washington Co., Iowa, Sarah, daughter of Jeremiah and Barbara Kaufman, aged 8 y., 10 m., 13 d. She suffered intense pain during her sickness, but was very patient for one so young. Her death is a severe blow to the family. Funeral services were held from Matt. —: 23-27, by Peter Brenneman and Christian J. Miller.

**WENGER.**—On the 7th of September, 1893, in Elkhart Co., Ind., Henry Martin, son of David and — Wenger, aged 3 months and 16 days. Buried on the 9th. Funeral services by Amos Mumaw and J. S. Lehman.

**CRESSMAN.**—On the 7th of September, 1893, at Breslau, Ontario, sister Verolice, widow of the late Bro. Joseph Cressman, aged 73 y., 10 m., 11 d. She died with a living hope. Buried on the 10th at Breslau, followed to the grave by many relatives and friends. She leaves a number of children and grandchildren to mourn their loss. Funeral services were held by Jacob Woolner in German, and by Amos Eby in English.

**YODER.**—On the 7th of September, 1893, near Monitor, McPherson Co., Kansas, of malarial fever, and inflammation of the bowels, Ralph Homer, son of J. Yoder, aged 2 y., 6 m., 17 d. The father had come to Kansas with the child from Elkhart Co., about four weeks before, and while at his brother-in-law's, A. Hosteler, the child took sick and died. The remains were laid to rest on the 8th of September at West Liberty M. H. A large number of friends gathered to sympathize with the bereaved father. Funeral services were held by S. Z. Sharp of the German Baptist (Dunkard) denomination from Luke 18:16, and Bish. S. C. Miller from Psa. 55:18. The father of the deceased is afflicted with an abscess in the thigh, and was unable to attend the burial of his only child. He has the sympathy of the entire community. J. C. H.

**FISHER.**—On the 28th of August 1893, in Roxbury, Canby Co., Pa., Polly June, daughter of Albert and Lucinda Fisher, aged 2 months and 23 days. Buried on the 30th. Funeral services in the Methodist church at Roxberry by Levi A. Blough and Jonas Blough.

**RICK.**—In Utick, Whiteside Co., Ill., of cholera infantum, Roy, infant son of Christian and Anna Rick, aged 3 m., 9 d. Buried Sept. 10, at the Utick Mennonite M. H. Funeral services by John Nice.

**ROBINSON.**—On the 31st of August, 1893, at 813 Indiana Ave., Elkhart, Ind., of consumption, Lizzie M., daughter of Zechariah and Sarah Robinson, aged 16 y., 7 m., 12 d. She was a bright, intelligent young woman, beloved and respected by all, and her loss will be deeply felt in her society, in the Elkhart Mennonite Sunday-school and church circle, but most of all in the family. She died triumphant in the faith, and asked her friends to meet her in heaven. She leaves her parents, two brothers and one sister, besides many warm friends, young and old, to mourn her early death. Funeral services by J. S. Lehman and Geo. Lambert. The mother, sister Sarah Robinson, is also quite poorly with the same disease. May God comfort the bereaved family and draw them all to Him.

**WEBER.**—On the 22d of Aug., 1893, at Centreville, Waterloo Co., Ont., of cholera infantum, Mary, daughter of Bro. Amos and sister — Weber, aged 2 y., 6 m., 7 d. Buried on the 24th at C. Eby's M. H., Berlin. Funeral services by S. Bowman from Matt. 18:3, and D. Wismer from John 16:16.

**PENDER.**—On the 19th of August, 1893, in Winterbourne, Waterloo Co., Ont., of convulsions and cholera infantum, Millie May, youngest child and only daughter of David and Fanny Pender, aged 1 y., 11 m., 17 d. Buried on the 21st at Winterbourne. Funeral services by H. Hamilton. May God comfort the parents in their sore bereavement.

Plucked in their prime, these blossoms dear  
Faded from before our eyes;  
God takes them to Himself that they  
May bloom in Paradise. K.

**METZLER.**—September 5th, 1893, on Sporting Hill, Lancaster Co., Pa., Charlie Ray, son of Mr. and Mrs. Henry Metzler, aged 2 y., 7 m., 3 d. Funeral on the 7th. Text, 1 Pet. 1:24, 25. Buried in Sporting Hill cemetery.

**SHENK.**—September 14th, 1893, in Manheim, Lancaster Co., Pa., sister Leah, wife of Bro. David Shenk, aged 58 y., 22 d. Funeral on the 18th. Text, Rom. 14:8, 9. Buried at the Hess meeting-house. Sister Shenk suffered very much and patiently. She was a faithful member of the Mennonite denomination.

**WITMER.**—On the 6th of September, 1893, at York, Pa., of cholera infantum, Wilma, infant daughter of William and Mary Witmer, aged 7 m., 7 d. Buried at Stony Brook M. H. Funeral services were held from John 14:4.

"Our hearts are sad, in grief we sigh,  
But in submission look on high,  
Safe on that bright, celestial shore,  
May we all meet to part no more." T. B. F.

**QUIER.**—On the 11th of September, 1893, in Elkhart, Ind., of consumption, Bro. Abram J. Quier, aged 40 y., 4 m., 7 d. He was sick about three months. He leaves a wife with two children, parents and brothers and friends to mourn his death. The remains were buried on the 14th in the new Mennonite grave-yard south of Elkhart, being the first to be buried there. Funeral services by J. F. Funk and Samuel Yoder.

**HERR.**—In Line Valley, Lancaster Co., Pa., of the infirmities of old age, sister Margaret, widow of the late Bro. Elias Herr, in her 84th year. She was a consistent Christian and longed for her eternal rest.

**YODER.**—On the 13th of Sept., 1893, in Knox Co., Tenn., of kidney trouble and dropsy, sister Anna Mast, wife of Bro. Solomon Yoder. Buried on the 15th. Funeral services by H. H. Good from 1 Cor. 15:55. Sister Yoder was born in Pennsylvania, at the age of four she moved with her parents to Maryland, and in her twentieth year she was united in wedlock to Bro. S. Yoder. To this union were born two sons. Some time after their marriage they moved to Knox Co., Tenn., where they have since resided. Her elder son died about five years ago. Her husband and one son survive her.

**KORNIC.**—On the 8th of June 1893 in Deer Creek Twp., Tazewell Co., Ill., of general debility, sister Elizabeth Koenig, aged 82 years, 6 months and 25 days. She was a faithful, devoted Christian and was held in great esteem by all. Her trials in life were many, but she was unwavering in her trust in God. Her husband, Michael Koenig, died 21 years ago. She leaves 8 children, 53 grandchildren and 12 great-grandchildren. Buried on the 10th. Funeral services by Chr. Risser, D. Roth, M. Kinsinger and John Schmitt.

**WITMER.**—On the 17th of September 1893, in Waterloo township, Waterloo Co., Ontario, of infirmities of old age and kidney complaint, Henry Witmer, aged 78 years, 11 months and 19 days. Buried in Wanner's grave-yard on the 20th. Services by Amos Eby in English, and Jacob B. Gingrich in German from 2 Cor. 5:1 and Hebrew 4:9.

**WERRY.**—On the 30th of August 1893, in Fulton Co., Ohio, of paralysis, Jacob Werry, aged 55 years, 1 month and 10 days. He was a carpenter and when this was done she seemed pleased and smiled as she sat in her chair, but presently her head reeled and her body sank to one side, and a few hours later she breathed her last. In the seven months of her affliction she was in her chair but twice. She received constant and loving attention from her nephew's oldest daughter, who seemed to understand all her motions and inarticulate words. "Aunt Susan," as she was called, was greatly pleased to have her old friends come in to call upon her, though it was a sore affliction to her not to be able to speak with them. Buried on the 1st of August in Peter Miller's grave-yard. Funeral services by Peter Kinsinger, J. J. Plank and others.

**ZIEGLER.**—On the 19th of Sept. 1893, in New Paris, Elkhart Co., Ind., of heart disease, Noah Ziegler, aged nearly 80 years. He had been complaining to the lady of the house where he had his home of having pain over the region of his heart. He ate some supper and then went to bed, promising to call if he should get worse. Next morning he was found dead in bed, having apparently died soon after he had lain down and without moving a limb. He was buried at New Paris on the 22d. He was born in Pennsylvania and emigrated with his parents to Waterloo Co., Ont., 77 years ago where he married and had a family of children, nearly all of whom survive him. He had many reverses in his business affairs, and in his later years he was at times quite despondent. He was widely known as Dr. C. N. Ziegler, having practiced medicine in Canada, Michigan, Ohio, Illinois, Kansas and Indiana.

**SCHWARTZENTRUBER.**—On the 27th of August 1893, in Fulton Co., Ohio, Samuel Ephraim, son of John and Amanda Schwartzentruber, aged 6 months, 25 days. Buried on the 29th near Springhill. Funeral services by Chr. Stucky in German, and by David Lugibel in English.

**STALTER.**—On the 1st of September 1893, near Gridley, in Livingston Co., Ill., of stomach trouble and dysentery, Joseph Stalter, aged 62 years, 5 months. He suffered considerably during the last two weeks, but was very patient. His wife preceded him about 20 years, leaving him four children whom he reared with care, and who now survive him. He was universally loved and respected and was a faithful brother in the Old Amish branch of the Mennonite denomination. Buried on the 3d, at which time the largest funeral assembly that was ever in the meeting-house of that place. Funeral services by D. Orendorff, J. Egly, Jos. Ackerman, John Schmitt and others.

## ITEMS.

**RIEGSEGER.**—On the 13th of September 1893, near Pettitville, Fulton Co., Ohio, of heart disease, Anna Riegseger, maiden name Fuegy, aged 66 years, 5 months and 9 days. She leaves her husband, 6 children and 7 grandchildren. Two children died before her. She was a member of the Amish church. Buried on the 15th. Funeral services by D. Weisz, Chr. Stucky and Chr. Freyenberg.

**YODER.**—On the 30th of July 1893, near Sharou Centre, Johnson Co., Iowa, Susanna Yoder, daughter of David Yoder, dec., aged 88 years and 18 days. She was born near Johnstown, Pa., and united with the Amish denomination in her youth. She was never married, and came with Abner Yoder to Iowa about 27 years ago, living there with her sister at Peter Miller's. After her demise she remained with her nephew John P. Miller, where in her declining years she had a comfortable home and all her wants supplied. On Christmas 1892 she was stricken with paralysis from which she was confined to her bed. Seven weeks afterward another stroke deprived her of her speech. The evening before her death she wished to be taken into the other rooms, and when this was done she seemed pleased and smiled as she sat in her chair, but presently her head reeled and her body sank to one side, and a few hours later she breathed her last. In the seven months of her affliction she was in her chair but twice. She received constant and loving attention from her nephew's oldest daughter, who seemed to understand all her motions and inarticulate words. "Aunt Susan," as she was called, was greatly pleased to have her old friends come in to call upon her, though it was a sore affliction to her not to be able to speak with them. Buried on the 1st of August in Peter Miller's grave-yard. Funeral services by Peter Kinsinger, J. J. Plank and others.

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**REIFF.**—On the 6th of September, 1891, at the residence of her son, George W. Landis, in North Coventry, Montgomery Co., Pa., Catherine Reiff, aged 82 years. She was twice married, first to Daniel Landis and after his death to Rudolph Reiff. Two children survive her. Buried on the 10th in the East Coventry Mennonite grave-yard.

A TEN year old boy, son of Ephraim Brunner, near Glasgow, Pa., is said to have been imprisoned for he last six months in a second story room, and that food was passed to him through a pipe hole. Agent March of the Society for the Prevention of Cruelty to Children has compelled the parents to release him which they did. They give no reason for their cruel treatment.

NINE states have anti-cigarette bills pending, while in Washington and Arkansas the bills have passed both houses.

THE storms of August 24-30 which swept over a large part of America did considerable damage along the lake and Atlantic coasts and a number of lives were lost. The Sea Islands, off South Carolina suffered most, and the inhabitants were left in a helpless and starving condition.

THE United States Marine Hospital Service announced on the 7th ult. that "the territory of the United States is absolutely free of any suspicious cases of either cholera or yellow fever." This news will be gratifying to all readers, especially those living near the coast.

THE Sherman Law of 1890, requiring the Government to purchase 4,500,000 ounces of silver monthly has been repealed, since which time operations in the manufacturing and financial lines of trade have been steadily resuming their wonted activity.

TWENTY thousand people are reported to be destitute in North and South Carolina in consequence of the recent severe storms there, and it is believed that about \$75,000 will be required to purchase bread for them from now until March, 1894. The total loss of life is said to be over 1000.

CHOLERA is raging unabated in the Orient. In Russia there were 2,133 cases of cholera and 768 deaths during August. In Austria and Turkey likewise the scourge is committing considerable havoc among the lower classes. At Styria 48 cases and 42 deaths occurred in three days.

THE Fifth Universal Peace Congress opened in the Washington Hall, Chicago, on the 14th of August. During the Congresses, a number of highly interesting essays and addresses were delivered, and the peace movement gained decided impetus. Nearly three hundred delegates were present.

SACRIFICES IN AFRICA.—A missionary in LuLunga writes as follows: "While we were sitting at breakfast a large boat came over, in which we noticed several persons in evident distress, and who were coming to bury a child that had died the day before. The women shrieked and wailed, the drums were beating incessantly in order to notify all of the death of the child. This was all natural enough, but sad to say it was not all. At the bottom of the canoe lay a sound healthy child upon which the corpse had been laid and which of course also had to die. To read of such things is terrible, but to realize them fully one must see them. Such things are we compelled to witness day after day."

"THE GREAT TROUBLE with our virtue as a people, is that it is a spasmodic virtue. We are tremendously good—in spots. We are wonderfully high-minded—by spells. We have the most exalted ideas of personal morality and civic virtue—at times. But these virtuous periods, though fiery and impetuous and lofty in their ideals, are brief in duration and of infrequent occurrence. It is in the 'between times' that the hard, plodding work of legislation and government is done, and in these 'between times' we are not, as a people, specially remarkable for goodness, or lofty ideals, or fervid moral feeling. We may average up as well as other people, in the long run, but we can hardly lay claim to superior virtue. Is not this a true bill? Will not the indictment hold? Mustnot we confess that this is not an unfair description of our national morality?"

To Romanize England is the "heart's desire" of the Pope. On this account archbishop Vaughan has been instructed to place England "under the protection of Mary and St. Peter." The ceremony of doing this (?) was performed in a very imposing manner. Rome is beginning to hold her head proudly once more in Protestant England. But if Peter and Mary are to take care of the spiritual and temporal interests of England we have grave doubts for the future. This proceeding reminds one strongly of the Baal religion in the time of the prophet Elijah. But the Catholics are also casting their eyes toward the Holy Land, and the decided preponderance of Catholic influence there is already felt. What the modern crusaders are striving for is explained by a story which the Arabs of Palestine tell about Pope Leo XIII as follows: He had called his highest and most trusted dignitaries. They found him in a room in the centre of which was a table upon which lay a beautiful ripe water-melon cut open. The floor was covered all around with silk carpet. Leo said, "Who will bring me a piece of the melon without stepping on the silk." "All stood there perplexed, when he arose, slowly rolled up the tapestry, and as he seized a piece of the melon said, "Thus we must do with Jerusalem!"

## Letters Received.

## WITH MONKEY

B—Magdalena Buckwalter, Daniel Burkhardt, C. H. Bomberger, Noah Brenneman, Moses B. Betzner.  
C—C. Claudon.  
D—Lizzie Doner, J. C. Driver, J. G. Detweiler.  
E—Chr. Engel, Jacob Engel.  
F—George Funk, David Funk.  
G—Solomon Good, J. B. Graybill.  
H—Fred Hager, Edwin Hoover, D. J. Hochstetler, J. V. Hartzler, B. F. Halleman.  
I—C. Jansen.  
K—Jacob F. Kolb.  
L—S. D. Lehman.  
M—Jacob S. Miller.  
O—John Oesch.  
R—Fannie Rediger, H. S. Rupp.  
S—Peter Schantz, Chr. Schenk, Daniel T. Steiner.  
W—Martin Wisler, N. L. Weaver.  
Y—G. C. Yoder, Reuben Yoder, Aaron T. Yoder, Hartlet Yowler.  
Z—Mary A. Zook, Susanna Zimmerman, L. D. Zook.



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1:06	6:35	8:00	4:15
12:43	6:15	8:30	4:35
12:19	5:52	8:42	4:58
11:45	5:34	9:08	5:24
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Semi-Monthly.

ELKHART, IND., OCTOBER 15, 1893.

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JOHN P. FUNK, EDITOR.  
J. S. COFFMAN, } ASST. EDITORS.  
A. B. KOEL, }

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## EDITORIAL NOTES.

CHANGE OF ADDRESS.—Bro. D. D.  
Miller, informs us that in future his address  
will be Hubbard, Marion Co., Oregon.  
His former address was Haven, Reno Co.  
Kansas.

NO NAME.—Will the sister who wrote  
the article, "The women of the New Tes-  
tament" kindly give us her name and  
address? We fail to find either and will  
have to lay her article over until the au-  
thor is known to us.

JESUS died like the worst sinner, that  
the greatest sinner may believe in the  
atonement for him, and come with bold-  
ness to the throne of grace, with the as-  
surance that whosoever cometh unto the  
Father by Jesus Christ shall not be cast  
out.

DESPITE the labors of the different de-  
nominations and the work of the Y. M.  
C. A. it is said that only five of every one  
hundred young men in our land are  
church members, and only three are active  
workers. Truly room enough left for im-  
provement.

BRO. DAVID GARBER of Goshen, Ind.,  
spent Sunday Oct. 8 with the Cullom  
congregation in Livingston Co., Ill.,  
holding three meetings there. The mem-  
bers of the Cullom congregation earnestly  
desire a minister for their congregation.  
We trust that by the grace of God mat-  
ters may be speedily so arranged that  
their desires may be gratified. The con-  
gregation is suffering loss for the want of  
a minister.

THE S. S. Conference in Allen Co.,  
Ohio held the first week of the present  
month, was largely attended by brethren  
and sisters from far and near, and by the  
grace of God, there seemed to be an earn-  
est desire to become more and more  
active in the cause of the Master. By re-  
quest of the conference, and to give those  
who were not present an opportunity to  
learn the proceedings of the conference  
we will publish a report of the same.

BRO. NOAH STAUFFER of Strasburg,  
Watrloo Co., Ontario arrived in Elkhart  
on the 10th inst. He will attend the Indi-  
ana annual Conference at Shore, La-  
grange Co. and then proceed westward to  
Kansas where he will be engaged in evan-  
gelizing work for sometime. He preached  
at Elkhart on the evening of the 11th to  
a very attentive congregation. May his  
labors in the Lord be accompanied with  
much blessing.

A SINNER who upon his death bed  
calls upon God for help acts upon much  
the same principle as the working boy,  
seeing his building on fire, rushes frantically  
to an insurance agent to get an in-  
surance policy on the burning building.  
Yet God is pitiful and of tender mercy,  
and though He may save to the utter-  
most, the man has been acting unwisely,  
to say the very least, by delaying the  
most important work so long.

THE brethren David Bergey, wife, and  
sister, S. S. Herner, Henry Cassel and  
wife, Nathan Cassel and wife and others  
from Canada spent several days very  
pleasantly with us at Elkhart recently.  
We much appreciated their visit and hope  
they will come again. The brethren Hous-  
er and Brightbill of Lancaster Co., Pa.  
likewise spent a short time with us about  
the same time. Come again, brethren.

THE Western Amish Conference, held  
in Iowa last month, appointed Bro. Ste-  
phen S. Wyse of Noble, Washington Co.,  
Iowa as member of the Mennonite Evan-  
gelizing Board of America, for the state  
of Iowa to take the place of Bro. Stephen  
T. Miller who was killed in a railroad ac-  
cident as he was on his way to the east  
annual meeting of the Board. We trust  
that Bro. Wyse will prove himself an ef-  
ficient and prudent worker in this im-  
portant calling. The Board heartily ac-  
quiesces in the action of the Iowa confer-  
ence, and cordially welcomes Bro. Wyse  
into membership.

THE marriage notice on another page  
will explain the reason of Bro. J. Horsch's  
visit to New York as intimated in the  
last number of the Herald. He met his  
bride in New York as she landed from  
the steamer *Columbia*, and after a short  
stay at Buffalo, N. Y. over Sunday Sept.  
24, they proceeded to their new home  
which Bro. Horsch had previously fur-  
nished, and were united in marriage there  
on the evening of the 26th ult. in the  
presence of many friends. We join with  
our readers in congratulating Bro. Horsch  
and his amiable wife and in wishing them  
a long, happy and useful life.

THE divine injunction is, "Seek ye  
first the kingdom of God and his right-  
eousness and all these things shall be add-  
ed unto you," but the general tendency

of this country seems to be to seek for the material things first. Is it then a wonder that there is want in the land, or that the necessities of life are not supplied? Violation of the laws of divine Providence brings the results thereof upon the individual or nation just as surely as it did in the times of Moses and the prophets. The greed for money and wealth was never and nowhere greater than it is at present in this land. Moral and divine law are violated, the Christian Sabbath is desecrated in the race for wealth and position. The pressure has become too heavy and now financial distress is upon the nation, and starvation is already staring many in the face. There must be a return to the former principles of right ere we can realize the full truth of the Bible passage, "Happy is the nation whose God is the Lord."

ONE important point brought out at the Parliament of Religions at Chicago was that the mass of professing Christians is not what it ought to be. The representatives of the foreign religions put considerable emphasis on this point. If Christianity is to be a power in the world its professed advocates must "practice what they preach." One representative plainly told the people of America that if the Christian missionaries sent into his country were more humble in their personal appearance, and live more simply, the doctrine of an humble Christ would be more readily believed and accepted by the people at large. The standard of the Christian religion as taught in the Bible is high indeed, but that which many professed followers of Christ would teach by their example and life is no higher in many instances than that of the Hindus, Mohammedans and Buddhists. Under Mohammedan regime, for instance, the testimony of a gambler or drunkard is not taken at court. Christianity is to the world at large, not what the Bible teaches of it, but what its advocates teach by their daily life and example, and they rise into power for good only as they rise to the Bible standard of the Christian religion.

On another page will be found an interesting description of the largest Sunday-school in the world. There is something in the name of its founder (Joseph Mayer) and his trade (a cotton manufacturer) that

attracted our attention when we read the article. We do not know the history of this man, but we do know that his name betrays the fact that he is of German or Dutch descent. It is not at all impossible that he was a descendant of those persecuted Flemish cotton-weavers who in the time of the terrible Duke of Alva were driven about throughout the Netherlands and Germany and of whom some finally accepted an invitation of the King of England to come to England and carry on their business there, the king promising them full religious liberty. From these people, who were adherents of the *Taufgesinnte*, (later Mennonite) denomination, the manufacture of cotton first took its rise in England, and this gigantic industry helped very largely in making England the greatest manufacturing nation on the globe. As a people, these Flemish cotton weavers were lost to the church, but likely their teachings, and principles had something to do with the origin of the Society of Friends and the Baptist denomination in England.

**RAPIDLY INCREASING DANGER.**—Under this heading the *Union Gospel News* very truly says: With the books that are being written and the papers that are published, it is hard to keep one's mind always in the straight and narrow way. There are so many new theories abroad, so many new understandings of the Bible and so much being done in general ways and special ways to lead the mind away from the simple gospel plan laid down by the Lord Jesus Christ! With so many new ideas current, it is easy to lose sight of the Cross. There is danger even in investigating these new theories and plans. If one takes time to look after all the new things, Christian work will certainly have to suffer.

Some very excellent interpretations of the Bible and of its precepts are almost daily coming to the front and if we can know exactly what is chaff and what is wheat, we shall profit. Only by constant watching and prayer, however, can we know how much time we ought to spend on these things, although they may be good and helpful. Our safest plan will certainly be to give our entire time and attention to seeking the salvation of the lost. When we are through with this busy life of active work for the Master,

and have passed over the river, there will be plenty of time to study out the problems, and with Christ to help us, it will be no theory, but we shall "know."

There is much work to do and so few to do it that it seems too bad for souls to perish for the want of the gospel of Christ, while you and I are feeling our pulse to see how good we are, or how little or how much there is that we do not understand in the Bible. A willingness to leave all these things to God and "seek first the kingdom" is certainly what the world needs. We cannot "go" and "stay" at the same time.

"Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me."

"When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand."

"Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked ways, he shall die in his iniquity; but thou hast delivered thy soul."

For the Herald of Truth.

#### MENNO SIMONS AND BAPTISM.

Under the above title I notice an article by W. B. Stover in the *Gospel Messenger* of Oct. 10. The article reads as follows:—

"THERE is an edition of a book by Menno Simons, of which comparatively little is known. It is entitled, 'Doctrine Concerning Christian Baptism in Water.' It was published in 1539, and of the entire edition there are but two copies remaining, so far as we knew, one in the Yale Library, and the other in possession of Bro. Abram H. Cassel.

On page 24 of his book this religious leader says: 'After we have searched ever so diligently, we shall find no other baptism besides dipping in water, which is acceptable to God and maintained in his Word.'

On page 39, after further discussion of the question at hand, the author expresses himself in Latin: '*Obstant ergo principes ut velint, obstant docti ingenii sui acumen ut norint, obstant universi qui sub coelo sunt omnibus modis quibus possint hic est unicus ille baptisandi modus, quem Christus Jesus ipse instituit et apostoli docuerunt, celebrantque.*'

I offer a free translation: "Therefore let leaders object if they like, let learned

men with keen intellect withstand if they wish, let all people under the heavens oppose with as many methods as they are able; this is the one mode of baptizing, which Christ Jesus himself established, and the apostles taught and practiced."

Thus far Stover. For the benefit of the readers of the *HERALD* I will quote the exact language of Menno as given in the book of which friend Stover speaks. But before I quote the passage I wish to say that Menno, in this quotation, is not speaking of the mode of baptism at all, but upon the condition upon which baptism becomes an evangelical baptism, namely upon confession of faith. This part of Menno's quotation however, friend Stover adroitly omits so as to form a wrong impression. Menno says:

"Want hoe neerstlijck wy oock socken des nachts ende dachs, so bevinden wy nochtans niet meer dan een doopsel in den water dat Godt aenghenam is, uyghedrukt ende begrepen in Godts woort, namelijk, dit doopsel op den Geelove, bevolen van Christo Jesu geleert ende ghebruyckt van zynen Heyligen Apostelen." etc. The correct translation of the above is as follows:

"For however industriously we may search night and day, yet we find but one baptism in the water, pleasing to God, which is expressed and contained in his word, namely: Baptism on the confession of faith, commanded by Christ Jesus, taught and administered by his holy apostles" etc.

Menno here opposes the doctrine of infant baptism, as taught by Luther, Bucer and others, and was not speaking of the form of baptism at all, but simply the condition under which a person may be baptized.

This matter has been spoken of before, and it is unnecessary to repeat all that has been said on the subject heretofore. Prof. De Hoop Scheffer of Amsterdam, Holland, made it a matter of study to find out Menno's mode of baptism, and the conclusion which this learned man arrived at after close investigation was that Menno did not advocate nor practice baptism by immersion.

Having correctly quoted the passage which friend Stover misquoted, it is unnecessary to waste more time on his second quotation than to say that while the quotation and translation are about correct, yet the different meaning which a correct quotation conveys to any sane person, the second quotation (Latin) explains itself as speaking of baptism on confession of faith as opposed to infant baptism and not of the form or mode of baptism.

Again, why did friend Stover, in translating the title of the book from which he assumes to quote, say, "Doctrine Concerning Christian Baptism in Water," (Verklaringe des Christelijcken Doopsels in den Water)? Here he translated the

word "doopsel" with the word *baptism*, but when he quotes Menno's words he calls it *dipping* in water although the word to be translated is likewise *doopsel*. Why then not translate the title consistently if he wishes to make a point at all and say, "Doctrine Concerning Christian Dipping in Water"?

The proper word in Holland for dipping or immersion is *onderdompeling*, not *doopsel*. There are however persons so ignorant—perhaps wilfully, perhaps not—that they go great lengths to establish their views. I do not wish to impute wilful ignorance to friend Stover upon this question, but I do wish that not only he but others having the same views as he holds, would be careful to give the matter so that no wrong impression could be formed.

Prof. Rauschenbusch of the Baptist Seminary at Rochester, N. Y., in his travels in Europe some years ago, was particularly interested in this matter, but with the most careful research he came to the conclusion that Menno Simons did not teach or practice immersion. This fact has been so conclusively proven time and again in the past that the silly attempt to disprove it or to get around it has become exceedingly stale, and we can only warn people not to be imposed upon with such inconsistent attempts at upsetting incontrovertible facts.

For the Herald of Truth.

#### CHRISTIAN WARFARE.

The principle of non-resistance is right only when taken in a natural sense. There is a spiritual warfare in which we all should be engaged with all the strength God gives us. This warfare was brought to this earth nearly nineteen hundred years ago. See Matt. 10:34.

The call for volunteers has gone out and is still being given. Matt. 11:28, 29; Mark 11:14, 15. Not only able-bodied men are wanted, but *all* are invited to join the ranks. Rev. 22:17. The register, in which those who heed the call will have their names recorded, is called the "Lamb's Book of Life." The names of those who do not heed the call will never be written there. Rev. 20:15.

The leader of the enemy has already suffered defeat. Matt. 4. Many of the enemies are lurking in ambush while others "steal a march" and take us unaware. These enemies cannot be hurt with the best natural sword or musket in use at the present, because they are of such a kind upon whom carnal weapons have no effect. James 4:7; Eph. 6:12; 1 Pet. 2:11.

All necessary weapons, armor and uniform will be furnished upon application. Matt. 6:8, 32; Phil. 4:19. Be sure to secure a full outfit. Eph. 6:13—17; Rom. 13:12. Those who wear the above de-

scribed armor are called Christians. Their Captain is Jesus Christ. Heb. 2:10. He has received His commission from God. John 3:16. To day there are trumpeters in the pulpits all over this land. They should be careful to give no false alarm or uncertain sound. 1 Cor. 14:8.

Marching orders were given by the Captain just before He went to His Father's kingdom. Matt. 28:19, 20. There are also many other orders left on record, pertaining to the conduct, duties, etc. of the soldiers. Mark 13:33; Matt. 5:16; Luke 13:24; 1 Thess. 5:21, 22; 1 Thess. 5:14.

The deserter is not promised a reward for the services he may have rendered while a loyal soldier. Luke 9:62. Death is the only honorable discharge that the Christian will ever get.

Character of the soldiers. 2 Tim. 2:3, 4. Instructions with regard to the manner of fighting, etc. 1 Cor. 9:26; 1 Tim. 6:12. In union there is strength. Phil. 1:27, 28.

Victory is certain if all orders are obeyed. Rom. 8:37; 1 Cor. 15:57.

The testimony of a distinguished soldier whose term of service was drawing to a close, 2 Tim. 4:7, 8. Those who are faithful to the end not only escape the awful destiny that awaits the deserter, and also those who neglected to enlist, but besides the regular pay will receive an eternal reward. Rev. 2:11; Rev. 21:7.

Note.—"Christian Warfare" was the subject of the Young People's Meeting at Elkhart, Sept. 24, 1893. The above texts, with a few exceptions, were read and commented upon by persons present. C. W. M.

#### NECESSITY OF SPECIAL CARE FOR THE LITTLE ONES.

Address by C. K. Hostetter, at the S. S. Conference.

Do the little ones need special care? Let us hear what the Savior says, "So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, *Feed my lambs.*"

#### GOD LOVES CHILDREN.

He has made provision for the least of His creation, as well as the greatest.

The Savior's entreaty is still open, His arms a refuge, His bosom a pillow, and with pierced hands and wounded side He points to a little one and says, unless you become as this one you cannot enter my kingdom.

God provides for us temporally. Growth implies food, spiritual growth implies spiritual food, therefore the "*Feed my lambs,*" in His charge to Peter.

We, feed His lambs? With food for the body? Yes. With food for the soul? A thousand times, Yes!

The parent provides for the temporal wants of the child, how careful the anxious father and mother about the food, clothing and shelter of the dear little ones. And what love, here below, can pass a mother's love? What caresses more tender than a mother's caresses? What sacrifices too great for her to make? How carefully the body of the little one is guarded against all which might threaten life or health and when death comes and transplants the little bud to blossom on fairer shores, amid sunnier climes, whose feeling is deeper, whose sorrow more tender, whose wounded heart harder to heal, than the mother's heart?

I cannot forbear to give an occurrence to illustrate.

A few months ago, in the town of Ada, the fire alarm was sounded one afternoon. The firemen responded at once, the engine went rattling down the street, a fierce fight with the flames followed, together with the usual excitement attending such scenes, but something of more than usual interest was connected with it, not the buildings consumed, or the loss of property was the theme, but from lip to lip, the news was passed, that a child had burned. And finally when the fire was quenched and the charred remains were carried to the mother, her agony knew no bounds. Strong men turned away from the sight, and many were the tears of sympathy that were shed on hearing the lamentations of that heart broken mother. As I passed by the cottage I heard a wail Oh my child! my only child! And instinctively there came to my mind that text about "Rachel weeping for her children and refusing to be comforted, because they are not." And also that consoling thought, "He shall gather the lambs in his arms and carry them in his bosom." And above all, there shone out the love God bears for His children, symbolized by the love that mother bore for her child. Thank God for the gift of a mother's love! The intelligent Christian mother sees the need of special care for the little ones. She knows how to "feed lambs."

Among the greatest minds America has produced were those who never got above and beyond the children about them. Many instances could be given, one must suffice. Longfellow, Professor in a college, busy as an author, poet and statesman, yet always had time to listen to the prattle of children, to write letters to boys and girls he had never seen. And even in his old age to receive calls from young people and entertain them with as much kindly feeling and courtesy as if the foremost statesmen of Europe were calling on him. At one time a class from Harvard college called on him. Accompanying them was a 12 year-old boy named

Fred. In introducing the members of the class to the poet, no notice was taken of Fred as he was only a boy. But Longfellow went to him, modestly standing behind the rest, shook his hand, asked his name, and showed him every attention possible. And the remainder of the time spent with him, the boys had to be content with looking over Fred's shoulder to get a glimpse of some memento or curiosity which Longfellow was showing him. Afterwards when Fred became a man of eminence and distinction, he declared that it was Longfellow's kindness that first directed his mind to higher and nobler things, and had an influence in shaping his character and making him the man that he was. Show me a man who is really doing something to elevate humanity and I'll show you one who knows how to interest children, enlist their sympathies, and direct their lives. Look about you, among your own acquaintances and notice how differently they treat children, and how much more influence some have over them than others and you have a very good gauge to measure the depth or shallowness of their Christian professions, and one of the best tests for character imaginable.

God has provided for the spiritual wants of these little ones, but to us, His children, comes the injunction to "feed His lambs."

In the home, in the day school, in the church, in the Sunday-school, in the S. S. Conference, if you please, in the religious gatherings of whatever kind they may be it behooves, ministers, lecturers, teachers, parents, and instructors of all classes to crucify self, and the desire for applause and social position, or fame, or honor or dollars and cents and with a renewed heart filled with that love that comes from God, feed His lambs, feed His sheep with that food which comes from heaven, drawing our supplies from the fountain-head Christ Jesus, that living water untainted by men's opinions or home-made theology.

Then will we see spiritual growth, when the sheep and the lambs find such pasturage then will the flock increase, and the heart of the shepherd be made to rejoice, then will the church-doors be thrown open that have been closed so long, and the grass that is now growing in the paths leading to them will be trodden down, then will the lambs instead of straying into the fold of a stranger or being lost in the desert, stay within the fold where their eyes first saw spiritual light. Then will other sheep which are not of this fold come and taste of the "bread of life" and drink of the "living waters."

WHAT SHALL WE FEED THESE LAMBS?

The word of God, the teachings of the Savior pure and simple, without diluting it with anything weaker or more popular.

The smallest lambs may not be able to digest as much of it as the larger ones, but if they have room for exercise and if their pens are well ventilated we will have reason to be astonished at the capacity of their little stomachs, especially if no weeds are permitted to grow up in their pasture lot, such as bad companions, pernicious literature, or whatever might have a tendency to destroy their appetite for solid food. When the lambs are healthy, vigorous, and hungry, what a pleasure it is to feed them. It is no difficult matter then, but when they are not hungry, then comes the difficulty, and we, perplexed, ask ourselves the question, How shall we feed these lambs? It is true on the other hand, that when they have an appetite they will eat almost anything we give them, even if we were to mix poison with their salt, they would quite likely get enough of it to kill them. That is why we talk about the responsibility of the S. S. teacher, whose duty it is to feed lambs.

How shall we feed them when they have no appetite? is the question. We answer, by first creating an appetite. That is what constitutes the first step in the art of successful teaching. And for that work we need artists who understand how to apply educational principles. And although we are sometimes tempted to be moan the scarcity of artists, we thank God that we have so many willing apprentices, we have them here to day, teachers who are doing a noble work for the Lord, and who never were educated for that work more than the education they received while actually engaged in it. But we easily notice that the successful ones are those whose hearts have been trained and who are a source of spiritual life in themselves.

After all, the character of the man or woman who has charge of the feeding of these lambs is the all-important thing. "Wouldst thou o'er wayward children hold firm rule, And sun thee in the light of happy faces, Love, patience, friendship, these must be thy graces, And in thine own heart they must first keep school."

With hearts thus schooled to take charge of the lambs, we need not worry about "special care for the little ones." The very atmosphere around the children will be one of growth, and the quality of growth will depend not only on what we feed them, but on the atmosphere they breathe.

It will be like the fruit of California which has a peculiar flavor, all its own. We can bring peach and pear trees and grape vines from California to the East and plant them here and we can raise peaches and pears and grapes, but when we taste them we easily notice that it isn't California fruit. We have all the necessary plant food in the soil here, but we

have not the climate, the atmosphere, if you please. Just so with a child's mind, it may be vigorous, endowed with keen perception, a retentive memory. And it may be in a sound body with all the requirements for healthy intellectual growth, but let its environments be vice and corruption, and how quickly it grows in that direction, and has that vice and corruption woven into the very fibre of its character.

But what has that to do with feeding lambs? Much, every way, but chiefly this: If the atmosphere surrounding children is pure, socially, morally, and spiritually, we may look for pure characters and not be disappointed, the one follows the other as truly as certain causes produce certain effects in organic life. And their atmosphere will be pure, just in the measure that your life and my life are pure. We are living epistles, they know us, and read us, and breathe us. And one reason why the blood of Christ is necessary to save them, is simply because of the rotten atmosphere they have been forced to breathe for 6000 years.

And as a thunderstorm sometimes clears up the sultry atmosphere, after a hot summer day so do we believe will God's Judgment finally clear up the spiritual atmosphere, so we need no longer "see through a glass darkly," but "face to face" in the clear sunlight of a Heavenly Father's smile.

Our lives may be pure, here, comparatively; but not enough so to clear up the atmosphere of iniquity around us, but our plea for a holy life is not only for our sakes but as a means of creating an appetite in the lambs which Jesus asks us, yea commands us, to feed, so that they may eat, live, grow, work, and finally be gathered into that great fold where there will be green pastures, still waters, restored souls, paths of righteousness; and even though we here must walk through the valley of the shadow of death, let us fear no evil, but feeling His presence, lean on His rod and staff, receive His anointing, come humbly to His banquet, drink of the overflowing cup, pleading His goodness and His mercy, and dwelling at last in God's house, one fold and one Shepherd, where we can in reality lift our voices in rapturous strains saying, The Lord is my Shepherd I shall not want. Shall we then have any occasion to regret that while we were here on this earth, our occupation was not one of high estate, but the simple, humble, undignified business of "feeding lambs"? Shall we meet the parents of these little ones there? Will they welcome us, grasp our hand and with tears of gladness say, you saved my boy! you led my wayward daughter to Christ! Will it be heaven for a S. S. teacher not to hear such expressions there? Can't you and I be the means of saving somebody's boy?

A renowned lecturer of Boston was on his way to deliver a lecture, all dressed up in his best. As he was going along the street, all at once a door opened and a woman cried frantically, "My boy's in the well! my boy's in the well! help! help!"

He looked around but no one seemed near to help, so he quickly followed the woman into the house and downstairs into the cellar, where the well was. He hesitated a moment, but there was no time to lose. Brushing aside the cobwebs and laying the rotten boards apart he stepped carefully from stone to stone till he reached the bottom then grasped the boy, all soaked and muddy as he was, he laid him across his shoulder, then slowly made his way to the top of the well again and restored the boy to his mother. All the pay he got was the deepest gratitude of that mother, the conscious feeling of having done his duty, and knowing that he "saved somebody's boy."

But what was it to him then that he ruined his clothes for that day, and couldn't deliver his lecture.

#### HE SAVED SOMEBODY'S BOY.

Very faintly indeed does this illustrate the character of Him who came to seek and save that which was lost, and having finished His work and offered Himself a sacrifice for the sins of many returned to the bosom of the Father there to intercede for us whom He has left here to "feed His lambs," and "save the boys."

#### WARLIKE DELUSIONS.

In the *Christian Arbitrator*, of some months ago, we meet with the following instructive narrative of how a romantic young woman became dispossessed of the visions of martial glory which had floated through her brain. The account is headed—"Eyes Opened, or a Girl's Impression of War." The narrative is as follows:—

I wonder what children generally think of War? I thought it very grand. At nine I devoured books of chivalry, and quite longed to be a lady of the olden time, pacing with fine courage the battlemented walls of a besieged castle.

I may thank Sir Walter Scott and the poets for this. Moore, for instance, writes:

"The minstrel boy to the war is gone,  
In the ranks of death you'll find him:  
His father's sword he has girded on,  
And his wild harp slung behind him."

This verse, melodious to an exquisite degree, I also thought sublime and true. The idea of a lad fighting, with a harp on his back did not strike my childish mind as being very foolish; still less did I, then, give one thought to the dreadful scenes of ghastly death through which this excitable young man and his musical instrument are supposed to have passed.

At fourteen, I adored the army. This word meant, for me, a gay procession of scarlet coats, and waving plumes, and prancing steeds, and beating drums—a brilliant march past of heroes. I did not dream in those days of mangled limbs, and trampled corpses—of bitter oaths, and dying groans.

As a child I loved all the fighting kings of England; and almost wished for Edward III. and the Black Prince to get up out of their graves and fight the French over again. I read now, with horror, that at Cressy "about 30,000 common soldiers fell." I read also, that Edward III. conducted a large army into Scotland, which was "only able to burn and pillage, not subdue." Only able to burn and pillage! See what that implies! And, no doubt, the "30,000 common soldiers" left, at least, 30,000 dead ones behind them, to lament their death, and shudder at the fatal name of Cressy. Our Plantagenet princes were clever men, and made a great noise in their day; but they shed blood like water in their reckless and dishonest wars. However, they fascinated me, and I quite turned up my silly nose at the peaceable kings.

The cold winter of the Crimean War did not chill my burning taste for military glory. Rather, the war duties of that exciting time worked it up to fever heat. I was too young to study the details; I simply caught the popular cry—the popular spirit. How unflinching the British soldiers were in that struggle! and how dreadfully the poor fellows suffered! They toiled in the trenches; they fought desperate battles; they made fierce assaults. Some died where they dropped; some lingered on through hours of torture; some perished from dreadful diseases, and were buried like sheep in a common grave far, far from the quiet church-yards of England. The siege of Sebastopol "occupied nearly twelve months, and cost on all sides (English, French, Sardinian and Russian) something like one hundred thousand lives." And what for?

I recognize now, with a shudder, that these neat figures mean one hundred thousand flesh and blood bodies to suffer pain, and one hundred thousand immortal souls to be violently hurled into the presence of their God, abroad; but at home we rang joy-bells and lighted bonfires.

I was immensely amused, but in no way convinced, by reading Lowell's clever verse:

"Ev' you take a sword and draw it,  
And go stick a fellow through,  
Gov'nment ain't to answer for it;  
God will send the bill to you."

My dreams required a wilder shock than the distant echoes of the Crimean battle-cry to dispel them. The deeds of war itself, and not the words of God or man, unveiled to me that dreadful face, those black and hideous features.



In the bright summer days of 1870—the picnic time of happy people—when the corn was growing yellow in English fields, there broke out a fierce war. France challenged Prussia to a great duel, and the two stood up to fight it out before the world. It was an awful sight. The cannon of their battle-fields boomed all over Europe; at the dreadful clash of their meeting swords the flesh of distant nations crept.

The mischief began through the private ambition of three or four powerful men. Also, it is possible that the actual armies of the two nations had a growing desire to measure strength with each other; but common sense forbids us to suppose that the people at large on either side, really desired a struggle which meant for them whatever the result might be, taxation, stagnation of commerce, sorrow and bereavement.

The French army collapsed like a pierced balloon, the Germans gained victory after victory; the banner of the Second Empire was trailed in the bloody dust, and the murderous tide of the advancing war rolled on, submerging town after town, till it fiercely foamed against the forts of Paris. The inhabitants of that gay metropolis, which is at once a wonder and a terrible siege; they grew faint with hunger; they were frozen out with cold; they were bitter with despair.

For months the daily journals were crowded with tales of suffering of every description—as true, alas! as they were horrible. I saw, I read, I comprehended, and I sickened with a deadly nausea of heart, and mind, and soul. The ill-fated departments of France, through which the “long line” of the German army passed, were literally soaked with blood. Towns were starved out, houses were knocked down, villages were burnt, vines were crushed, corn was trampled to the earth. Privation of every kind, and diseases of every loathsome type, are the natural camp followers of a moving mass of armed men, and they followed this. In the war-torn districts of “Fair France” death was more common than life.

Then I awoke, rubbed my eyes, and saw clearly.

We read that the German losses “must have included nearly 128,000 men,” and this was the side that won. If the loss of so many precious and beloved lives was victory, what can be said of defeat?

The upshot of the war was that the King of Prussia became Emperor of Germany, and that Alsace and Lorraine were torn from France. But what about the relatives of the 128,000 men? Were they thereby consoled? I trow not.

Of the side that lost we ask? Of the sufferings of poor, trampled, passionate, sensitive France, aggravated as they were by the cruel civil war which broke out on

the retreat of the German, I cannot dwell. They were too dreadful.

Disenchantment had completely come. Never could the most eloquent poet that ever dreamed out fascinating war songs of distant danger, in his easy chair at home, put the bandage on my eyes again. I knew war.

No doubt some of the finest poems in all languages have been devoted to battle. We British have the spirit of Scott's verses, the music of Moore's, the vigor of Byron's, the finish of Campbell's lyrics, the swing of Macaulay's ballads, and Tennyson's genius.

But the blessed angels “who excel in strength,” and whose proficiency in the Divine art of melody is beyond question—when they gave their ineffable concert upon earth, lent not the beauty of their heavenly voices to describe the clash of deadly weapons and the march of mighty armies, to the awe-struck shepherds of Bethlehem. No; they sang a sweeter strain, that yet shall be the national air of the world, as it was then the coronation hymn of the world's infant King and Almighty Redeemer.

“Glory to God in the highest! and on earth peace, good will to men.”

E. F. COBBY.

#### THE LARGEST SUNDAY-SCHOOL IN THE WORLD.

Last month (August,) was the eighty-eighth anniversary of the laying of the foundation stone of the Stockport (England) Sunday school. The institution has distinction of being the largest Sunday-school in the world. Stockport is situated on the border line of Lancashire and Cheshire, England, and contains at the present time from 75,000 to 100,000 inhabitants, chiefly engaged in the cotton manufacturing industry. On one of the highest points, near the center of the town, stands this massive brick structure, similar in size and appearance to its largest cotton mill.

This edifice was founded nearly a century ago by a cotton manufacturer named Joseph Mayer, who devoted his long life of over fourscore years, apart from his labors at the mill, to this purpose. Some idea of the greatness of this work may be gathered from the fact that its register bears the names of more than 100,000 scholars and 5,700 teachers; and the Queen herself heads the list of its patrons. Previous to the erection of this building the school had an existence, for in 1795 it published a hymn book for the use of its scholars.

Thousands of the graduates of this school are now scattered over the world, many of them in this country, noteworthy among whom is Thomas W. Weathered, a prominent merchant of New

York City, who for twenty-three years has crossed the ocean for the special purpose of taking part in its anniversary proceedings.

The building is five stories high, and covers a large area of ground, describing the three sides of a parallelogram. The school has many exits and entrances, and all precautions are taken in case of fire.

The principal room is known as the “large room,” which occupies the upper two stories of the entire front of the building. From a depth of about thirty feet at the lower end of the room, the floor rises gradually to about eight feet from the ceiling at the upper end. At the lower end and along two sides of the room are spacious galleries.

In this room the school is opened every Sunday morning in the year promptly at nine o'clock, and closed again in the evening at four. Immediately after the opening services, which consist of prayer, a hymn and a short scriptural address, the different classes march orderly to their own rooms.

The first class is composed of ten divisions; fifty scholars each, of young men from fifteen years of age. It has an “inspector” and ten regular teachers; while every division has its officers, rules and regulations, etc., all conducted in the most orderly and hearty manner. It also has its own lending library. The second class is similar to the first in everything except that its scholars are young women.

The adult classes, male and female, are even larger and composed of those who have not been regularly brought up in the school from infancy. Each have their own library. Then there are the “large room” classes and the “little rooms,” peopled with a throng of some 3,000 boys, girls and infants.

Thus a child is brought in the school as soon as it is able to walk, and placed in a “little room” which is designated by a letter. Each of these rooms has its eight or ten classes presided over by a “visitor” and a full complement of teachers. From the lowest, or A B C class, the child goes through the little room, until, at a suitable time, it is promoted to the “large room.” Here the classes are numbered. On one side of the center of the room sit the boys, and the girls on the other. Each of the classes is divided into two divisions, and has a “visitor” and two teachers. Here the boy or girl is taught not only reading and instruction in the Bible but writing. From thence promotion takes them to the first and second classes, where they may receive a first-class religious education.

Each Sunday morning at 10:30 some part of the school goes in a body to a church for which a regular chart is provided, so that each church in the town of any denomination is visited in turn, as

the Sunday-school is entirely undenominational.

Its anniversary, referred to in the opening of this article, is held in the marketplace, where a hymn, specially composed for each occasion, is sung. Every honor is paid them by the town, and the place properly prepared for them; and here thousands of people flock from all parts of the town and country, until the great space is like a sea of faces, wedged close up to the walls of the old parish church.

It has an “annual sermon” in November. These sermons have always been a feature of the school, and are preached by the most noted men in the religious world.

At seven o'clock on New Year's morning, it holds a great service, when every scholar is presented with a report of the year's work, printed in book form.

Over a score of years ago its scholars, by penny subscriptions, purchased a lifeboat, which was placed at Dunkirk, on the coast of Ireland.

The school has five branches in the suburbs, all in a very flourishing condition. The whole institution is under the direction of two “Inspectors,” one of whom, Mr. James Leigh, celebrated his golden jubilee of service as a teacher and inspector last year.—*Independent.*

THE BLOTTED PAGE.—The writing master entered the class room, and passed from one pupil to another to review the task he had set before them.

He paused before the newcomer; the page was blotted, scratched and disfigured with the stains of many tears.

“Master,” said the boy, in trembling accents, “I have labored in vain; my hand is crippled; there is no resemblance between these crooked lines and the model I have endeavored to imitate; but, master, pity me, for I have done my very best.”

By his side sat his companion. “Behold my page!” he exclaimed. “It is fair and clean, unsullied by a blot, untouched by an ungainly mark. O, master, in my wisdom I forbore to incur your displeasure. Is not a blank page preferable to a tear-stained, misshapen attempt of a crippled hand that cannot, and never will, be able to make a fair copy?”

The master threw aside the clean white page without vouchsafing to cast a glance upon it, but he leaned with infinite compassion and tenderness toward the pupil who had done his best; gently he took his hand and guided it over the lines, with words of love and encouragement; and the humble pupil took courage and rejoiced, while his idle companion looked upon his fair white page, and saw its brightness overshadowed by the displeasure of the master.—*New York Observer.*

#### SUNDAY SCHOOL LESSONS.

##### LESSON IV.—OCTOBER 22.

CHRISTIAN LIVING.—Rom. 12: 1-15.  
*Golden Text.*—Be not overcome of evil, but overcome evil with good.—Rom. 12: 21.

*Time of Writing.*—A. D. 58.  
*Place of Writing.*—Corinth.

INTRODUCTION.—The section. The practical duties which grow out of the doctrines of redemption in the previous chapters, occupy chapters 12-15, and may be subdivided into (1) *personal duties* (chap. 12), (2) *political duties* (chap. 13), and (3) *social duties* (chaps. 14, 15).—*Feloulet.*

Suggestions.—In this lesson we see beautifully set forth: (1) The purity of love (ver. 9). (2) The positiveness of love (ver. 9). (3) The unselfishness of love (ver. 10). (4) The holy activity of love (ver. 11). (5) The compensations of love (ver. 12).—*Hurlbut.*

##### DAILY READINGS.

M. Christian living.	Rom. 12: 1-15.
T. A cleansed life.	Isa. 52.
W. An humble life.	Luke 14: 7-14.
T. A sympathizing life.	John 11: 30-36.
P. A God-serving life.	1 Pet. 2: 11-16.
S. A perfect life.	Heb. 13: 15-21.
S. A united life.	John 17: 11-21.

##### LESSON V.—OCTOBER 29.

ABSTINENCE FOR THE SAKE OF OTHERS.—1 Cor. 8: 1-13.

*Golden Text.*—We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.—Rom. 15: 1.

*Time of Writing.*—Early in A. D. 57. Toward the close of Paul's three years' stay in Ephesus.

*Place of Writing.*—Ephesus. 1 Cor. 16: 8.

INTRODUCTION.—Why this Epistle was written.—The Church at Corinth was mostly Gentile, and was exposed to peculiar temptations. It is very probable that Paul had written an earlier Epistle to the Corinthians (see 1 Cor. 5: 9), which is lost. At all events, he was now called upon by the leading Christians of Corinth to advise about marriage (7: 1), meats offered to idols (chaps. 8-10), the dress of women in public (chap. 11), the exercise of spiritual gifts (chaps. 12-14), and the collection for the poor (chap. 16). The apostle replies to these questions, and has complaints of his own, also, to make.—*Leathes.* This lesson is taken from his decision concerning meats offered to idols.

Statement of the difficulty. The question was concerning the lawfulness of a Christian eating meat which had been formally dedicated to an idol. The idolaters used to have feasts in their temples. To these feasts the Christians were invited, just as to-day Christians are invited by their unconverted friends to a purely social feast. Then again (chap. 10), the meat of the sacrifice offered to the idols was often sold in the bazars to the people for food. The question was: Could a Christian without sin, join in one of those feasts or eat the meat sold in the bazars which had been dedicated to idols? There were two parties in the church to this question. One party with a very sensitive conscience could not eat this meat for fear of being defiled or led into the fearful consequences of idolatry. The other, less sensitive looked at things as they were, able to satisfy the needs of the body without any regard for the idol or the idolatry of those

who ate with them. On this difficult question Paul was asked to give his judgment.

##### DAILY READINGS.

M. Abstinence for others.	1 Cor. 8: 1-13.
T. Charity for others.	1 Cor. 13.
W. Love to the underserving.	Luke 6: 27-35.
T. Unselfish love.	Phil. 2: 1-11.
F. Perfect love.	Matt. 5: 43-48.
S. Love to offenders.	Matt. 18: 15-20.
S. Love that makes sacrifices.	1 Cor. 9: 18-27.

##### LESSON VI.—NOVEMBER 5.

THE RESURRECTION.—1 Cor. 15: 12-26.

*Golden Text.*—Thanks be to God, which giveth us the victory through our Lord Jesus Christ.—1 Cor. 15: 57.

*Time of Writing.*—About Easter, A. D. 57.

*Place of Writing.*—Ephesus.

INTRODUCTION.—Paul learned from the church at Corinth that there had arisen doubts and perplexities concerning the great doctrine of the Resurrection, perhaps from the prevailing Greek philosophy. This chapter is an answer and solution.—*Feloulet.*

Other Scriptures.—The whole chapter (1 Cor. 15) should be read, and with it the accounts of the Resurrection in the four Gospels, and in the Acts of the Apostles; also 1 Thess. 4: 16, 17; 2 Cor. 5: 2-4; Phil. 3: 20, 21.

##### DAILY READINGS.

M. The Resurrection.	1 Cor. 15: 12-19.
T. Firstfruits of the Res.	1 Cor. 15: 20-26.
W. Res. foretold by Daniel.	Dan. 12.
T. Res. foretold by Christ.	John 5: 21-29.
F. Res. preached by Paul.	Acts 24: 14-25.
S. Comfort in the Res.	1 Thess. 4: 13-18.
S. Glory of the Res.	1 Cor. 15: 46-58.

12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, then is Christ not risen:

14 And if Christ be not risen, then is our preaching vain, and your faith is also vain.

15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ raised:

17 And if Christ be not raised, your faith is vain; ye are yet in your sins.

18 Then they also which are fallen asleep in Christ are perished.

19 If in this life only we have hope in Christ, we are of all men most miserable.

20 But now is Christ risen from the dead, and become the firstfruits of them that slept.

21 For since by man came death, by man came also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power.

25 For he must reign, till he hath put all enemies under his feet.

26 The last enemy that shall be destroyed is death.

## HERALD OF TRUTH.

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## CORRESPONDENCE.

AYR, NEB., SEPT. 25, 1893.—On the 18th, Bro. J. S. Shoemaker of Illinois came into our midst and held a number of meetings, all of which were well attended and we hope that his labors have not been in vain. COR.

FROM MAHONING COUNTY, O.—Pre. Amos Mumaw of Elkhart Co., Ind., visited the congregation here recently, and held a number of interesting meetings. He was also present at the communion services held in the Oberholzer M H on Sunday Oct. 1, and spoke very impressively to a large congregation. COR.

DEGRAFF, LOGAN CO., OHIO, OCT. 9, 1893.—Bro. J. K. Hartzler and sister Hannah Yoder from McVeytown, Penna., stopped with us on their return from the S. S. Conference. They attended our young people's meeting Sunday evening Oct. 8, and encouraged us very much in the good work. May the good Lord bless them and the words spoken. Come again, friends. We are always glad for such visits. Let others do likewise. COR.

LARNED, PAWNEE CO., KAN., SEPT. 25, 1893.—We feel truly thankful that the Lord has made a way through His servants to send us a ministering brother once a month to minister to our wants. We are here in the far West without a minister. I can say we have been richly blessed this summer with spiritual blessings through the visits of different ministers from the far East and also by some from the north west and east part of this state. Come on brethren you will be rewarded. COR.

FROM WADSWORTH, MEDINA CO., OHIO.—On the 27th of August the new Bethel meeting-house was opened for public worship. It is located in Wadsworth Twp., Medina Co., Ohio. The services were conducted by Bro. J. S. Coffman of Elkhart, Indiana; the other ministering brethren from abroad who assisted in the services were Adam Breneman—Hostettler, Jacob Stauffer, D. C. Amstutz and C. D. Seiner. The house is 36 ft. x 50 ft. The capacity was too small to contain all the people present. There were also services in the afternoon and evening, also on the following Tuesday evening. Services will be held there regularly every two weeks.

On the 10th of Sept. Sunday school was organized. Bro. J. M. Kreider was elected Superintendent and Bro. Henry Stauffer assistant. Sunday-school was organized in the Guilford meeting-house in May, superintended by Bro. Henry Newcomer. J. M. K.

FROM USTICK, WHITESIDE CO., ILL.—We have lately been enjoying a season of refreshing by the pleasant visit from our Bro. M. S. Steiner who came here on Friday Sept. 1. During his stay he held several very interesting meetings, for which we were very glad and felt greatly revived. He also held several Bible readings which were highly appreciated. We feel truly thankful for the visit the brother has made. We feel much encouraged and hope the brother will come again, and others likewise. COR.

GWINN, MD., SEPT. 18, 1893.—We have had a short season of spiritual refreshing by the visit of Bish. Jonas C. Yoder of Huntsville, Ohio, and Pre. Samuel Headings of Bellefontaine, Ohio. They arrived here from Somerset Co., Pa. on the 12th and left on the 14th, bound for Lancaster Co., Pa. They filled 3 appointments for us while here, and we would have been glad had they remained longer. We have regular services every two weeks but when ministers visit us we make extra appointments for them. COR.

HOPEDALE, ILL., OCT. 10, 1893.—On the 8th inst. Bro. J. P. Smucker of Nappanee, Ind., Bro. Litwiller of Trinidad, Tazewell Co., Ill. and our former minister, Bro. Joseph Buerck of Shibletole, Decatur Co., Kansas and Bro. Daniel Grieser of Fisher, Champaign Co., Ill., paid us a very pleasant visit, holding a meeting for us and preaching the word of God with power. We were reminded of many things, and we thank God and the dear brethren for this encouraging visit. God bless them in their labors. Eight young people were also received into church membership by baptism. May God direct all things according to His will, and give us all grace to serve Him acceptably and love Him more. J. O.

TUB, PA., SEPT. 29, 1893.—On Aug. 26, Bro. J. P. Smucker of Nappanee, Ind., arrived at Meversdale from the Shenandoah valley, Va., and remained with us several days. During his stay he filled three appointments at the Folk M H. and one at the Casselman M H. in Garrett Co., Md., preaching both in the German and English languages. His sermons were listened to with much interest. We pray God's blessing upon our brother. Come again.

On Sept. 24, we held our communion service. The day previous six souls were received into the church by baptism and one reclaimed. May these dear young souls "grow in grace" and have their lives "hid with Christ in God." Bro. J. N. Durr of Woodside, Pa., was with us on this occasion and filled four appointments. We were glad to have with us our young brother G. L. Bender formerly

of this place but for the last three years employed in the Mennonite Publishing House, Elkhart, Ind. He also addressed our Sunday-school. COR.

FROM MARKHAM, YORK CO., ONT.—Pre. John H. Brubaker, wife and daughter of Rohrerstown, Pennsylvania, and Bro. Noah Stauffer and wife of Strasburg, Waterloo Co., Ont., came here on Saturday evening Sept. 9, 1893. The brethren preached in the Wideman meeting-house the same evening with good attendance. Their lesson was Luke 4:1-13. On Sunday morning they preached at the same place, it being our regular service. In the afternoon at Sunday-school the brethren gave very good admissions to the Sunday school, and preached at the same place in the evening. They had twelve appointments in all, six at Wideman's M H., one at Almira, two at Altona, two at Cedar Grove and one at Bro. M. C. Fretz's, as sister Fretz is not able to go to the meeting house. The last two appointments were at Wideman's M H., one in the morning and the other in the evening, it being our harvest meeting. On Friday morning, the 15th, they left for Berlin, with the best wishes of all. With a few exceptions our meetings were well attended. We had a season of great spiritual refreshing which will be long remembered. Those out of the ark of safety were admonished by the brethren to come into the fold of Christ and be saved, but they preferred to wait for a more convenient season. A few days later one came out on the Lord's side, and we trust that many more may do likewise. My beloved brethren, let us all be "steadfast immovable, always abounding in the work of the Lord."

A. B. RAMER.

FROM VERSAILLES, MORGAN COUNTY, MO.—Bro. C. B. Breneman of Elida, Ohio, came into our midst Sept. 12. He remained with us until the eve of the 24th, preaching a number of interesting sermons encouraging us to a closer walk with Christ to live more consecrated to the will of Him who is our all and in all, whose word is written and which written word shall be our judge when we come to the final reckoning. He warned the sinners of the terrible end that awaits them should they persist in their careless ways. He pointed them to Jesus Christ who died on calvary for the sins of the world. Him to whom all power on earth and in heaven is given and who has promised to be with us even to the end of the world as our helper and sustainer if we only put our trust and confidence in Him. He will be a stay to our feet when we come to the slippery brink that ushers us from time into eternity.

On the 19th a number of brethren from different parts of the state (their names will

appear in the conference report) came among us to attend conference and speak words of encouragement to the children of God and warning to the unconverted. On the 24th the communion service was held. To us these meetings were a season of refreshing. While there were no visible results, yet we feel that bread has been cast on the waters, that seeds of immortal truth have been sown and that in God's own good time and manner the bread shall be gathered in to the honor and glory of His cause.

By the 25th inst. the brethren had all departed, Bro. Brenneman going to Cass Co., Mo., to continue his labors for the Master's cause, the rest to their respective homes. May God bless every effort put forth in His name for the furtherance of His cause and the upbuilding of His kingdom here on earth, is our prayer.

JOE C. DRIVER.

FROM ROCKINGHAM CO., VA.—On Wednesday morning, Aug. 19th Bish Samuel Coffman and myself left our homes in Rockingham Co., Va., to make the usual monthly visit to the scattered members of the church in Pendleton and Randolph counties, West Virginia. On account of some unavoidable delay in getting started on the first day's journey which had to be made across the Shenandoah mountain, our first appointment at Pleasant Grove, in Pendleton Co., West Va., was not reached in time to be filled. But after another day's drive we reached the second place of meeting on Thursday evening at the Seneca M. H. in good time for services. Early Friday morning the writer proceeded alone on horseback across the Alleghany mountains into Randolph Co., where from then on until Sunday three regular appointments were held and the burial services of our friend Levi White, which was observed at his home on the Beverly road in the Cheat River valley late on Saturday afternoon. The peculiar circumstances attending this service and the bereavement sustained by sister White and her family presented a scene that was most touchingly sad and distressing to all who witnessed it.

In the mean time Bro. Coffman remained on the east side of the Alleghany mountains and held the usual Sunday service at the Seneca meeting-house and in the afternoon assisted in the funeral exercises of the aged sister Phebe Harper which was preached at the home of her son Martin Harper on the Harper mountain. She died on the 5th of April 1893, and was in the 90th year of her age. The large assemblage of people who were present on the occasion was a most worthy tribute to her memory and it also was an evidence of the high regard in which she had long been held as a virtuous Christian mother and a most kind-hearted friend to all who visited her humble home.

L. J. H.

RAINHAM, ONT., OCT. 1, 1893.—Our communion services were held here today, Bish. A. Cressman officiating, and Bro's Moses C. Bowman and Gilbert Bearss assisting. Quite a number of friends from a distance assembled here to partake of this great love-feast which was instituted by our Savior Jesus Christ. It is truly a solemn service, and in order that we may be capable of engaging ourselves herein to the honor and glory of God, we must live a life pleasing in the sight of God, unspotted from the world, be kindly affectioned one toward another, and the greatest of all is to have charity one for another. We are all such dependent creatures. We have to rely on the Lord for sustenance; so if we allow the Lord to have His way He will gently lead us in the narrow path, the path where sin cannot enter. 1 Tim. 4:12 says: "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." We wish all a safe return by God's vigilance. We have great reasons again to thank our Redeemer for all the blessings we receive from His bountiful hand. We were faithfully admonished and encouraged in our work by Bro. J. K. Brubaker and family who spent a short time here laboring in the cause of Christ. When we hear the Gospel proclaimed in all its purity, and hear from time to time what is required of us we can plainly see the necessity of standing firm and immovable always abounding in the work of the Lord. Bro. Brubaker's endeavors for good were much appreciated and quite a number of his hearers constrained him to remain with us a little longer, but he frankly said if we could remember and comply with what we heard in the short time he had been with us, we could likely get satisfaction.

He exhorted us to live in peace, which I trust we will all remember. We know that all things work together for good to those who love the Lord. My prayer is that we may all live in peace and harmony, having one and the same mind shaping our lives after our exemplar Christ Jesus. So many times I hear people desiring good able speakers to come and labor with us. It will profit us but very little in the spiritual life if we are not willing to stand right by them and submit ourselves to the will of God. We can never prosper in any other way. Bro. B. and family took their departure from Canada on the 29th of Sept. We wish them God-speed and a prosperous journey home.

Bro. Joseph Weaver and wife have been in our midst for a short time. We are very much pleased with their presence and hope they will stay with us some time yet. May God have all the honor and praise for all things.

LYDIA HOOVER.

#### SUNDAY-SCHOOL ITEMS.

GOSHEN, IND., OCT. 1, 1893.—On the 24th of September we closed our Sunday-school at Clinton for this summer. The average attendance was 100 scholars.

On the 1st of October we had our communion meeting. The members were nearly all present, and all took part. We have 90 members in our congregation. We decided to have morning meeting every two weeks again as usual and evening meeting on the alternate Sundays.

ABR. HONDERICH.

FROM CLARK CO., OHIO, MAY 28, 1893.—A Sunday-school was opened at this place for the first time for a number of years. We had rather a small school, the average number of scholars was 33. We hope some good seed fell on good ground that it may spring up and bring forth much fruit. Our S. S. was closed for this season and I hope we can open with a larger attendance next spring.

JAC. E. GREIDER.

#### REPORT OF THE MENNONITE CONFERENCE OF MISSOURI.

Conference met at 1:30 P. M., Sept. 20 1893, in the Mt Zion M. H., Morgan Co., Mo. The following bishop, ministers and deacons were present:

BISHOP: D. D. Kauffman, Versailles, Mo.—MINISTERS: D. F. Driver, Versailles, Mo., D. F. Yoder, Garden City, Mo., Joseph Weaver, Oronogo, Mo., John Brubaker, Leonard, Mo., C. B. Brenneman, Elida, Ohio, Dan'l Kauffman, Versailles, Mo.—DEACONS: I. B. King, Garden City, Mo., J. C. Driver, Excelsior City, Mo.

Bro. D. F. Driver opened Conference by reading the 3rd chapter of first Corinthians, and with prayer. Bro. C. B. Brenneman of Elida, Ohio, was elected moderator, and Bro. Dan'l Kauffman, secretary. Bish. D. D. Kauffman then made a few comments on the chapter read, admonishing us to build upon "gold, silver, and precious stones," for in so doing we build upon Christ as our foundation; but if we build upon "wood, hay, and stubble," we build upon the doctrine of men. "We meet to-day," he continued, "with those with whom we may differ on some points; but when we come to the final meeting, we should be careful that we build for ourselves a foundation here that it may stand the test there and not be consumed." Continuing he outlined the purpose of our conference, and closed with the entreaty that we be careful what measures we adopt.

Bro. C. B. Brenneman followed by presenting some of the doctrines of the church. He said in substance:

The Christian people are a peculiar people. They differ from the world in non-conformity, non-resistance, non-swearing of oaths, etc. The Savior commands us to "let our lights shine." We should not adopt a form of church government, and then not live out the principles of the Gospel.

Swearing is positively forbidden. The Savior commands us to "swear not at all," neither by heaven, nor by the earth, nor by Jerusalem, nor by thy head. The framers of the constitution recognized that swearing is forbidden by the Bible, and made provisions that Christians need not take the oath. Our laws give us the liberty to "let our communication be yea, yea, nay, nay," and there is no excuse for any Christian taking the oath.

"If any man take away thy coat, let him have thy cloak also." Christians are admonished not to go to law. It is not consistent with a Christian spirit. Eastern conferences have decided against our members enforcing the law.

We have no right to go to war. We are commanded to love our enemies. "My kingdom is not of this world." The whole Gospel is against war. We have no right to defend ourselves, save by the sword of the spirit. In case of danger, it is safer for us to be armed with a Bible than a revolver. In accordance with the Gospel, it is an absolute rule of the church for none of our people to grasp weapons for self-defense. We can conquer an enemy more easily and completely by love than by force.

We have nothing to do with life insurance. We have in our church, aid plans whereby we are enabled to assist one another in case of losses; our lives belong to God. He alone holds the policy.

Our members have nothing to do with secret societies. We are commanded to "let our lights shine." If there is any good in these organizations, it should be made known to all men; if not, Christians should have nothing to do with them.

Fairs, circus shows, festivals, and Sunday-school celebrations are contrary to the spirit of the Gospel. They are carnal institutions for speculative purposes, and our people are admonished to keep away from them. Baseballs, and other carnal pleasures are also positively forbidden.

Conformity to the world, not only in dress, but in everything else, is forbidden by the Scriptures. Our buildings, both the painting on the outside, and the fixtures on the inside, such as wall hangings, etc., and everything with which we have anything to do, should show plainness, and not an attempt at display. Instead of having the centre tables piled up with likenesses and other pictures, we should place the Bible there instead. Jewelry is not tolerated. Watch charms have no use only for display, and should

not be worn. The mustache is positively forbidden. If any member wishes to wear a beard, he should take some plain form, and then wear it that way, not change his way of shaving every few months. It is hard to say just what shall and what shall not be worn; but this far we can go: all unnecessary laces, buttons, ribbons, tuckings, and ruffles should not be worn. Clothing, etc., should be for comfort, and not for display. The world should be able to recognize us at a distance by our appearance and see where we stand.

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." In all our dealings with our fellow men, or in whatever we do, we should strive to follow the principles of the Gospel.

The sentiments expressed by Bro. Kauffman and Bro. Brenneman were endorsed by others and faith in the principles and doctrines held by the Mennonite church was unanimously expressed. Reports from various congregations were then submitted as follows:

Cherry Box cong., Shelby Co., Mo., John L. Brubaker, minister. Counsel held. Peace confessed with exception of one. Additions during the year, 25. Losses none. Present membership, 25. Olathe cong., Johnson Co., Kans., J. H. Hershey, minister. Counsel held, and peace unanimously confessed. Additions during the year, by baptism, 4; by letter, 1. Present membership, 16. Losses, none. A minister was ordained in February.

Bethel cong., Cass Co., Mo., D. F. Yoder and Dan'l Hooley, ministers. Counsel held, and satisfaction unanimously expressed. Additions: by baptism, 2. Total, 6; by letter, 4; by confession, 2. Total, 12. Losses: by letter, 8; by removal, 7; by death, 2. Total, 17. A deacon ordained during the year.

Jasper Co. cong., Joseph Weaver, minister. Congregation reported in a fairly good condition.

Mt. Zion cong., Morgan Co., Mo., D. D. Kauffman, D. F. Driver and Dan'l Kauffman, ministers. Counsel held, and satisfaction unanimously expressed. Additions during the year: by baptism, 2, by confession, 1. Losses, none. Present membership, 35. One minister and one deacon ordained during the year. After disposing of other preliminary matters, the conference began the discussion of questions presented before it. Three questions were disposed of, and the fourth partly considered. The work of the day was brought to a close with prayer, led by C. B. Brenneman.

FRIDAY, SEPT. 22.

Conference opened with song, and prayer led by Bro. D. F. Driver. There was some difference of opinion, especially on the fourth question, and a lively dis-

cussion was sometimes participated in; but on the whole the questions were satisfactorily disposed of, and all appreciated the beneficial effect of conference work. After the regular conference work was finished, the conference resolution of 1892, referring to the proposition to lend financial aid to our ministering brother Jno. L. Brubaker, of Shelby Co., Mo., was taken up, and Bro. Jno. Dettwiler of Shelby Co., authorized to take charge of the matter. The Moderator then made a few impressive remarks. Bro. Joseph Weaver offered the closing prayer. The song, "God be with you till we meet again," was sung, and conference adjourned to meet in Bethel M. H., Cass Co., Mo., on Thursday before the fourth Sunday in September 1894.

Following is a list of questions and resolutions adopted by the conference:

1. Is it the duty of a minister to hold regular meetings at places where we have no members provided it is desired? If it is, is it right to ask or accept financial aid?

Resolved.—That a minister should always heed a call to preach, whenever it is in his power to do so. Should financial aid be offered, he is justified in accepting it provided he needs it.

2. Should measures be taken by this conference to intelligently teach the Gospel within the next twelve months, as we Mennonites believe and live it, in at least fifteen different counties in the state of Missouri?

Resolved.—That this conference favors the spreading of our faith as much as possible.

3. When a member is received into the church, or a minister or deacon is ordained, is it the sense of this conference that the whole congregation extend a Christian greeting?

Resolved.—That where congregations are not too large, this practice would bring about a warmer feeling and should be observed; and that we also urge the members of our church to heed the command, "Greet all the brethren with a holy kiss."

4. Do we understand from 1 Cor. 7:15 that a brother or a sister is at liberty to marry again in case one or the other departs?

Resolved.—That the "bondage" here mentioned, refers to the tie that exists between man and wife; that in case the "unbelieving departs," the other is not bound to the unfaithful for life; but this does not confer the right to marry again until one is removed by death. Marriage after divorce is contrary to Matt. 5:32; Matt. 19:9; Mark 10:9; Luke 16:18; 1 Cor. 7:27.

5. Should our members take advantage of Sunday excursions?

No.

6. Has a congregation the right to ordain deaconesses (other than widows)



who are to perform such duties as come under their sphere, whether it be public or otherwise?

*Resolved*—That it is the sense of this conference that congregations have this right.

7. Should we make an effort to conform ourselves to a uniform mode of attire?

*Resolved*—That such a course would be in accordance with Rom. 12:2; 1 Peter 2:9-13, and that our members be enjoined to conform themselves to a plain uniform mode of attire.

8. What shall our church do with a member that does not attend council nor communion from year to year?

*Resolved*—That we adhere to former conference decisions on this subject.

9. What should be done with members who are cold in the spirit, dress according to the fashions of the world, and do a great many other things not consistent with a Christian life?

What should be done with ministers and deacons who do not attend to such affairs when they become known?

*Resolved*—That those members be visited and admonished as to their duty. If this has no effect, they should be brought before the church. If they refuse to heed the advice of the church, they should be dealt with as transgressors. But in all cases they should be dealt with in a Christian spirit. We should show by feelings by words, and by actions that we are interested in their welfare, and desire to bring them back to paths of rectitude rather than to crush their spirits. When members show signs of lukewarmness, they should be looked after before they are led to extremes.

Should ministers and deacons neglect to act in such cases, they should be admonished as to their duty; if they refuse, they should be dealt with as transgressors.

10. How long shall we tolerate a member that promises to amend his or her ways, but continues to walk more or less disorderly?

*Resolved*—That as long as a wayward member begs for mercy and promises to make amends for his actions, he should be dealt with leniently. Should he continue in his errors, he should be excluded from church council and from communion for a certain length of time. If, at the end of this time, he has given evidence of a change of heart, he should be reinstated; if not, he should be to the church as a "heathen man and a publican."

11. Has a minister the right to perform marriage ceremonies when the contracting parties profess to be Christians, but not members of our church?

*Resolved*—That this question be referred to the Mennonite Confession of Faith and former conference decisions.

C. B. BRENNEMAN, Moderator.

DAN'L KAUFFMAN, Secretary.

## REPORT.

of a Sunday-School Conference, held at Mt. Zion church, Morgan Co., Mo., September 20, 1893.

Conference met at 9:15 a. m. Opened with song and prayer led by Bro. John Brubaker, of Shelby Co., Mo. Bro. Joe C. Driver then followed with the opening address, in which he outlined briefly the true aim of our Sunday schools, the work to be accomplished by this conference and dwelt at some length upon the necessity of a more earnest, united, and intelligent effort on the part of Sunday-school workers. After this address Bro. Joseph Weaver, of Jasper Co., Mo., was elected moderator and Bro. Dan'l Kauffman secretary.

Having disposed of the preliminary exercises, the moderator announced that we are now ready for the regular program. The subjects were all responded to promptly, most of those whose names appeared on the program having made careful preparation. Space will not admit of a full report of the proceedings; hence we shall only endeavor to outline a few of the principal thoughts brought out on the various subjects.

The subject, *Sunday school workers, who they should be*, was introduced by Bro. I. B. King, who made the general remark that Sunday school workers should all partake of the divine nature. The Sunday-school being a divine institution designed to lead the minds of the young to a knowledge of the truth, those who lead or assist in the work should be of such a character that the divine impression, be stamped upon the children. Sister Maggie Driver followed with a paper on the same subject. The Sunday-school is a good place to work and all Christians should be workers. Children have their work, parents have theirs. Neither should be satisfied with a limited knowledge; but all should go forth, learning what they can and put into practice what they have learned. Others followed in the same line, the prevailing sentiment being that workers must be resigned to God, and that no Christian worker has a right to withhold his active support from the Sunday-school. Instances were given where Sunday-schools that were in the hands of non-professors, were carried away from God, and children educated into sinful practices.

The *Sunday school and the church* was discussed by Bro. D. F. Yoder. The S. S. is a workshop of the church. The time to begin religious instruction is in early childhood, as the minds are more impressionable at this stage of life, and care should be taken that the right kind of impressions are made. Bro. A. D. Driver placed the objects of the Sunday-school and of the church side by side, and showed how the Sunday school should

work into the hands of the church. They are inseparably linked, and neither should be neglected. The following thoughts were brought out in general discussion.

1. Christ is the corner-stone upon which to build the church. After His ascension He left the church to His disciples. These must be sustained. The S. S. is a good place to furnish material to sustain them.

2. The S. S. must be for the service of God, and not for display.

3. The church is the principal. The S. S. is subordinate to the church.

4. Young people are the principal workers; but older ones should not fail to give advice, encouragement, etc.

5. As tender plants must have careful attention, so care should be taken that the tender minds of children should receive proper instruction.

A paper on *Sunday-school literature*, prepared by sister Clara M. Brubaker, and read by sister Ida Driver was next listened to. The power of the pen and of the press was dwelt upon at some length. The literature should be of the purest kind, thoroughly saturated with non-resistant doctrine, and free from anything that tends to foster personal pride. It should have a tendency to build our children up into noble manhood and womanhood, that when they are called upon to take the place of the elders, they are fitted for the place. Sister Ada Shank followed with a paper on the same subject. S. S. literature should be simple and easily understood. The Bible must be the foundation of all literature. Literature should include the Bible, a S. S. paper, lesson helps, tracts, and useful books. The use of a S. S. library, was dwelt upon at some length, and we will add that wherever possible there should be one in every Sunday school. Bro. J. C. Driver followed in the same line. Novel-reading received attention, and hero-worship did not escape notice. All agreed that the object of S. S. literature is to make children more Christ-like, and also as our lives are "seen and read of all men" our actions should be such that our lives may become valuable literature for others to study. Among those who took part in general discussion, outside of those whose names have already been mentioned are the brethren, D. F. Driver, D. D. Kauffman, John Brubaker, C. B. Brenneman and Joe C. Driver. After a few songs, conference adjourned until afternoon.

## AFTERNOON SESSION.

After a song, a paper on Parents and children in Sunday-school was read by sister Emma Shank. Children must spend their energies in some way, and parents should see that they are spent in the right direction. Their mind should be so full of good things that there is no room for tares. The responsibility of parents was pictured with considerable emphasis.

The enemy is before us and parents and children should stand united, armed with the sword of the spirit, ready to meet him.

Sister Lydia Driver read an essay on *The Duties of Sunday-school Scholars*. There are many workers in S. S., each having a special work to do. Children may perform their duty by properly preparing lessons, being prompt in every recitation, committing verses, orderly in recitations, respectful toward elders, and working for increased attendance.

An essay on *"Duties of Sunday-school Teachers"* was read by sister Amanda Dettwiler. Their duties were enumerated as follows:

1. To be punctual at all times.
2. To have all lessons well prepared.
3. To present his work in class that it may be both interesting and profitable.
4. To look after absent pupils.
5. To look after the interests of children who have no S. S. home.
6. To ask divine guidance in everything.

*Miscellaneous work in Sunday-schools* was the subject of an address by Bro. W. P. Coffman. He dwelt upon the necessity of work, making numerous quotations from the Bible to sustain his position, and giving Christ and His followers as practical examples for us to follow. The S. S. is simply a branch of the church, and needs as much, if not more care than any other branch of the church, from the fact that there you have a wider scope of intellectual advancement than anywhere else. The power of example was next noticed, and illustrated by various cases. Regularity of attendance was considered, and the prize system suggested as a means to bring this about. To awaken an interest in S. S. he advised earnestness on the part of leaders, and all should be sociable. Everybody should be welcomed, and everybody requested to take a part. Prayer is an important part of S. S. work, and to get all to exercise themselves in leading the devotional exercises, often leads to the establishment of a family altar at home. Miscellaneous remarks followed in the same line. That the object of all S. S. is for the upbuilding of Christ's kingdom, that the superintendent should lead in all miscellaneous exercises, and that he should be heartily assisted by all others, are sentiments that were indorsed by all.

The last subject discussed was *The Model Sunday school*, introduced by Bro. Dan'l Kauffman. To have a first class S. S. we must know what it takes to make a first-class S. S. Certain results should be desired, and it should be known what characteristics bring about these results. The S. S. that has the characteristics that bring about the best results is called the Model Sunday-school. The objects of the S. S. were then stated, which correspond to sentiments already expressed in

## ITEMS

PROFESSOR Ely estimates the unemployed in the United States as numbering two million.

HUS & TOWNSEND, of Chicago, have been awarded the contract to build a railroad from Haifa, in Syria, to Damascus.

A RELIEF train of six freight cars of provisions and supplies for the fever stricken town of Brunswick, Ga., has left Jersey City.

A GERMAN Egyptologist claims to have abundant evidence that the ancient Egyptians used a form of lightning rod for protecting their temples.

THERE is now a strong possibility of the empire being restored in Brazil, the royalists being restored in the ascendancy with everything pointing to ultimate success.

THE Spanish inhabitants and the Mohametsans on the north coast of Morocco, Africa, are at war, and much blood has been shed, while cruelties of the most horrible kind are being perpetrated by the Mohametsans.

CLARA BARTON, who is at Beaufort, S. C., looking after the relief measures of the Red Cross society, says that 20,000 persons made destitute by the terrible storm that swept the sea islands will have to be fed for eight months and 5,000 cabins rebuilt.

IN the course of the trial of a bigamy case in a court at Toronto, on the 20th Sept. the Judge expressed a very pronounced opinion that an American divorce could not be accepted in Canadian courts as binding or as dissolving the marriage ties.

THE second section of a west bound express on the Wabash Railroad crashed into a freight train on a siding at Kingsbury, Indiana, early on the morning of the 22d Sept. The wreck was complete, only one car of the passenger train escaping. Eleven dead bodies were taken from the ruins, and nineteen persons were injured, several fatally. The accident was caused by an open switch.

TWENTY-EIGHT men at work in the Mansfield Mine, six miles from Crystal Falls, Michigan, were drowned on the night of the twenty-eighth of September by the waters of the Michigamme River breaking through a weakened bed and flooding the mine. Eighteen men, at work in the lower levels, were warned in time to escape.

To get the bodies of the men out of the mine, it will be necessary to divert the current of the Michigamme River, and this would cost far more money than Iron County is able to pay.

## MISSION FUND.

Salem congregation, Allen Co., O., \$13.50; A sister, Ohio, \$1.00; Caledonia congregation, Kent Co., Mich., \$9.00; C. Y., \$3.06; Rose-land congregation, Adams Co., Neb., \$11.10; West Liberty congregation, McPherson Co., Kans., \$8.00; John Newcomer, 84c; John H. Hershey, \$1.00; Annie Hershey, \$1.00; Isaac Hershey, \$1.00; John E. Hershey, \$1.00; A. M. Landis and wife, \$5.00; A sister, Lancaster, Pa., \$3.00. Israel Zook, \$1.00; Salina Z. Hartzler, \$2.00; Phoebe Hartzler, \$1.00; Stonerville congregation, Westmoreland Co., Pa., \$6.00; Weaver's S. S., a penny collection, infant class, \$2.00; S. H. Musselman, \$2.00; Chippewa S. S., Wayne Co., O., \$5.30; S. K. P., \$2.00; Longenecker congregation, Holmes Co., O., \$7.22.

Gratefully acknowledged,

G. L. BENDER, Treas.

## TRACT FUND.

Mrs. Susannah Eby, 50c; E. Hostetler, \$2.00; John C. Herschberger, \$1.00; A. S. S. teacher and class, \$1.10; Joe Cooperider, 25c; Jos. Brunk, 25c; Minnie Cooperider, 40c; A brother, 60c; A sister, Lancaster, Penna., \$1.00; Salina Z. Hartzler, \$1.00; Weaver's S. S., Va., \$3.00; Zion's congregation, Young People's Meeting, Allen Co., O., \$3.57; S. S. Conference, \$37.06; Breslau, Ont., S. S., \$4.25; A friend, 25c.

Gratefully acknowledged,

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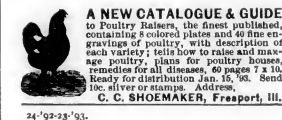
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**G. A. HENRY, Agent, ELKHART, IND.**

# Herald of Truth.

Organ of 14 Mennonite and Amish Conferences in the U. S. and Canada.

"How beautiful are the feet of them that Preach the Gospel of Peace."

Semi-Monthly.

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### EDITORIAL NOTES.

We would call attention to the reports of the Amish and Mennonite Charity Committee on another page, and hope our people will support the good aims of this committee as God has prospered us.

**BRO. G. L. BENDER** of our Publishing House is home again after an extended visit with friends in Canada, Pennsylvania, Maryland, and Ohio. He is much improved in health, and enjoyed his trip very much.

**BRO. J. S. SHOEMAKER** of Dakota, Ill., who was engaged in evangelizing work for over six weeks in Illinois, Iowa, Nebraska and Kansas returned home on the 10th of October. His labors, so far as we have been able to learn, were very highly appreciated.

This issue is crowded with conference reports. It is interesting to compare the resolutions of the different conferences and note the harmony there is between them. Truly it is encouraging, and shows that the time is speedily coming for a general conference of all the various branch conferences of our Amish and Mennonite congregations. When we build upon Gospel foundation our conference resolutions cannot be otherwise than harmonious.

The sisters Ebersole, widow of Pre. Abraham Ebersole, dec. of Stelling, Ill., and Kauffman, widow of Bro. Henry Kauffman, dec. of Chicago, visited friends here the latter part of October. Sister Kauffman hopes the day is not far distant when we will hold regular appointments in Chicago. God willing, this matter will soon be arranged.

Our aforesaid ministering Bro. J. L. Winey, of Peabody, Kansas, who has for some time been leaning toward the Mennonite Brethren in Christ denomination has recently united in full church fellowship with them and is now preaching in that denomination. We draw attention to this only because his name appears on our ministerial list in the Almanac which was printed before he left the church. 1 John 2:19.

The ministering brethren John Beidler and wife and John Ebst and wife, accompanied by Bro. Philip Geissinger, of Berks Co., Pa., spent Sunday, Oct. 15 at Elkhart, the brethren Beidler and Ebst preaching at the morning service. They remained in this vicinity until Monday evening when they left for Ohio. We thank them for their visit and wish them God speed and a prosperous journey. Bro. Beidler was quite unwell when he arrived, but improved considerably under Bro. Mumaw's able medical care. We hope that he has entirely recovered ere this.

That excellent Journal, the "American Advocate of Peace," in a recent issue gave a list of twelve peace societies in the United States. All of them, we believe, are doing good work in their respective lines. We know of at least two more peace societies, which we humbly hope, are not slow in this great work. One is the German Baptist (Dunkard) denomination and the other is the Mennonite denomi-

nation with nearly all of its branches. And we further believe that if the Gospel of Jesus Christ is true every other Christian denomination in the land should be a peace society, not in theory only, but in practice. Every true follower of the Lord Jesus Christ is a member of the "Universal Peace Society," founded and organized by our Lord and Savior.

BRETHREN, "this is the record" (1 John 5:11), and that record is true (John 19:35) "that God has given to us eternal life, and this life is in his Son." "He that hath the Son hath life, and he that hath not the Son of God hath not life." This record will be written upon the hearts as prophesied, Jer. 31:33, because the mind is renewed according to Rom 12:2 the Holy Spirit dwelling within to guide and direct, (John 14:17). With this experience the fact of our having passed from death unto life will become manifest, not to us only (John 5:24; 1 John 3:14), but also to others (Matt. 5:16). Blessed is the man who walks no longer according to the former lusts of the flesh (1 Pet. 1:14), and in darkness (Psa. 82:5; Eccl. 2:14; John 12:35), but in the light as he is in the light (1 John 1:7), because his steps are directed by the Lord (Psa. 37:23), and his end will be peace and joy everlasting. K.

PERHAPS one of the best places to find out whether a man is a gentleman, or a woman is a lady is on a fairly well filled passenger train. With this in mind we have recently had considerable opportunity for observation, both in Canada and the United States, and it was much the same everywhere. Selfishness seems after all to be an almost universal fault. "Do unto others as you would have others do unto you," would perhaps not be a bad motto to be painted in plain letters on the back of every seat in the car. The



Christian is to let his light shine *everywhere* and at all times, and we hope that our readers, when they travel, will not forget that Christian courtesy together with their plain attire will win more respect by far than a painted, banded, feathered and generally "fixed up" dog-in-the-manger-like lady (?) or a broad-shouldered, strong and ever so polished looking gentleman (?) who selfishly spreads himself out over one or two seats, when others, especially ladies, are standing. It happened once that we met such a person afterwards, and despite all his polished airs, fine talk, gallantry and politeness in society, we could not shake off the impression that there was selfishness, rudeness and want of true refinement within. Matt. 23: 27, 28.

For the Herald of Truth.

#### CHURCH ORGANIZATION AND ITS OBJECT.

Organization; the arranging of Christ's followers so as to work unitedly. What is the work? To bring souls to Christ is the answer in chorus, but Christ says, No man can come to me except the Father draw him, and again He saith, "No man cometh to the Father but by me." Yet we are admonished to work; and of ourselves we can neither bring a soul to God or to Christ by whose intercession we may come to God, what we then do along this line we must do as instruments in God's hand, as members of Christ's body propelled by His love for humanity, governed by the spirit of Christ's doctrine, laboring to further the object of Christ's mission; relieving mankind from the power of Satan, striving to rid the world of that bondage in every possible way. Hence we define the object:—To rid the world of sin and its various causes in every way possible; likewise, to remove every hindrance to the cause of Christ. One of the most (if not altogether the most) effectual and disastrous of these hindrances to the Christian cause to which I would call special consideration and suggest we charge, capture, and totally obliterate, is *sectarian animus*; chiefly brought about by allowing ourselves to be carried away so far with method as to adopt it for principle and next ascribe to it saving power.

Few of us would be willing to acknowledge such superstition; but allow me to present a few facts upon which may be looked as strong circumstantial evidence that to some degree at least *men will cling to method as essential*. I take the position of a non-professor. I hear the Immersionist strongly argue against all other forms of baptism! I wonder if he

thinks immersion will save? I hear the Mennonite charge denominations not practicing feet-washing with unfaithfulness to their Christian duty and put special stress on Christ's expression to Peter, "If I wash thee not thou hast no part with me," to be equally applicable to people of the present day. I wonder if they think foot-washing will save? I hear the Presbyterian proclaim free salvation, then baptize an infant. Will that save the child? And yet again I see my old Friends, (or Quakers) observe none of the rites, but they will be so very particular about the shade of clothes, their manner of speech, etc. These men to whom I am looking I believe conscientious Christians men. Each preaches charity, but in his zeal for his pet method of doing work, each one shows (or tries to) the inconsistency of the method of the other and in consequence of this constant controversy I am only confused instead of being inspired with a zeal for right. I utterly fail to see the practicability of men engaged in a common cause trying to disprove the efficiency of a co-laborer's work and thereby lessen his influence. I sit and ponder: Why are these things so? I see the truthfulness of, "The children of this world are wiser in their generation than the children of light." Surely if the Liquor League of this U. S. were not more united in their efforts to have their pernicious business prohibited, it would have died long ere this by the hand and prayers of the mothers whose hearts they have crushed by robbing them of all that was once dear to them. I will go and hear a real temperance crank (so-called) one who seemingly thinks nothing else, one who has made special efforts and spared no means to drag from the power of habit all the Lord might give him. He pictures to us the need of united effort against this monster and appeals to all against this work. I am favorably impressed with the idea of united effort—every body to help lessen the cause whereby men are ruined. I immediately go to work to help save men from the terrible curse of drunkenness; but the questionable arises, Why am I so concerned about saving the drunkard from this one habit? For more reasons than one. First, the one who indulges is not fully aware of the consequence until too late. Secondly, the habit ruins his family, and thirdly, he becomes a public nuisance. I become enthusiastic in the work; I see the strength in organized effort; I pray for recruits for our ranks; I look with pleasure on the work accomplished by our total abstainers; yet I behold our imperfections. I stop and think, if such good is done by united effort against one particular sin how much might be accomplished by a united effort against sin in *all* its forms, under an infallible leader. I look about and find such an one only in Christ, and now for the first time the object, advan-

tage, and absolute necessity of *church organization* looms clearly up before me and I see in it an institution of the most High for the saving of the nations. Unite with this body I must, if I would have the full benefit of the leadership of Christ. But in order to join the Christian army I must make a choice of company as I can join only one company. I call to mind the stress put on different rites by different denominations and, in lieu of selecting a company, ask of each, "Wherein do you lay salvation?" and receive but one answer, "In Christ only." Even the temperance crank who seemingly could think nothing else expresses delight, saying, he was glad I was brought to ask that question, and hoped I would soon realize that in Christ alone is forgiveness, liberty, joy and *salvation*. On this one point there is entire unity. I am resolved, I will accept Christ, I will live for Him, I will take His word as my guide, I will rest for His cause, and fight during the rest of my life the wiles of the devil with all the power God gives me. I go to Him with my sin, ask pardon and receive it, and now I want to manifest my love, reverence, and obedience to Him by being baptized into His body (the church), publicly declaring myself on the Lord's side, acknowledging Christ my Savior, choosing as my *special company* the one in which I am likely to be of the most use for the cause of Christ, and feel to heartily co-operate with every soul who has enlisted under Christ as Chief Captain in the work of battling with sin, with a view to annihilate it so far as possible and not to compromise by only trying to regulate it.

I now bring the whole matter of church organization to this conclusion:—The arrangement of Christ's followers so as to gain the best results in battling with sin, with Christ as Chief and only Captain, as subdivided into different Sects, or Denominations, as different companies of the same army striking the enemy's lines at different points, each putting special stress on a different method of work or else pursuing a different line of special work all with the same end in view. Wisely so arranged by a kind Providence, lest we become pharisaical and ascribe undue credit to our own good works.

The object of organization being, to claim all the world for Christ, with each member of each branch doing his or her special work, that being whatever comes within our reach, for the cause of Christ, or against Satan. Being differently situated we choose different occupations for a livelihood; it is the same in church work. For instance, in our own company (the Mennonites), say tobacco to a western brother, and he will at once become eloquent in its denunciation, setting forth the defilement of the body; under no circumstances could he be induced to put the filthy weed into his mouth. Our

eastern brother may listen with some interest and admire his bold stand against what seems to him as sin (and surely is imprudence), but, if he be a *total abstainer* his faith in the prudence or good judgment of his western brother may very soon drop to a somewhat lower degree when he hears his western brother refer to some good wine he has had from the decanter of a friend. Our eastern brother has no argument to offer in defense of tobacco, but, he cannot see how a man, seemingly so prudent and careful in totally abstaining from the use of an article which will make his body appear filthy to others, will moderately indulge in a habit that has been the means of casting the better senses of many to the winds, and their souls to everlasting destruction. And while we admit that in no place in the Scripture is total abstinence from wine directly in so many words commanded or made obligatory, we also know that tobacco is not mentioned, yet we all agree that to spend more dollars for tobacco than for public *education* and *missions* combined does not show the better judgment of a Christian nation as being *put to use*. Again, we know Paul said if meat causes his brother to offend he would eat none, a very worthy example for us to follow. We know wine in its various forms has caused many brethren to offend, has perverted judgment, and ruined many souls, by an over indulgence. What, then, is our moderation but the seed of damnation to some one (*possibly, yea more quite probably*). Why will you, my brother, jeopardize the welfare of yourself or a brother by keeping alive such a temptation, simply because it is not a stipulated command, that you totally abstain lest your weaker brother fall when we know that for this family of luxury, more is expended than would keep the whole U. S. in meat, or bread, or even both; and in consequence of this outlay we bury a pauper each eight minutes. In view of these facts the total abstainers heartily agree that if we could get every one worthy the name of Christian to learn only half the evils and all the good of legalized rum (*wine made of corn*) not one would cease to work until it was at least outlawed from the church. Neither will any S. S. teacher practice or defend moderation lest it be to the detriment of his boys, but will rather call attention to the Lord's approval of the Rechabites (who took no wine), and the grand promise they received for the same; and again that so high a commendation as this was never granted with a moderate use, by such high authority. They cannot leave the road of total abstinence without violating the advice, "go not into temptation." One thought I would desire that every S. S. teacher adopt, is, that success lies not so much in teaching what to do as in *getting folks to do*. Let us all make special efforts to

have our young people accept the actual application of Christian principles, assuring them that the cups of cold water will be remembered as promised by Christ.

Worthy actions will be rewarded even as Job's captivity was turned when he prayed for his friend's and not when he pleaded for his own release.

In conclusion, I wish every S. S. worker success in the training of his boys and girls so that they may grow up mighty men and women of valor, pressing forward towards the enemy's forts, and by God's grace be enabled to capture and totally demolish his terrible batteries. This would make such a breach in the enemy's fortress as the world has never seen, and a revolution would be sure to follow that would almost cause some people to declare, "The Millennium has come!" ISAAC E. HERSHEY.

NOTE. The brother says he is open for correspondence on the subject on which he writes, hence we give his article with but very few alterations. Ed.

For the Herald of Truth.

#### A PERPLEXING QUESTION. (Extract from a letter.)

Sometimes Christians, especially young Christians, who are in true earnest in the work of the Lord, are greatly perplexed by the life and experience of others who seem devoted to Christ, and yet will love and do many things that appear to them entirely inconsistent with God's word and the spirit of Christianity. Possibly some of our readers will feel that God has given them light on the subject noticed in the following letter. If so we will be pleased to publish some clear, practical thoughts in the HERALD on this subject.

Dear Brother in Christ: I am a young Christian, earnestly striving to do my Master's will, but many times I become perplexed and wonder what is the best to say under certain circumstances.

I have recently had occasion to get into conversation with a friend of mine on the subject of pride. This subject being brought up by her reading that splendid article in the HERALD OF TRUTH entitled "Drifting."

This friend is apparently a very devoted Christian, a member of the Church. She said that she could not see why the Lord would let one go on *feeling* all right and approved of in His sight, and then right at the last get them into a state of doubt. Her view seems to be that if one is a praying person and asks to be led by the Holy Spirit, etc., and then feels no condemnation with regard to these things, and then acts as conscience leads, which she claims is all one and the same thing as the Holy Spirit, (such absurdity!) they are certainly all right, and should not be disturbed with

such questions. We might indeed leave them alone, but is that the way our Lord would have us do? Why should we not just as well leave the sinner "alone" where he stands in disobedience to the will and teaching of Christ? Of course it is just as unpleasant for these worldly-minded professing Christians to hear something that will bring conviction to their hearts as it is for the sinner. They very soon seek for arguments to ease their consciences, and probably come with arguments like these: "We do not understand alike, and so we had better not talk on a subject that we do not understand. There are mysteries in the Bible that we are not to understand fully." Thus they reason just as though this plainly taught doctrine of non-conformity to the world were a mystery!

So said my friend, and I, of course, asserted my views wherever I could, until I saw that it would do no longer. I believe the strongest argument I advanced in defence of plain dress, was that the foolish expenditure of money in fashionable dress was not right, and that the money thus spent might be used in a much more profitable way. But still that old foothold of Satan was used, "If we feel all right there is no harm in it." So I thought I would point out another way of spending our Lord's money unnecessarily, and notice whether she could see the inconsistency there. I mentioned the habit of some of our plainly dressed people going to town once, twice, or three times a week, and spending their money for a dish or two of ice cream, a glass of lemonade or in some other way quite as useless—in luxuries of any kind; this when so many poor people have not natural or spiritual food to sustain life! She could see the inconsistency very quickly in this, but, when it comes to outward adornment, to make a show in the world and a display of vanity upon the person, how blind people are! How weak their arguments!

What is the course we should take with such people? Can you tell me any way? What is the reason we have so many such seemingly consecrated Christians who can nevertheless indulge in all kinds of pride, and at the same time claim such a nearness to God, such sweet fellowship with the Father, such wonderful answers to prayer, etc.? Why is it that if they pray for wholly consecrated hearts and the guidance of the Holy Spirit, as we believe they do, that they are not brought into conviction without being talked into it?

There are many other things—many points of Scripture that I would like to consult some one about, but will leave my questioning for the present, hoping if you have any words of advice for me, any words of encouragement, you will not deem it a burden to answer this.

Yours in the faith.

## THE NECESSITY OF SPECIAL CARE FOR THE LITTLE ONES.

Essay read at the S. S. Conference by sister Phoebe Funk Kolb.

The object of the Sunday-school is to teach the Word; to teach Christ through the Word; and to so teach Christ through the Word as to bring souls living in this world into vital union with the Lord. This is or should be the object in every department of the Sunday-school, and all Christian people and many who are not professors of religion will say this is just what should be taught in the Sunday-school. I say that this is or should be the object in every department and yet when we speak of the very little ones—those who cannot yet read, we are sometimes asked, "What do you teach them?" As though everything were to be learned by reading only! Is not the teaching of the Gospel simple enough that some of its truths may be presented to these little ones by those who can read? If many of the children who can read had not explained to them what they read, I am afraid, vague indeed, would be the impressions conveyed to the minds of these little Bible students.

While those Sunday-schools, which make reading such a vital point and teach it to those who have not yet learned the art, may have a good attendance and good order and everything seem to go along apparently well, yet they are not using their time and talents to the best advantage—they are training the mind, for which we have our day-schools and the heart-garden is not cultivated, and thus the care of the soul is neglected. You say "Time enough for that when they are older—they are now in their innocence anyway." But we know that the time will come, when, if they are spared, they will outgrow their years of innocence and how much better it is then to have the heart already filled with religious principle than to have the head filled with a knowledge of letters—that is, to have learned the A B C of Christianity rather than the a b c's of a language.

Does Satan begin his evil work in the child by having it first learn its letters to enable it to read evil books? Most certainly not. Shall we, then, in our Sunday-school work, give Satan the two fold advantage of filling the child mind with evil, while we are trying to teach it its letters, and then using the knowledge of letters, we have imparted, for leading it still further away, by means of the fascinating evil literature with which the country is flooded? No. Let us not be so unwise, but let us "take time by the forelock," as the saying is, and deal wisely with the little charges placed in our care for an hour every Sunday and for whom our prayers daily ascend.

Satan does not procrastinate. He begins his work very early and if we would defeat him, we who have taken up the cause of Christ and are working for Him, must begin very early indeed.

In putting up buildings we want a good foundation, and so in building up character, which is a part of our Sunday-school work, we want a good, solid foundation, and the best way to have this, is to begin to lay the foundation stones of the Christian life as soon as possible; by beginning early the stones have more time to set; that is, the foundation wall of a noble Christian manhood or womanhood will have proper time to be established. The aim and object of the Christian world always has been and ever will be a persevering effort, by the help of God and the guidance of His Word and Spirit, to eradicate evil from the world by the dissemination of Gospel truth and Christian principle, to plant upon every quarter of this globe—north and south, east and west—the banner of King Immanuel, to proclaim the glad tidings of free salvation, of peace and good-will toward mankind. Since the facilities of the present day give so much opportunity for disseminating evil, the Christian people have many obstacles thrown in their way and it is only by constant, earnest and prayerful efforts that we can hope to accomplish our object—that of winning souls to Christ who will be active workers in His service. And in whom do we center our hopes? In the young. Whom do we mean by the young? Those twelve and fourteen years of age? Yes, and those ten, eight, six, four and even three, and indeed, we cannot begin too early to instill into children Christian principles. Children are more trustful and more easily impressed than older ones, and this then is certainly the place to begin our work—the place to lay the foundation of Christian character—the place to start them in the right direction, for as the Holy Book itself says, "Train up a child in the way he should go; and when he is old, he will not depart from it."

We have learned that the Word is the good seed and that our work is seed-sowing and that children are very easily impressed—that their little heart-gardens are very fertile and in a condition with proper cultivation to bring forth much fruit. But we know the weeds are ever ready to spring up; and unless these gardens are carefully watched the weeds will spring up. And it is not necessary that bad seed be planted to bring forth a harvest of weeds, but simply neglecting to sow the good seed—that is, the neglect of early religious training will give room for the natural weeds of evil to spring up. This idea was beautifully brought out by a little boy in a Young People's Meeting a few years ago. The children were asked, "What must we sow to obtain wheat?" The answer was, "Wheat-

seed." Likewise with oats and other kinds of grain. Then came the question, "What must we sow to obtain a crop of weeds?" Some said, "Weed seed;" but this particular little boy said, "Sow nothing."

Human nature is inclined to evil rather than good and if left untrained the evil soon manifests itself. That this is true has been proven. It is said that a certain doctor put two babes in a room by themselves. They were furnished with food but had no communication with the outside world. As they grew up, human nature, with all its evil tendencies and animal propensities was seen to assert itself. Upon provocation they became ferocious and savage as brutes, without any knowledge above natural instinct. They had been taught simply nothing and grew up the animals. We can not do too much for the wee ones. To them we look for future work, and according as they are moulded, may prove great powers for either good or evil. It is very dangerous to neglect their early training—not that erroneous ideas great be eradicated, they may be, but not is the risk; and how much better to "nip off in the bud" these evil propensities and win the heart to Christ as soon as the child can comprehend the plan of salvation, that all his years from his early youth may be devoted to the service of the Master. Even though he may not be able to teach with his tongue, he may by example exert a good influence over playmates and others with whom he comes in contact. I read of a little girl of whom it was said, "It was easier to be good when she was with us." This is what should be able to be said of all the little ones and the older ones.

We need not be afraid of doing too much pruning and cultivating in these little heart-gardens. Children are so ready to take up with what they see and hear that notwithstanding all our teachings, almost before we are aware of it, we find weeds and thistles in the little heart-gardens. Hence, we must not only begin to train, but it must continue until the principle is firmly established. The sooner we begin the more work we can hope to accomplish for Christ—the more souls may be brought into His service.

Our Sunday school work should not only be confined to that one little hour on the Sabbath, but through the week we can find many ways in which we can work for our little charges. When I read of the work that some primary teachers are doing, I feel as though we were not exerting ourselves as we should to accomplish the great work devolving upon us.

In conclusion, while I have spoken of training a child, I do not wish to be understood that this training is to be merely a verbal one; far above precept is example and the precepts that we teach should be the reflections of our own example, prayers, aims and strivings.

## WHAT IS BROTHERLY LOVE?

Love is an endowment, a capacity which we receive direct from God. It is not something that has its origin with man, but with God. God created man for His honor and glory, and it remained so with man as long as he was pure and holy, but through the power of sin and disobedience, this faculty was very much perverted, and so man has become in a measure selfish, seeking his own interests rather than those of his Maker. Nevertheless there is in the heart of man a spark of love and a feeling of reverence toward God, which, when fanned by the breath of the Spirit of God can be revived and made to burn, and thus show a reflection of the Creator in the soul. But what is the reflection of the Creator in the soul? It is an outward sign of the continual working of the Holy Spirit within, thus causing all the thoughts, expressions, words, deeds, and actions of the individual to be seasoned with grace. The love of God will fill our hearts to overflowing, and we will no longer be like the trunk of a dead tree, which even the mighty storm can hardly move, before our sympathy for and consideration of our fellowmen can be awakened, but we will be as the tiny tender twig in the lofty tree top, which sways before the gentle breeze, for at every impulse of the Holy Spirit we will be prompted to act, and we will be concerned about the welfare, joy and happiness of others, as well as our own. Now then, when the love of God has thus taken possession of our hearts, how may those around us know it? Here are a few rules which will bear consideration:

"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you." Matt. 5:44. "Being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat." 1 Cor. 4:12, 13. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye." Col. 3:12, 13. "Bear ye one another's burdens, and so fulfill the law of Christ." Gal. 6:2. "Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself." Gal. 5:13, 14. "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation;

continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you: b'less, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." Rom. 12:9-21. "That no man go beyond and defraud his brother in any matter." 1 Thess. 4:6. "Let brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body." Heb. 13:1-3. "Let your conversation be without covetousness." Heb. 13:5. "There is utterly a fault among you, because ye go to law one with another. Why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brethren. Know ye not that the unrighteous shall not inherit the kingdom of God?" 1 Cor. 6:7-9. "I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also." Matt. 5:39, 40. He that is joined unto the Lord is one spirit." 1 Cor. 6:17. "Beloved, let us love one another, for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love." 1 John 4:7, 8. "See that ye love one another with a pure heart fervently." 1 Pet. 1:22.

These few out of the many passages of Scripture which teach us how the true believer who is under the control of the Holy Spirit at all times conducts himself toward his fellow-beings should surely prompt us to have a deeper interest in all around us. But to have a still clearer understanding of this term—LOVE—as it comes from the great fountain-head, God, we will closely study this definition: Love signifies, (1) A natural passion, inclining us to delight in an object. (2) A gracious principle or habit wrought in the soul by God, which inclines us to delight in, esteem, and earnestly desire to enjoy an interest in God's favor, and communion

with Him as our chief good, portion, and happiness, and the fountain of all perfection and excellency, and which likewise disposes us to do good to all, especially such as resemble God in holiness, and bear His image. 1 John 4:19-21.

If this explanation has now given us new thoughts and clearer ideas of the vastness of this God-given principle—LOVE,—it might be well for us to study the foregoing passages and others that are similar, and not only make a study of them, but apply their teachings to our daily life, and we will be happier, our fellow-laborers will feel encouraged, our neighbors will be more cheerful, and God will be honored. A. C. K.

## WHO IS RESPONSIBLE?

I desire to call the attention of the readers of the HERALD to an article in the Oct. 1 number, headed:

*The wages of sin is death*, in which we find language like this: What has caused more crimes to be committed, more homes to be made desolate, more heart-broken mothers, more vice, more moral degradation than whiskey? And we have safe reason to believe that the dealers in strong and intoxicating liquors especially the saloon keepers are responsible for it—Right here I would like to follow with a few interrogatories.

*Firstly*: What will make men so heartless as to indulge in such a business? *Dollars*. It is to gain dollars that the saloon keeper will ruin your boy, and not the desire to ruin any one.

*Secondly*, Why do we see action the saloon? *For Dollars*. We license no one to this business unless he will pay to us a tribute out of his business. So the fact looms up that for the love of money men engage in the disastrous business of saloon keeping. And, that for the same identical reason we license them to engage in this business.

*Thirdly*, Who is responsible for the saloon keeper if he is responsible for the drunkard? We the people of this commonwealth.

*Fourthly*, How shall we get rid of the awful responsibility of the saloon keeper? Put up the price of boys, and down the price of dollars, and allow no one who loves boodle better than boys to represent us. But let our representatives of all grades, be only such men who, if they know it is a sin to keep a saloon; also know that to license the keeping of the same (even for \$'s) is worse than absurd, it is pure unadulterated sin.

*Fifthly*, Brethren, what is supporting men politically whom we know to be in sympathy with the licensing of saloons? Allow me to recount briefly:

1. To be a drunkard is sin.
2. The saloon makes drunkards.

3. The legislature makes the law to grant the license.

4. The judge grants license.

5. Both Legislator and Judge are elected by us and are supposed to represent our principles and if elected on any public issue generally support that issue. Who then is responsible? Surely brethren it is we or dollars. If it is we let us not look so black at the saloon keeper, let us amend *our* ways in the matter and not have any saloon keepers. If it is dollars let us dethrone the goddess Gold and no longer stoop to her and sacrifice at her altars noble youths, and fond mothers' hearts, but make her our servant, for which the dollar was intended as the measure of value not to be fondled and hoarded and so far worshiped as to cause us to sacrifice principles, honor, or even the happiness of others so we may gain her.

ISAAC E. HERSHEY.

### "LOST, FOREVER LOST!"

There were two young men who loved each other very much, but they were desperately wicked. They went together to horse races, balls and saloons, and would play cards and get drunk. When the war came, one of them went into the army and had been in the service but a little while when there was a hard fight. He saw so many wounded and dying men calling on the Lord to have mercy on them, that he sought salvation, found pardon, and joined the church and went to preaching.

When he came home he found his old chum as wicked as ever. He tried with all his might to turn him from his wicked ways, but the more he tried to persuade him to become a Christian, the worse he appeared to be. He would make all kinds of fun of religion, and would laugh at his friend.

One morning they both saddled their horses and started on a ride. They rode side by side for some time, and not a word was spoken. Finally the wicked one spurred his horse and got some few rods before the other, and all at once he commenced screaming as loudly as he could.

His friend thought he was just screaming for mischief, but presently he heard him calling upon the Lord to have mercy upon him. He rode up to him and asked what was the matter with him, and the wicked one started running with both his arms stretched out as though he was trying to take hold of something, screaming at the top of his voice:

"O Jim, Jim! the Spirit of God is leaving me, never to return! It is gone, gone forever more, never to return to me again. O JIM, JIM, I AM LOST! FOREVER LOST!"

O what a warning to all who are rejecting offered mercy.

### REPORT

of the Annual Conference of Kansas and Nebraska.

According to previous announcement, Conference convened at the Roseland Mennonite M. H. Adams Co., Neb., at 10 o'clock A. M. on Friday Oct. 6th 1893.

The following Bishops, Ministers, and Deacons were present, and heartily co-operated in the work of said Conference.

#### BISHOPS.

A. Schiffler, Roseland, Neb.  
Isaac Peters, Henderson, "

#### MINISTERS.

A. Stauffer, Ayr, Neb.  
M. E. Horst, Newton, Kans.  
David Weaver, "  
Philip Nice, Sterling, Ill.  
Paul Harshberger, Shickley, Neb.  
Joseph Gascho, Milford, Neb.  
Joseph Rediger, "  
J. S. Shoemaker, Dakota, Ill.

#### DEACONS.

Samuel Lapp, Juniata, Neb.  
J. C. Harshberger, Inman, Kans.  
Geo. B. Landis, Canton, Kans.  
Peter P. Epp, Henderson, Neb.

Conference was opened by singing German Hymn No. 76 and English Hymn No. 93.

Bro. Philip Nice made the opening address, expressing his deep gratitude toward God for the blessed privilege of again meeting with a number of dear brethren and sisters and relatives with whom he had associated in years gone by.

In his short discourse he also earnestly set forth the object of meeting in this conference, namely that we all with one accord build upon that true foundation that shall stand when heaven and earth shall pass away. After this, Bro. Nice offered prayer.

Bro. Isaac Peters next read part of the 3d chapter of 1 Cor., and in a short but earnest address, very fervently presented the doctrine and principles of the Christian religion, and how we, as the servants of the Lord, should ever endeavor to build upon the foundation, doctrine and principles taught us by our blessed Master and His faithful apostles. "For other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11. And if our spiritual building is founded on this spiritual Rock, (namely Jesus Christ and His word,) the gates of hell shall not prevail against it.

Bro. A. Schiffler then followed with a brief but earnest discourse, forcibly presenting the motive and necessity of our meeting to confer with one another in order to be more firmly established in the faith once delivered to the saints. It was needful for Paul to go up to Jerusalem and meet in conference with the apostles

at Jerusalem, to determine what doctrines should be taught to both Jew and Gentile. The result of that conference was a blessing to both the believing Jew and Gentile. By the direction of God we expect the work of this conference to bring about a unity of the faith, and that we from henceforth may not build upon the doctrines and traditions of men but upon Christ and His word. At the conclusion of his discourse Bro. Schiffler proposed the appointment of a Moderator and Secretary, whereupon Bro. Philip Nice of Sterling, Ill., was appointed Moderator and Bro. David Weaver of Newton, Kansas, Assistant Moderator.

J. S. Shoemaker of Dakota, Ill., was appointed Secretary and Bro. Daniel Burkhardt of Ayr, Neb., Assistant Secretary.

The committee having charge of the arrangement of questions, etc., for conference work, having failed to meet on the day previous as specified, now retired to a private room to consider and arrange questions, etc., to be presented for the consideration of Conference.

The time during the absence of the committee in arranging their work, was very profitably spent by singing a number of soul cheering hymns and then a short address in the English by the writer, and another in German by Bro. Gascho. The following is a synopsis of Bro. Gascho's exhortation. We should all with one accord seek to be perfect in the work of the Lord. Although in ourselves we are imperfect, yet through faith in our Lord Jesus Christ we are justified, and by His grace are able to go on to perfection. And by a full consecration are brought to be perfectly submissive to His will, and can ever say, Lord, not my will but Thine be done. Let us all do what we can for our blessed Master while it is called to-day and while we have the opportunity to work, for the night cometh when no man can work. We should as humble children ever look to our heavenly Father for every spiritual blessing. He will give to all liberally and upbraid not, and give us abundant grace to go forward unto a happy end in Christ Jesus.

Committee on questions next reported and after singing hymn No. 42 and prayer led by Bro. Horst, conference adjourned to meet at 2 o'clock P. M.

#### AFTERNOON SESSION.

Conference again convened at 2 o'clock P. M. by singing hymn No. 114. Introductory remarks and prayer led by Bro. D. Weaver.

On motion of Bro. Harshberger, time was limited to five minutes for each one in discussion of questions.

The following questions were next presented for consideration, and all resolutions given in this report were unanimously adopted.

1. Is it the duty of ministers only to try to bring souls to Christ, or is it also the duty of the laity to help in saving souls, and what is the duty of each?

*Resolved.* That it is the duty of both ministers and laity to be united in their efforts to win souls for Christ. Efforts should be made not by the ministers only but every child of God should labor earnestly in their position, and according to their several abilities, personally with individuals to bring them to Christ.

2. Can brethren have their heads covered during funeral services without violating Paul's admonition in 1 Cor. 11:7?

*Resolved.* That all our brethren be hereby instructed to have and keep their heads uncovered during funeral and all other Christian services, according to Paul's instructions in 1 Cor. 11.

3. If members are not at peace with one another according to the teaching of Scripture, when is the proper time to try to make peace?

*Resolved.* That we, according to the teaching of Paul, seek to live peaceably with all men, as much as lieth in us. Should enmity exist the proper time to seek peace and be reconciled to our brother or sister is as soon as we are conscious of any enmity existing between us, and when we can in the spirit of peace, love and forgiveness meet and heartily forgive one another.

4. If members should become extravagant or vain in dress or bodily adorning, should we reprove them in public or in private?

*Resolved.* That our ministering brethren be instructed to preach and earnestly instruct their respective congregations to discard and lay aside all superfluous dress or bodily adorning, and ever instruct the same to adorn themselves as becometh those professing godliness, according to Paul's instructions to Timothy. 1 Tim. 2; also 1 Pet. 3.

No personal allusion should be made from the stand. Should any member, after the proper instructions are given, be out of the order of the church and disobey the instructions given, be it hereby resolved to call a private or special meeting, or instruct the minister or deacon, as the church may deem proper, to have a personal interview with the party or parties being disobedient, and try in the spirit of love, to bring them into the order and spirit of the church and Christ.

5. Would this conference deem it advisable to send a minister to Osborne Co., Kans., to fill appointments at regular intervals?

*Resolved.* That this conference would deem it advisable to make arrangements with, and urge the Evangelizing Board to have some one of our ministering brethren visit and preach to and for said brethren in Osborne Co., Kans., at least once every two months.

After singing hymn No. 299 and

prayer offered by the writer, conference adjourned to meet at 9:30 o'clock A. M. on Saturday, Oct. 7th.

#### SATURDAY MORNING SESSION.

Pursuant to adjournment, conference again convened at 9.30 A. M. Oct. 7th by singing hymn No. 2.

Bro. P. Harshberger opened the service by a short but earnest exhortation in the German, confessing that it was altogether needless to add any more to the many earnest exhortations already brought before this conference, yet, should we be assembled for days and months, the "Word" would not be exhausted; it is ever full of things both new and old. He confessed to have been moved by the Spirit to be present with this assembly, and felt assured that our hunger and thirst were satisfied with the bread of heaven and water of life, and believed that we all were strengthened in the inner man, being inspired and encouraged to labor earnestly, willingly and faithfully for the upbuilding of Zion. The Lord has truly done His part of the work, and truly He is no respecter of persons, but "whosoever feareth him and doeth righteousness shall be accepted of him." Let us therefore not neglect to assemble ourselves together and admonish one another, and thereby encourage each other in the good work of the Lord. And ever be grateful to our kind heavenly Father for the many blessings showered upon us both temporal and spiritual. Bro. Harshberger then led in prayer.

The following motions were next brought before the conference and unanimously adopted:

On motion of Bro. Nunemaker it was decided to hold the next Annual Conference for the states of Kansas and Nebraska on the first Friday in October, 1894, at the Spring Valley M. H. McPherson Co., Kansas.

On motion of Bro. Horst the secretary was instructed to have the proceedings of this conference published in both editions of the HERALD OF TRUTH.

On motion of Bro. Rutt this conference was instructed to authorize or instruct Bro. J. M. T. Miller of Milford, Neb., member of the Evangelizing Board, to make an effort to have regular appointments held with the brethren in Butler Co., Neb.

Bro. Isaac Peters then gave us a short but very sympathetic closing address, using the following comforting words of Paul to his Corinthian brethren: "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." 2 Cor. 13:11. After earnestly encouraging and comforting us all, he led in prayer. After singing hymn No. 17, conference adjourned to meet, if the Lord will, at Spring Valley, Kans., on the first Friday in Oct. 1894.

J. S. SHOEMAKER, Sec.

### SUNDAY SCHOOL LESSONS.

#### LESSON VII.—NOVEMBER 12.

##### THE GRACE OF LIBERALITY.

2 Cor. 8:1-12.

*Golden Text.*—He became poor, that ye through his poverty might be rich. —2 Cor. 8:9.

*Time of Writing.*—A. D. 57. The second Epistle to the Corinthians was written a few months after the first Epistle, not long after the uproar at Ephesus.

*Place of Writing.*—Macedonia. Some think Philippi and some Thessalonica.

*INTRODUCTION.*—The preceding Chapter.—We have there a faithful, tender, and loving communication clearing up a great scandal which had for a long time been agitating the Corinthian Church, and had been the subject of a previous sharp letter from the apostle, by which things appear to have been set right in this respect.

*Object of the present Chapter.*—There was now another matter in which he wished very much to have them set right, though it was not a scandal so glaring as the other. A year before there had been an appeal made to all the Gentile churches to make a contribution for the poor Christians in Judea, who had been suffering great persecution and were at that time in deep poverty. The Corinthian Church had at first taken up the matter with great spirit in expressing their readiness to respond to the apostle's appeal; but they lagged behind in the performance of their liberality, and the collection was still unfinished after a year. This was all the more unwelcome to them as they were a comparatively rich church.

#### DAILY READINGS.

M. The grace of liberality.	2 Cor. 8:1-12.
T. A cheerful giver.	2 Cor. 9:1-11.
W. Abundant giving.	Ex. 36:1-7.
T. Every man shall give.	Deut. 16:9-17.
F. Increase by giving.	Prov. 11:24-31.
S. Systematic giving.	1 Cor. 16:1-9.
S. Willing giving.	1 Tim. 6:13-21.

#### LESSON VIII.—NOVEMBER 19.

##### IMITATION OF CHRIST.—Eph. 4:20-32.

*Golden Text.*—And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you.—Eph. 4:32.

*Time of Writing.*—A. D. 62, during the latter part of Paul's two years' imprisonment at Rome.

*Place of Writing.*—Rome, in Paul's own "hired house."

*INTRODUCTION.*—The Epistle.—The Epistle to the Ephesians is the first in order of those written from Rome. "There is an exaltation of doctrinal statement, an implication of high Christian experience in this letter found in no other of the Epistles of Paul.—*Prelequel.* The epistle has two great divisions: (1) chaps. 1-3, doctrinal; (2) chaps. 4-6, practical.

*The Church.*—Paul founded this church during his three years' stay at Ephesus, from May A. D. 54 to May 57 (Acts 19). It is believed that the Apostle John long resided at Ephesus and died there.

#### DAILY READINGS.

M. Imitation of Christ.	Eph. 4:20-32.
T. Pure speech.	James 3:1-13.
W. Established in the faith.	Col. 2:1-9.
T. Alive unto God.	Rom. 6:1-11.
F. Walking in the Spirit.	Gal. 5:16-25.
S. Be ye holy.	1 Pet. 1:13-23.
S. Our Example.	1 Pet. 2:19-25.



## HERALD OF TRUTH.

November 1, 1893.

THE HERALD OF TRUTH is one dollar per year.

*Der Herold der Wahrheit* is one dollar per year.

BOTH of the above papers will be sent to one address for \$1.50 per year.

OUR FAMILY ALMANAC is now ready. See notice in another column.

AGENTS.—Several good agents can find employment in selling Bibles and other books for the Mennonite Publishing Co., Elkhart, Ind.

WE carry in stock the Bagster and Oxford Teachers' Bibles of all sizes and styles. Prices from \$3.00 to \$6.00. For descriptive circular and price list address Mennonite Publishing Co., Elkhart, Ind.

THE HERALD OF TRUTH FROM NOW UNTIL DEC. 1894 FOR \$1.00! Now is the time to secure new subscribers. Any one who will send us a dollar for subscription will receive the HERALD from now until the end of 1894. We hope our readers will show this offer to their neighbors and friends and induce them to take advantage of this favorable opportunity. Sample copies English or German, sent free to any address.

PELOUBET'S SELECT NOTES FOR 1894.—Just issued. It is Dr. Peloubet's 20th annual commentary on the International Sunday-School Lessons, and, like its predecessors, presents the scriptural truths in an attractive, comprehensive and convincing manner, from both spiritual and practical standpoints. A valuable help for Ministers and Teachers. Sent post-paid for \$1.25.

GOSPEL HYMNS at Publisher's Prices, printed in round and shaped notes, Nos. 1, 2, 3 and 4 consolidated. The new song book Nos. 5 and 6 combined. The most popular singing-book is Gospel Hymns No. 5. Words and music, shaped or round notes, and we sell them at the following prices:

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OUR FAMILY ALMANAC for 1894 contains a list of ministers in the Mennonite and Amish Churches, the names of the different churches, and their time of meeting, besides a large amount of other valuable information on different subjects. Sent postage paid as follows:

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## CORRESPONDENCE.

FROM DEEP RUN, BUCKS CO., PA.—The ministering brethren J. Ranck and Elias Groff of Lancaster Co. paid the congregations in this vicinity a very pleasant, and we trust, profitable visit the third week in October and we were delighted to have them with us.

S. G.

MILTON GROVE, LANCASTER CO., PA.—OCT 16, 1893.—Last Saturday there was instruction meeting for the catechumen, and Sunday the 22d we expect to have communion services at Stauffer's M. H. in Dauphin Co. Saturday the 21st baptismal and preparatory services will be held at the same place. COR.

SMITHVILLE, WAYNE CO. OHIO, OCT. 20, '93.—Communion services were held at Oak Grove, Oct. 10. A large number of brethren and sisters participated in the sacred ordinance. The next day communion services were held at Pleasant Hill, where a goodly number also took part.

Bro. D. J. Johns of Indiana was with us during these meetings, and as our beloved bishop, Bro. J. K. Yoder's health is failing we were especially glad to have Bro. Johns with us. May God bless his labors. COR.

FROM LANCASTER CO., PA.—Our Meeting-house at Salunga was opened for services yesterday, Oct. 15th, 1893. Our house is 50 by 65 ft. in size but was altogether too small yesterday for the crowd of people. It was thought there were enough to fill the seating capacity twice. A good many of those who were not able to get in the house during services went through the house afterward. Sermons were delivered by John Landis in German and Bish. Jacob N. Brubacher in English. There were eight other ministers present, who all said a few words. The text spoken from was Acts 7: 47—50. COR.

NEW MEETING-HOUSE BUILT.—Forty-three years ago a Mennonite meeting-house was erected near the banks of Dry River, in Rockingham Co., Va., known as the Bank meeting-house, because of the high bank on the east side of the river. Over twenty years ago it became necessary to build an addition to it, making it then 62x34 ft. The old meeting-house has now been removed, and a new substantial frame edifice 62x42 ft. has taken its place. On the third Sunday in September it was opened to the service of God. The congregation which assembled on this occasion was estimated at between ten and twelve hundred, although the house will seat comfortably only about 600 people. On the third Sunday in October communion was observed here, when several hundred could not be accommodated in the house. The Saturday before preparatory services were held, and one soul was received into church fellowship by baptism. God grant that many more may follow, so that when eternity calls them away, they may be able to give an account of their stewardship pleasing to God. COR.

FROM RANSOM, NESS CO., KANSAS.—News is not always of the pleasant kind. Mine is sad this time, for affliction makes us sad. The families of our dear brethren Christian and Noah Oesch are at present sorely afflicted. Bro. C. Oesch's eldest daughter was staying with the family of the railway section foreman where she took sick of typhoid fever. She went home, and for many weeks was very low. Soon after her the second daughter was stricken with the same sickness then the 15 year old son, Daniel, who died on the 18th of October. The second and third daughters are still very low, and there is very little hope for their recovery, especially the second daughter, Amanda. Bro. Noah Oesch's wife and son are likewise afflicted. The writer visits these families as often as time and circumstances permit, but we live seven miles apart. The families are poor and in need, especially so since wheat, oats and barley were a total failure here this year. Any friends who are willing to assist with money or otherwise can rest assured of the heartfelt gratitude of these families. The doctor's bill will be a very high one, as he charges 75 cents a mile and lives twenty miles away. (Quite exorbitant, we think. Ed.) Contributions sent to the undersigned will be promptly forwarded to the families. JACOB AEBY.

FROM THE ZION CONGREGATION, NEAR BLUFFTON, OHIO.—If correspondence news is expected from our congregations whenever a special blessing, or manifestation of God's grace, is experienced, we have abundant reason to be heard from. It was our privilege to have the S. S. Conference meet in our com-

munity this fall, and consequently share the blessings following such a meeting. Language fails to give a satisfactory idea of the worth of such a gathering of active workers, but we can at least state some things which took place and leave it to the reader to enter more fully into the spirit of the work.

Not less than 300 brethren and sisters from a distance met with us. About 55 Sunday-schools were represented. It was indeed a pleasant meeting for us to see so many of our faith with us. The weather was favorable. People in the vicinity turned out well. There were between 600 and 700 present every day, though only about 550 could be comfortably seated.

For particulars concerning the S. S. Conference work see the report of Secretaries.

On Saturday forenoon the Mennonite Book and Tract Society met at the meeting-house and transacted some important business. The Society is getting the hearty approval and support of our S. S. workers.

On Saturday evening there was preaching at Zion also at Beaver Dam. The meetings were well attended. On Sunday forenoon the communion of the Lord's supper and the ordinance of feet-washing were observed. Several hundred participated. In the afternoon we had a meeting for children. Some of the Sunday-school teachers and superintendents addressed the children. The congregation joined in the singing. In the evening a young people's meeting was the order of service. The subject was "Non-resistance." Many valuable points were brought out by the speakers.

Hundreds of people from our towns desired to attend the S. S. Conference but could not on account of not finding room. They requested that our speakers conduct meetings at their places of worship. We complied with their request and held services at the M. E. churches in Beaver Dam and Rockport. Not less than a thousand people gathered to hear our speakers on Sunday evening. We were sorry no more appointments could be made. Other towns wished us to hold services for them, but we could not because the greater number of ministers were called home on Saturday.

"The harvest truly is great, but the laborers are few." The time has come for our people to enter the "open door" and promptly respond to the Macedonian Cry. The world is starving for want of plain Gospel truth, and if we have the food, or if we can tell the people where they can be satisfied, it behooves us to give and to teach.

One of our brethren asked why it was the people wished to hear our speakers and the answer given by them was, "We like to hear people who practice what

they preach." There is, it seems, an unwritten law that only those who really believe what they say will get an audience and hold the attention of the people. We must, like Christ, "speak as one having authority," if people's lives are to be changed by our preaching. COR..

## SUNDAY-SCHOOL ITEMS.

FROM SALUNGA, LANCASTER CO., PA.—We closed our Sunday school at Chestnut Hill on the 8th of Oct. '93. We had a very pleasant, and I thought, interesting school, and very good attendance. The average attendance of children was 93; names enrolled, 133, but some did not start in beginning. The teachers and officers were very regular and attentive to their duties which gave encouragement to the other part of the school. Of children there were 41 that were present every Sunday; teachers and officers, 5 present every Sunday others missed 1 or 2 days. COR.

FROM WAYNE CO., OHIO.—Our Sunday-schools have good prospects for continuing during the winter. The interest is good now. Young People's Meetings, also seem to be appreciated, and are very helpful in the preparation of the S. S. lesson, and the development of talent in our young Christians, for Christian work. How thankful we should be that such opportunities are offered us, and how earnest and watchful we should be that they may be to the honor and glory of God. We have, of late, been favored with visits and addresses by a number of our S. S. workers, they are a help and an encouragement. COR.

## REPORT

of the Amish Mennonite Western Conference, held at the Sugar Creek meeting house in Henry Co., Iowa, Sept. 22 and 23, 1893.

According to previous announcement, conference convened at the above place and date, and was opened with singing. Bro. Sebastian Gerig made the introductory remarks, speaking of the necessity of such a meeting. Bro. Joseph Schlegel offered the opening prayer. Bro. J. P. Smucker was then appointed moderator and Bro. Joseph Schlegel assistant. The brethren John Smith and John P. Schmitt were appointed secretaries.

The moderator read Acts 15 making many appropriate comments thereon, speaking especially upon the principles of our faith which we profess and advocate as the principles of the Gospel.

At the conclusion of Bro. Smucker's address, every minister present in turn gave testimony thereto, all signifying

their desire to continue in the cause according to the principles as set forth in the Gospel and to labor for the upbuilding of the church.

With this the morning session was brought to a close.

## AFTERNOON SESSION

was opened with singing. Prayer was offered by D. Orendorf, after which the questions were taken up for deliberation.

1. What can be done to encourage more brotherly admonition and edification in the church?

Resolved, That the word of God plainly teaches that the ministers and teachers admonish one another and the members diligently pointing them to their duties as followers of Jesus Christ, and encouraging them to read and speak more of the word of God when they come together.

2. Is it advisable for brethren to own stock in a corporation or company?

Resolved, That it is not advisable to hold stock in any such corporation or combination, in order to avoid danger, because it is often the case that legal force is used by such corporations.

3. What position does this conference take upon the question of life insurance?

Resolved, That from a gospel standpoint the best insurance is to have the soul insured in faith according to the word of God.

With this resolution the afternoon session was closed.

## SATURDAY MORNING SESSION.

Conference reopened with singing. Prayer by J. P. Smucker.

4. Is the use of musical instruments edifying to the members of the church?

Resolved, That it is not edifying, because instruments are lifeless, and since we know that it is impossible to praise God with a lifeless instrument, therefore a musical instrument cannot be edifying in the church of God.

5. Does this conference consider it seemly for non-resistant Christians to serve the government as members of a jury?

Resolved, That it is not seemly, inasmuch as we know that according to the teaching of Christ we are not to use violence, or to sentence or judge that which belongs to the world.

6. What is the difference between the oath and the affirmation?

Resolved, That according to Acts 25:19; Titus 3:8; Luke 24:23 the affirmation is simply saying or declaring a thing. The oath is a formal calling upon a higher power to witness the truth which is forbidden according to Matt 5: 34, 36; Jas. 5:12, etc.

## AFTERNOON SESSION

opened with singing. Prayer by Bro. S. Wayrer.

7. What is the sense of this conference regarding the serving of members as delegates at political conventions?

Resolved, That we consider it unseemly

for a member to take part in any political meeting or convention, believing that its tendency is foreign to non-resistance.

8. What shall be done with brethren or sisters who for years do not observe communion, and are not in peaceful standing?

*Resolved*, That prayers be offered for them, and that they be interviewed as to their relation with God in the condition in which they are, and that they be further dealt with according to Matt. 18:14-18.

9. Is the Young People's Meeting or Bible Reading a benefit to the church?

*Resolved*, That we consider them to be a benefit when conducted in a proper manner. In order that they may be conducted properly the older members and ministers should take part in them and assist in the work.

With this, conference closed after singing a hymn, and prayer by Peter Sommer.

The names of those present are as follows:—

#### BISHOPS

Jonathan P. Smucker, Nappanee, Ind.  
Joseph Schlegel, Millard, Neb.  
Sebastian Gerig, Henry Co., Iowa.  
Christian Warye, Johnson Co., Iowa  
John Smith, Woodford Co., Ill.

#### MINISTERS

John P. Schmitt, Gridley, Ill.  
Daniel Roth, Morton, Ill.  
Peter Sommer, Washington, Ill.  
Daniel Orendorf, Flanagan, Ill.  
Jacob Ringenber, Bureau Co., Ill.  
Daniel Graber, Henry Co., Iowa.  
Peter Ropp, Pekin, Ill.  
J. J. Schwartztuber, Johnson Co., Iowa.

Joseph Egli, Tazewell Co., Ill.

#### DEACONS

Jacob B. Yoder, Johnson Co., Iowa.  
F. L. Gerig, Henry Co., Iowa.  
Henry Albright, Bureau Co., Ill.

The next annual conference will be held in the meeting-house of the Hopedale congregation, Woodford Co., Ill. at a time yet to be decided upon.

John Smith } Secretaries.  
John P. Schmitt }

#### PROCEEDINGS

of the Second Annual S. S. Conference, held in the Zion Mennonite meeting-house, near Bluffton, Allen Co., O., Oct. 4, 5 and 6, 1893.

The Conference was opened on Wednesday evening Oct. 4, by singing several hymns of praise, in which the large congregation of S. S. Superintendents, teachers, and friends from far and near united heartily. Bro. J. S. Lehman of Elkhart,

Ind., conducted the devotional exercises, and led in prayer. His comments were very appropriate to the occasion, and his prayer very feeling.

Bro. M. S. Steiner, in behalf of the Zion congregation, then welcomed the Conference guests in a manner that at once made everybody feel at home; a mental condition very acceptable to any person at any time. This at home feeling was still further established by the subsequent hospitable treatment which all received from the members of the Zion congregation and their friends. Bro. J. K. Hartzler of McVeytown, Pa., in behalf of the visitors, very feelingly responded to the warm welcome given, after which the work of organization was taken up, with results as follows. Moderator: J. S. Coffman, Elkhart, Ind. Assistant: D. J. Johns, Gothen, Ind. Secretaries: C. H. Brunk, Harrisonburg, Va.; J. S. Hartzler, Ligonier, Ind.; A. B. Kolb, Elkhart, Ind. Treasurer: Reuben Thut, Bluffton, Ohio. Reports of 52 Sunday-schools represented were then submitted, showing the total attendance of scholars to be over 6000, with about 650 teachers. It was interesting to note that a large majority of the schools represented were reported as being "evergreen," notwithstanding the fact that nearly all are held in the country. The interest and attendance was almost without exception on the increase, quite a number of schools having been organized for the first time during the year. A gratifying feature was the increased interest taken in the infant department of Sunday school work. Our Sunday school literature also seemed to be steadily gaining ground in the esteem of the Sunday-school workers present. For want of space it will be impossible to give a detailed report of all the Sunday-schools at present, interesting though it might be.

After some further remarks by the Moderator, and some instructions from Bro. M. S. Steiner regarding the lodging and entertainment of the visitors the meeting was closed with prayer.

#### THURSDAY MORNING SESSION.

Conference was opened at 9 A. M. with singing a number of hymns conducted by Bro. W. P. Coffman. Bro. John Blosser of New Stark, Ohio, conducted the devotional exercises, reading the 33d Psalm and making appropriate comments, and following with a very earnest, heart-searching prayer. Bro. C. Z. Yoder of Weilersville, Ohio, then spoke on the subject, "Effects of the Sunday-school upon the morals of the neighborhood," and was followed by Bro. Em. Suter of Virginia. Both brethren spoke very ably on this important subject. Their addresses will appear in the HERALD in due time. Timely remarks were made on the same subject by the brethren Santameyer, D. J. Johns, J. S. Hartzler, M. S. Steiner

and J. S. Coffman. After the singing of another hymn the second subject, "How to create life and promote interest in the Sunday-school" was taken up by Bro. J. L. Yoder. He compared the working and order of a properly conducted Sunday-school with the quiet but prompt and powerful work of a steam engine. But though the source of the power that runs the engine may be hidden away in another building, we know that there is a tremendous pressure of steam from somewhere, and the supply is constant. So the Sunday school workers in a well conducted school are in pelted to action by the unseen but powerful action upon their hearts and minds, of the Holy Spirit, and they are in constant communication with the Father from whom the Holy Spirit comes, and although we are not to be a machine in our S. S. work, yet we need the Holy Ghost power in order to give life and energy and interest to the work. We hope to be able to publish his interesting address in full in the HERALD soon, as well as that of Bro. J. S. Hartzler who spoke on the same subject.

This subject seemed to attract universal attention—as well it might—and many pointed remarks were given in the after-talks by different brethren. The fact was emphasized that we need to be thorough and practical in our work. Practical points, thoroughly fixed upon the mind of every scholar are sure to awaken interest. After singing a hymn another very interesting subject, and the last for the morning session, was taken up and ably handled by the brethren D. S. Yoder and J. S. Coffman, viz. "Uses and Abuses of Lesson Helps." It was time well spent, listening to the many valuable instructions given in regard to the use of the Lesson Helps. One abuse of the Lesson Helps is, trying to get the thought out of the Lesson Helps instead of using the Lesson Helps to aid in getting the thought out of the word of God. The Lesson Helps are designed and should be used only as a means to direct the mind in the study of the word of God. The lesson should be studied at home during the week so that the Helps can be entirely dispensed with in the school. Another abuse of the Lesson Helps is to discard it entirely and condemning it without investigating its merits. Those who abuse them in this way are generally such as know very little about them.

After singing hymn No. 127. (G. H. No. 5) and prayer Conference adjourned at 11:30 for noon recess. The members of the Zion congregation having brought provisions along, over 500 people were fed in the old meeting-house across the road, thus saving much time and labor, and giving all an opportunity to be back in time for the opening of the afternoon session.

(To be continued.)

PROCEEDINGS  
of the Annual Indiana Mennonite Conference, held at the Shore Meeting-house, Lagrange Co., Ind.; Oct. 12, 13 and 14, 1893

The bishops met on the afternoon of the 12th to arrange the questions and other work for the conference.

#### FRIDAY FORENOON.

The opening devotional exercises were conducted by Bish. Michael Horst from 1 Cor. 3. In the course of his opening remarks he said, "We should all be of one mind. If we have come here with a united prayer, a prayer for unity, we will be united."

We agree that we must be more active than we have been in the past. But we must be prudent in our activity, and be very careful that it is directed into the right channel; that we are fulfilling the commands of our Lord Jesus Christ." Following this Bro. Horst led in the opening prayer. Bro. J. S. Coffman was appointed moderator, and the brethren J. S. Lehman and A. B. Kolb, secretaries.

After the singing of hymn No. 436 by the congregation, Bish. John M. Shenk addressed the large assembly of bishops, ministers, deacons and lay members. Following are a few of the thoughts presented by the speaker: "We have come, as did the Greeks of old, with a desire to see Jesus. If we truly desire Him we will manifest Himself, especially if we have individually brought Him with us."

This truly is a day's work of great importance. Why do I feel the great weight and responsibility of this day's work pressing heavily upon me? Is it because I fear that I may fail to win the applause of the people? To seek the applause of men would create a different anxiety than is within me. It would make me a false teacher, for the Savior says that not every one that says, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth 'the will of him that sent me.'"

Bro. Shenk then read part of Matt 7, dwelling upon the verse, "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock." Are we building wisely? Are we engaged in this work in a right spirit?

It may be that the reason why I am so pressed is, that I have in the past worked too much according to the letter, and not having the power of the Spirit. We will consider to-day whether we are on the right foundation, on the true principles of the Gospel.

The Savior says, "Blessed are the poor in spirit; blessed are the pure in heart; blessed are the meek; blessed are the peacemakers," etc. In order that we become the recipients of these blessings it is necessary that God does something for us. Upon true repentance, and confes-

sion to God and the prayer of faith for pardon through the merits of Jesus, He will regenerate our hearts, give us His Holy Spirit, and adopt us into His family. Take now, for instance, the principle of non-resistance. I suppose all of us present here to day are such as advocate this principle. None of us would think it right to kill our fellow man; but non resistance goes further than this. Knowing it to be a command of God, we may, in order to yield obedience to this command—and simply because it is a command—allow ourselves to be put into prison or suffer bodily pain and loss of property or be abused in various ways. The principle may be indoctrinated into us so that we accept and advocate and follow it as being a command, but non-resistance goes farther than that. We may even go so far as to give up our lives at the stake rather than to violate the divine command, and yet not have the spirit in us that will guide us 'into all truth.' The question is, Have we the spirit of meekness and charity within us to prompt us to action? When we hear unfavorable reports about a brother or sister, how do we receive these reports, or what construction do we put upon them? "Charity thinketh no evil," but what do we think when we hear these reports? Do we put the best construction on them or do we but stimulate the very evil spirit that has prompted the first report? "Charity suffereth long, and is kind; charity envieth not; doth not behave itself unseemly; rejoiceth not in iniquity, but rejoiceth in the truth." If then we have the spirit of Christ—the spirit of charity—in us, how can we put a wrong construction upon any report?

Likewise, if we have this spirit within us, how can we carry out in any manner the spirit of revenge? How can we, under any supposed wrong harbor within us that spirit, that desire, of "getting even" with the supposed wrong-doer? Such a spirit has certainly no room in the heart of him who has the spirit of charity as recorded in 1 Cor. 13.

In reference to the swearing of oaths, the Savior said, "Swear not at all." When, for any reason whatever, we are brought before a magistrate or other officer of the government, we say that we do not swear. Our yea is to be yea, and our nay, nay without an oath. How is it our nay, nay without an oath? When we have dealings one with another? Do we then always speak the truth? I fear there is occasional flinching from the exact truth for the purpose of getting gain, even among such as profess to be led by the spirit of Christ. Those who have within them the spirit of truth need no oath to bind them to the truth. Nor do they speak the truth because they are commanded by divine and civil law to do so, but because the spirit of truth within them prompts them to do so.

In regard to non-conformity, we may have a form of godliness which we would

desire to show only in our plain dress, and yet we may not be the Lord's, or adopted into His family. Our plain dress does not constitute our Christianity, nor does it when we dress plainly or according to a certain form because of the requirements or rules of the church. When we are transformed by the renewing of the mind, then we have no desire to conform to the world in its fashions or its other follies. It is the spirit within that prompts to non-conformity, not the outward command or rules that binds us to observe certain rules for appearance's sake. This would be 'having a form of godliness, but denying the power thereof.' Hence non conformity stands in the same relation to the spiritual life as non resistance, etc.

To become possessed of the spirit of Christ we must be freed from slavery to sin, and unless we are free how can we help others into freedom? And if we are free have we the interest of the lost souls at heart who are still in slavery? Let us not be selfish, for selfishness is sinful and is the direct cause of much extravagance and dishonesty. An unselfish man will look after the interest and welfare of others and will labor for the salvation of his fellowmen. If we are truly the Lord's, selfishness will have been swept out of our hearts by the renewing and regenerating influences of the Holy Spirit, and we will help our fellowman, not because it is God's command to do so, but because of our love to mankind—our Father's creation—and our desire to aid him in every possible manner.

At the conclusion of Bro. Shenk's remarks the hymn 'Rock of ages, cleft for me,' was sung, after which Bro. J. F. Funk addressed the conference as follows: We have heard much of the inner life that should actuate every Christian heart. This is a ministers' conference, and every minister should manifest the true Christian spirit, the mind of Christ. If a minister does not possess these divine graces, he will not be able to teach others. How can he teach that which he himself does not possess or which he knows nothing about?

The minister's work is the most important work in which a man can be engaged. His work is to direct souls to Christ and teach them the way of life. The physician's work is to heal the body; he is required to study carefully the anatomy and construction of the human body, the diseases which he is subject to, as well as the remedies for them; we say his work is important because upon it oftentimes depends the life of his patient. The minister is an instrument in the hands of God to direct souls to Christ and lead them in the way of eternal life, and upon his faithfulness and his careful regard for souls depends their salvation.

What we do to day will affect not only this congregation, but also the different

congregations in other localities. It will affect not only us, but our children and children's children.

We must consider what we teach and preach. If we preach the pure doctrines of the gospel of Christ we will make impressions on the minds of the people, and especially on the minds of the young that will lead them to a better and purer life, and make them followers of the meek and lowly Savior. If we allow errors to creep into our teachings, if we do not teach a pure gospel, that is, salvation through Christ as our only Savior, and a faithful obedience to His word, we may be the means of doing much harm and sending many into destruction. God holds us responsible for what we teach. We must be careful that we do not feed our congregation on husks, but on the true spiritual bread which cometh down from heaven.

We must teach first a true faith in God; secondly, Regeneration, the new life. They must be truly converted to God, and then, after they are converted we must teach them how to live and grow in grace and in the knowledge of God. If we are God's people and have the mind of Christ we will live godly and manifest the spirit of Jesus.

The minister must not expect, when he works hard early and late all through the week and has his mind filled up full of the world and worldly things, that he can on Sunday preach the gospel without ever having given it a thought. He must not expect that God will give him by divine inspiration that which He has designed that we should acquire by reading, meditation and prayer. Therefore, as Paul teaches Timothy, we need to take some time to read and study, and meditate on the blessed truths of God's word so that we may be able to teach the people, and break to them the bread of life. It is a good way for a minister, especially the younger ministers, to take a passage of scripture at the beginning of each week and read it over often during the week, and study it well as to its connections and bearings, and try to understand as best we can the doctrines it teaches as well as the duties it inculcates. In this way the minister may gather a fund of scriptural knowledge from which he may continually draw lessons of truth and instruction.

When we get up to speak before the congregation we do not need to tell the people how poor and weak we are, and how little we know; they understand that much better than we can tell them. We should rather tell them some good profitable lesson from God's word.

Ministers should be careful and not preach so long as to weary the people. The opening service should always be short, and when the sermon is concluded and other ministers are present to give testimony, let these testimonies be short, and let two or three suffice. In the mouth

of two or three witnesses every word shall be established.

In closing a discourse we need not say that we will take our seat. When we are through it is best to sit down without saying another word.

Every minister should also be very careful how he works and how he conducts his congregation. Our influence goes abroad; it will affect other congregations. Our work should be carefully done whether at home or abroad. Much is said about missionary work; it is right that we should do missionary work; the Bible teaches this plainly, and pointedly. "Go ye into all the world, and preach the gospel to every creature." If we go in the spirit of the gospel it is good. If we do not go in the spirit of the gospel it will accomplish no good.

Our ministers as well as our people in general should read our church literature. They read Talmage, and Moody and Spurgeon and other authors, and newspapers some of doubtful religious tendencies and corrupt theology, and get their minds filled with views and ideas that are by no means in harmony with true gospel principles and practices, and when we inquire what they know about their own church teachings many of them have not so much as read the Confession of faith. We advise every minister to study the Confession of our church well and to impress the minds of the members and the young people that they also study these things, so that they may be better acquainted with the teachings of the peaceful gospel of Jesus, the practices of His followers.

Bish. P. V. Lehman, in his remarks stated that he rejoiced to hear the brethren speak so impressively upon the inner life. We must be filled with the life of God. The spirit of Christ must be the motive and directing power within us, for worldly wisdom can never take its place. The want of this inner life manifests itself in a church by the coldness and inactivity of its members or by their tendency toward the world in mind and in appearance.

I am frequently pressed down with a heavy load. Things are not as they should be. If the right spirit prevailed among all our members in our churches there would be no such pressure to counteract, no such weighty burdens to bear. There would be activity, each member in his proper place and order working in harmony with the rest.

Let us contrast the church with the world. How active the people of the world are in their business. All is activity, energy, push, enterprise and persistence. How do we compare in activity with the world? Let us learn lessons and be wise in our application of that which God has entrusted us as ministers of His word and will.

Bish. Jon. Speicher testified to the

words of the previous speakers and wished to be understood as heartily concurring to the same.

Bish. J. F. Funk then presented to the Conference a number of resolutions for further consideration. These resolutions were compiled by a committee that had been previously appointed, consisting of the bishops Em. Hartman of Washington, Ill., J. M. Shenk of Elida, Ohio and J. F. Funk of Elkhart, Ind.

A number of ministers then gave testimony to the addresses of the bishops, and also reported the condition of their congregations. This occupied part of the morning and part of the afternoon session. The opening prayer at the afternoon session was offered by J. M. Shenk. Those taking part in this conference were as follows:—

#### BISHOPS.

H. A. Miller, Shipshewana, Ind.; Michael Horst, North Lawrence, Ohio; Jonathan Speicher, Logan, Mich.; J. M. Shenk, Elida, Ohio; P. V. Lehman, Goshen, Ind.; Jonathan Kurtz, Ligonier, Ind.; J. F. Funk, Elkhart, Ind.

#### MINISTERS.

Michael Shenk, Terryton, Kansas; Henry L. Shelley, Oregon, Ill.; D. D. Miller, Middlebury, Ind.; J. S. Lehman, Elkhart, Ind.; Samuel Yoder, Elkhart, Ind.; David Burkholder, Nappanee, Ind.; Noah Metzler, South West, Ind.; J. J. Weaver, Shipshewana, Ind.; J. S. Coffman, Elkhart, Ind.; John Hygema, Wakarusa, Ind.; D. D. Troyer, Goshen, Ind.; Daniel Smith, Hudson, Ind.; Eli Stoler, Hudson, Ind.; Jonas Loucks, Wakarusa, Ind.; Jacob Bleiley, Nappanee, Ind.; J. S. Hartzler, Ligonier, Ind.; David Garber, Goshen, Ind.; Chr. Wenger, Dutton, Mich.; John Garber, Goshen, Ind.; D. J. Miller, Middlebury, Ind.; Jacob Christophel, Elkhart, Ind.; Amos Mumaw, Wakarusa, Ind.; Henry Weldy, Wakarusa, Ind.; Noah Stauffer, Strasburg, Ont.; Harvey Friesner, Bristol, Ind.; Amos Cripe, Emma, Ind.; Jacob Miller, Bristol, Ind.; J. J. Troyer, Emma, Ind.; Isaac Weber, Bowne, Mich.; Hochstetler, Emma, Ind.; Eli E. Bornreger, Shipshewana, Ind.; Eli S. Miller, Shipshewana, Ind.

#### DEACONS.

Herman Yoder, Goshen, Ind.; Jacob Long, Elkhart, Ind.; Jacob Nusbaum, Middlebury, Ind.; D. H. Coffman, Elkhart, Ind.; J. G. Wenger, Harper, Kansas; John Hoover, Goshen, Ind.; Chr. Yoder, Shipshewana, Ind.; Manassa Miller, Middlebury, Ind.; Jacob Wisler, South West, Ind.; James Mishler, Shipshewana, Ind.

After some further remarks by some of the bishops, hymn No. 215 was sung, after which the questions were brought before the Conference for deliberation.

1. The matter of the Sunday-school

Conference was deferred to the Annual Conference of Ohio to be held in 1894.

2. Who constitute the ruling power of the church? Is it the bishop or is it the minister or one or more of the brethren or does the whole church including the bishop, ministers, deacons and lay members constitute it?

Answer. The ruling power lies in the ministry and laity combined.

The afternoon session was closed with prayer by D. Burkholder and singing of hymn No. 444.

#### SATURDAY MORNING SESSION.

Conference was called to order at 9 A. M. After the opening hymn prayer was offered by Samuel Yoder, after which the regular routine of conference work was resumed.

3. What shall be done with members who publicly acknowledge themselves backsliders?

Ans. Every reasonable effort should be made to reclaim such, and if all efforts fail, they should be given over to the Church.

4. Resolved, That no minister from another denomination shall be received into our church as a minister without the consent of Conference and the counsel of the congregation in the district where he resides. He shall also be well examined whether he is in the faith and whether in doctrine and discipline he fully agrees with us.

5. What way or manner of holding counsel or examination meetings does this conference advise in order that every brother and sister may be able to answer for themselves concerning the interests of the church, without being opposed by some other brother or sister?

Some ideas were presented on this subject a few of which are:—

The counsel meeting is not the place to bring in complaint; it should be the place to confess peace. If we obey Matt. 18, fault finding and complaining of others will not have a place in the counsel room.

Some confess peace, and yet they are not fully satisfied. Some defer all their difficulties until counsel meeting.

If we are not allowed to bring up our complaints at counsel meeting where shall we bring them? Ans. Does the Bible teach that complaint shall be brought in this way? No. There is another time and place and way given for bringing in complaint (Matt. 18:15).

Resolved, That when dissatisfaction or difficulties exist between members they shall seek reconciliation at once according to Matt. 18:15. If they cannot be reconciled they shall be reported to the deacon before the time of the counsel meeting. At the counsel meeting every member should confess peace.

6. Since the manner of some bishops in receiving into church fellowship mem-

bers from other denominations is not satisfactory to all, what mode or form of procedure does this conference advise in order that all difficulty and misunderstanding may be avoided?

Resolved, That this conference advises that the person who is dissatisfied in this way shall go to the bishop to whom reference is had and adjust the matter with him personally. Persons being received from other denominations shall be received, as nearly as circumstances will permit, in accordance with the form prescribed in the Minister's Manual.

7. Is it the duty of the laity to admonish a brother or sister concerning anything about which they may be dissatisfied, but which does not come under the head of a public transgression, before bringing it to the minister or deacon?

The unanimous answer of the conference was, Yes.

8. Resolved that ministers and deacons shall visit and read and pray with all the members of their congregation, and as many of the unconverted families in their district as possible at least once a year.

9. How much importance does this conference attach to members being prepared to participate in the communion, and how much guilt does a member incur by neglecting to partake of communion without a lawful excuse?

Resolved, That the communion should be regularly observed in commemoration of the death of Christ. Those who neglect it neglect one of the most important commands of our Savior.

10. Should a bishop moving into another district have equal rights with the bishop residing there, or should he be under the resident bishop's direction, and should such bishop, when he comes in good standing be, without further ceremony or church counsel, recognized as a bishop, or must he first be formally acknowledged as a bishop by the conference of the district?

Resolved, That, if he come in good standing, he comes with equal rights, but he should under all circumstances work in harmony with the bishop or bishops in the territory of the congregation from which he comes.

11. What can be done to supply congregations without ministers where there is no proper material to select from for a minister? This question was referred to the resolution as adopted at the last annual conference, and which reads as follows:—

"Resolved, That faithful ministers should be sent from districts where they can be spared, to labor in congregations where the ministerial force is weak, or where there are no ministers to care for the flock. Ministers who can be spared should seek out places where they would

be needed. The congregations that have able material should ordain such to the ministry, even when they do not need them directly in their own congregations."

12. Resolved, That in voting for ministers or deacons the brethren and sisters voting should see well to it that the candidates possess the proper qualifications.

13. Resolved, That the ministers are advised in dress, conduct and manner, as well as in conducting their services, conform themselves to the custom and practices of the church. The brethren are also advised not to conform themselves to the world in dress, especially in the wearing of cuffs and 'standup' collars. The sisters shall likewise adhere to plainness and simplicity according to the manner and custom of the church.

14. Resolved, That this conference considers it unbecoming and altogether inconsistent with the spirit of the gospel and the teachings of our Savior for members to go into saloons and drink or to play pool, cards or dice, croquet, etc. Our time is the Lord's, and it would be much more to the glory of God, and also much more beneficial to ourselves to employ the time to the study of the Bible and the promotion of practical piety in our hearts.

15. Inasmuch as our conferences have always decided that members of our church should not attend fairs, and the congregations have been admonished and warned not to go there, still there are some who do attend them and become an offence to many young members in the church. How shall we deal with them?

Resolved, That they shall be admonished not to go, and if they are not obedient, they fall under church censure.

Resolved, That the next Annual Conference for the state of Indiana be held in the Yellow Creek meeting house in Elkhart Co., Ind., on the 2d Friday, in October, 1894.

With this the conference adjourned with song and prayer.

J. S. LEHMAN, } Secretaries.  
A. B. KOLB }

## Married.

BERRY — BERRY. — On the 5th of Oct. 1893, at the residence of the bride's mother, near Maxville, Perry Co., Ohio, by Bish. J. M. Shenk, Bro. Abraham Berry of Fairfield Co., Ohio, to sister Mary Berry of Perry county, Ohio, the light of heaven ever shine upon their pathway from earth to immortal glory.

KREADY — BRUBAKER. — On the 12th of October, by J. K. Brubaker of Roherstown, Lancaster Co., Pa., W. S. Kready of Rapho Township, Lancaster Co., Pa.

THEWELLS GASCHO. — On the 4th of October 1893, at the residence of the officiating minister, Joseph Stuckey, in Danvers, Ill., and by the same, William Thewells to Salome Gascho. May happiness and blessing fall bounteously to their share of life's experience.



## IN MEMORIAM.

Suddenly, at Pottstown Landing, Chester county, Pa., on Wednesday morning Sept. 13th Sister Catharine Reiff, in her 84th year. This aged mother was a widow for several years for the second time. She was first married to David Landis by whom she had two sons who survive her—George W. Landis of the above place and Rev. John L. Landis of Cape May, N. J. Her second marriage was nearly fifty years ago to Rudolph Reiff whom she survived by nearly ten years. She was a faithful and devoted wife, a good and loving mother whose affectionate concern never waned to the last amidst her own sufferings, and a most tender grandmother. She was likewise a most kind and sympathetic neighbor and especially thoughtful of, and generous in remembering the poor. She was a warm friend and loved to welcome and entertain her relatives and friends in her own hospitable home. But it is, in the words of one of her sons, as a true mother she excelled most. Her mother love was never chilled nor wearied. She never had words of rebuke or censure when it was even well deserved, but all pity and charity. Whatever others might say and feel, her anxieties and sufferings were greater than the subjects of her sympathy and intense worry. Her love and devotion were strong as life, and only interrupted in this world by her departure. May the memory of that love and devotion be an inspiration to live a better and more self-denying life as a perpetuating memorial to her undying love. For the last year and a half she has been almost a constant sufferer from cancer. As it gradually exhausted her life, she had grace given her to bear with patience and Christian fortitude her pains. But she was concerned lest her sufferings might become too great and long continued and cause her to murmur. Hence she said to one of her sons, "I pray to the Lord, that He may not put greater burden upon me than I am able to bear." And she expressed herself frequently as anxious to be taken and go home to heaven. Her last few days were particularly patient and peaceful. She felt that the end was drawing nigh, and said the evening before that she thought she would die that night. The next morning, true to her own prophecy, she was found to have quietly and apparently without a struggle breathed her life away, and was, in the words of the familiar hymn she had selected for her funeral,—

"Asleep in Jesus! blessed sleep,  
From which none ever wake to weep,"  
and had in the spirit of the text she had chosen for her sermon, "Finished her course and kept the faith."

The funeral services were held in the East Coventry Mennonite meeting house, where a very appropriate and impressive sermon was preached by Pre. Joseph H. Hendricks of Collegeville, to a very large congregation of relatives and friends from 2 Tim. 4:7.

"I leave the world without a tear  
Save for the friends I held so dear;  
To heal their sorrows Lord! descend,  
And to the friendless prove a friend.  
The hour of my departure's come;  
I hear the voice that calls me home;  
Now, O my God! let trouble cease,  
Now let thy servant die in peace."

## DIED.

HERSBERGER.—On the 18th of June 1893, in Somerset Co., Pa., sister Elizabeth Hersberger, age 76 years, 11 months and 18 days. She was buried on the 20th. Funeral services were delivered by L. A. Blough in English and Samuel Gindesperger in German.

ORSH.—On the 18th of October 1893, near Ransom, Ness Co., Kansas, of typhoid fever, David, son of Bro. Christian Oesch, aged 15 years, 1 month and 9 days. Buried on the 20th in the Ransom grave-yard. Funeral services at the house by Jacob Aebly. May God comfort the hearts of this deeply afflicted household. Two daughters are also lying at the point of death from the same sickness. May the Lord manifest Himself in tender love and compassion in His mysterious dispensation.

BRUBACHER.—On the 15th of October 1893, in Lancaster Co., Pa., of dropsy and the debilities of old age, our beloved brother, Pre. David Brubacher, aged 79 years, 3 months and 21 days. His funeral at Graybill's M. H. was very largely attended. Three aged sisters and several children survive him with the hope of meeting him in glory. Funeral services from Heb. 13:17.

RISER.—On the 1st of September 1893, in Dauphin Co., Pa., after a year's confinement to her bed of suffering, widow of Bro. John Riser, aged 78 years, 7 months, and 22 days. Buried at Shenk's M. H. in Dauphin Co. Funeral services from John 14:1—23. She leaves one daughter to mourn a loving mother's death.

STAUFFER.—On the 31st of August, in Dauphin Co., Pa., after long and severe suffering, widow of Pre. John Stauffer, who died about a year ago. Her age was 67 years, 2 months and 2 days. Sister Stauffer bore her sufferings patiently. Several months ago her eldest son, Isaac, died. Four sons survive her. Her remains were laid to rest at Stauffer's M. H. in Dauphin county.

DAUTRICH.—On the 13th of August 1893, sister Catharine Dautrich was laid to rest at Stauffer's meeting house in Dauphin Co., Pa. Her age was 77 years, 3 months and 24 days. Her husband, 4 sons and one daughter remain to mourn their loss. Funeral services from 2 Tim. 4:6-8. She fell asleep in the living hope of awakening in the glorious rest that remaineth to the people of God.

MOYER.—On the 28th of July 1893, Catharine was buried at Riser's M. H. Lancaster Co., Pa. Her age was 80 years, 4 months and 16 days. Her husband died years ago. Funeral services from Rev. 14:12, 13. She was a beloved sister in the Mennonite church. One son remains to mourn her death.

NAFFZIGER.—On the 11th of October 1893, in Toxewell Co., Ill., Emma Naffziger, aged 43 years, 1 month and 2 days. Her maiden name was Stauffer. She leaves a deeply bereaved husband, 2 children and 5 step children. Her remains were laid to rest on the 12th. Funeral services in German and English by Joseph Stuckey and Christian Naffziger.

ANDREAS.—Sister Andreas, wife of Peter Andreas, died on the 28th of September 1893, at her residence near Sterling, Whiteside Co., Ill., aged 68 years 9 months and 19 days. She had a stroke of paralysis 8 years ago and another one 6 years ago, since which time she was unable to walk. Four months ago she had another stroke, and from that time on she gradually sank up to the time of death. She was a kind mother, a devoted wife and an earnest member of the Menn. ch. for 7 years. Her maiden name was Geist. She was born in Lancaster Co., Pa. she was married at 21 to Peter Andreas. In 1865 they moved to Sterling, Ill., where they have since resided on a farm. She leaves to survive her a husband, 8 children, 32 grandchildren and 4 great-grandchildren. The funeral took place on the 30th. Services by Pre. Philip Nice at Science Ridge meeting-house. Interment in the grave-yard adjoining.

MEYER.—Rachel Meyer, wife of John F. Meyer, died on the 22d of September 1893. Aged 86 years less 2 days. Buried at Deep Run on the 26th. She was a kind, affectionate, loving mother, respected by all who knew her. A vacant chair is left that never can be filled. A loving husband, a son and daughter mourn their loss. For her we cherish this hope and say, "For me to live was Christ and to die is gain." Funeral services by S. Godshalk and I. Meyer.

"From a region of sickness and pain,  
She has gone to a mansion of rest;  
Where she will never suffer again,  
In the land of the Deity blest.

She now dwelleth all serene,  
In the brighter realms above,  
Looking upon the glorious scene,  
In perfection there above."

S. GODSHALK.

## ITEMS.

THERE are forty-two Peace societies in Sweden.

GREAT BRITAIN has more than twenty thousand trained nurses.

THE Governor General of Canada has issued a proclamation announcing Thursday Nov. 23d as a national day of thanksgiving for the Dominion of Canada.

SIXTEEN of the Saman group of islands have been evangelized entirely by native missionaries. The drink traffic is as usual the greatest hindrance to their work.

THE governor of Moscow has increased the severity of his Jewish persecutions. This is having a ruinous effect on real estate and other interests, as fully thirty thousand lodgings are empty.

PROFESSOR LEVI has made a calculation that the wage earning classes of England spend eighty five million dollars a year in drink, and to-day there are thousands of them houseless and starving.

JOE F. HESS, the ex-saloon keeper, prize fighter and political boss, died at Clarendon, N. Y., on Oct. 4th. Some years ago he was converted and soon became a most popular temperance evangelist and Prohibition speaker.

THE gypsies of Great Britain live as ignorant of God as though in the darkest realms of heathendom. A gospel wagon mission is about to be started which will be sent to the centers where they gather, there to open schools and preach the gospel to them.

A DISPATCH dated St. Petersburg, 15th inst., says: "There were 89 fresh cases of cholera, and 42 deaths here on October 9-12. There were 9 fresh cases and 5 deaths in Moscow on October 6-10. A general decrease of the epidemic is reported from the provinces."

THE Congregational Year Book shows the membership the 1st of January, 1893, to have been 542,725. The number of members one year previous was 525,097. The gain during that period was 17,628. The number of churches at the beginning of the year was 5,140. Twelve months before it was 4,985. The increase of the period, 155. This progress as been diffused over the whole United States, the most of it, of course, in the newer states. —Religious Herald.

A TERRIBLE railway accident occurred at Nicols, near Battle Creek, Mich., on the 20th ult., two trains on the Chicago & Grand Trunk R'y colliding while running at full speed. The west bound train was the World's Fair special, the east bound train a regular passenger train. Immediately after the collision the wreck took fire and some who were not killed outright were burned to death. The death list numbers between 25 and 30, and a large number are severely injured. Nearly all of the injured are from East of Niagara.

A SEVERE northwest gale swept the great lakes on the 14th and 15th inst. Reports have reached Chicago of the wreck of not less than sixteen vessels. The propeller Dean Richmond went down in Lake Erie near Van Buren Point, forty miles from Buffalo. C. L. Clarke, the sole survivor, was found on the beach on the 16th inst. He said the steamer had a crew of nineteen, besides Captain Stoddart, his wife and three children. Several of the bodies, including that of the captain, have been washed ashore. While searching for bodies from the wrecked steamer a boat containing three men capsized, and all the men were drowned.

TIMES IMPROVING.—There can be no mistake that times generally are improving. Mills, lurnaces and factories are reopening, but almost always with a large reduction of wages. Three thousand eight hundred banks have remained unshaken; sixty-one out of the one hundred and fifty-four that suspended from First Month 1st to Eighth Month 15th have resumed; and one half of the remainder are preparing to do so. Of the one hundred and fifty-four that suspended, nearly one hundred were found to be absolutely solvent. Nevertheless, though increasing light is visible through the trees, we are not yet out of the woods. Persons who have been living beyond their means waiting for a chance to economize without interfering with their credit, will do well to take advantage of it. A gentleman facetiously said, "I had wanted to get rid of my horses and carriage for some time, but was not quite obliged to do it; but as nine tenths of my acquaintances have had to do so, though I have still have kept them with a strain, I have let them go, and am glad of the chance." —Christian Advocate.

## POOR PHIL.

It was one of a dozen cases in a county town court. The hot afternoon sun shown down upon the perspiring jury, the yawning spectators, the drowsy judge. It was not the scene for a tragedy, and nobody would call the young man in the dock, with his plump, good humored face, a hero.

Phil Boyd had been a good-for-nothing for many years. That he should slip at last into prison seemed the natural end of his career. Ten years? The judge, they whispered, gave him a heavy sentence because of his having been a scape-grace so long.

The jury was discharged, and Phil was led back to jail. The round good humored face had a strange, new meaning in it as he turned at the door for a last look at his old friends and townsmen.

Ten years down in the depths with thieves and murderers? He could never turn over a new leaf and be a good man. He had even tried sometimes, in a feeble way, to turn over a new leaf.

But this was the end. The crowd started by his sad, appealing face, said little as they went out. But they soon thought only of their supper, or cigars, or crops. Phil's trial was over, and he had his deserts.

But in the hot, sleepy afternoon, had no one but Phil been on trial? There was his mother, who knew his love of idling, his weak affection for his friends when he was a child, and who was too busy keeping her house dainty, and struggling to dress in the fashion, to hold out a persistently helping hand to the boy!

There, too, was his father, who had punished him when he caught him in a lie, but never once told him of the one Friend whose teachings would help to make him truthful!

There were the young fellows, too, who had first invited him to drink. Their own heads were strong. Hardly one of them had become a drunkard.

There was the minister. He had always meant to stretch out his hand to Phil. He liked the jolly, friendly lad. But Phil seldom came to church, and the old man, as the weeks passed by, had not found the moment when he could conveniently see him. If he had only gone to him, he thought now, made a friend of him, brought him to his house!

There was the girl who had promised to marry him as soon as he should be able to maintain her. It was to give her the j-welry and costly trifles so dear to her foolish heart that he had committed his crime.

These people all went to their homes unblamed by man, and Phil went to prison.

Yet in a court which no man saw, they had been that day on trial before a Judge

in whose decisions the weak are remembered with pity, and in whose clear sight guilt in all its varying conditions and degrees finds condemnation. In the decision of that tribunal was Phil alone the sinner?—Ex.

FIFTEEN pence represents the daily wages of two hundred and fifty thousand women in London.

## REPORT OF CHARITY COMMITTEE.

Receipts for the Charity Fund for the year were received as follows:

Metamora, Ill. congregation.....	\$33.11
Pekin, " " " " " " " " " " " "	25.00
Koanoke, " " " " " " " " " " " "	32.06
Koanoke, " " " " " " " " " " " "	2.00
Stephen Miller, Iowa.....	20.00
J. P. Smith, Gridley, Ill.....	10.00
C. Nafzinger, Delevan, Ill.....	74.25
J. Buerck, Tiskilwa, Ill.....	37.00
A Brother, Iowa.....	1.00
" " Tiskilwa, Ill.....	2.00
Christian Warye, Iowa.....	8.25

Amount Rec'd.....\$244.67

Paid out during the year:

To David Bender.....	\$24.42
" Daniel Wolf.....	5.00
" Peter Dirks.....	5.25

Amount paid out.....\$244.67

CHRISTIAN SCHERTZ Eureka, Ill.

Any one wishing to make a call for the needed apply to F. D. Schertz, Metamora, Woodford Co., Ill.

## REPORT

of the Western Charity Committee of the Amish and Mennonite church.

Oct. 16, 1892, From Pleasant View Cong., Milford, Neb.....	\$ 18.75
Oct. 31, 1892, From Benj. Gerig, Wayne Co., Ohio.....	24.00
Nov. 19, 1892, Chr. Schertz, Eureka, Ill.....	234.42
Feb. 12, 1893, Pleasant View Cong. Milford, Neb.....	32.25

Amount Received.....\$309.42

Gratefully acknowledged,  
D. BENDER, Milford, Neb.

## Letters Received.

## WITH MONEY.

B. Sue Barghart, J. W. Breckiel, N. Blosser, N. M. Blosser, Jos. Bixler, Isaac Burkhardt, C. Conrad, D. C. Dintaman, Mary S. Dentlinger, F. D. Fordenwald, E. L. Frey, G. Chr. Garber, S. Geyman, John Glingerich, H. Lizzie Herr, H. Hildebrand, K. Mrs. H. Kaufman, Levi J. Kaufman, Rev. John Kinsinger, Annie L. King, L. Lizzie L. App, Hiram Lint, M. Jacob S. Moyer, M. S. Miller, Isaac Miller, R. S. J. Rescher, A. M. Shank, Joseph Sala, J. M. Sala, W. Susanna Wurst, M. Wenger, H. Weber, Y. Daniel Yoder, Z. D. D. Zehr.

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No. 22.	No. 24.	No. 22.	No. 24.	No. 22.	No. 24.	No. 22.	No. 24.
2:30 P.	7:50 P.	Benton Harbor	iv.	6:45 A.	3:00 P.	7:15 A.	3:00 P.
1:58 P.	7:21 P.	Van Clief	iv.	7:15 A.	3:27 P.	7:15 A.	3:27 P.
1:53 P.	7:16 P.	Berrien Centre	iv.	7:18 A.	3:33 P.	7:18 A.	3:33 P.
1:52 P.	6:58 P.	Niles	iv.	7:38 A.	3:58 P.	7:38 A.	3:58 P.
1:48 P.	6:35 P.	Granger	iv.	8:00 A.	4:15 P.	8:00 A.	4:15 P.
1:43 A.	6:15 P.	Elkhart	iv.	8:30 A.	4:35 P.	8:30 A.	4:35 P.
1:19 A.	5:52 P.	Goshen	iv.	8:42 A.	4:58 P.	8:42 A.	4:58 P.
1:14 A.	5:34 P.	Ellettsburg	iv.	9:00 A.	5:24 P.	9:00 A.	5:24 P.
1:18 A.	4:57 P.	Warsaw	iv.	9:34 A.	5:52 P.	9:34 A.	5:52 P.
7:35 A.	1:35 P.	Lv. Anderson Ar.	iv.	1:15 P.	9:30 P.	1:15 P.	9:30 P.
6:00 A.	11:00 P.	Lv. Indianapolis	iv.	2:50 P.	11:00 P.	2:50 P.	11:00 P.

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"How beautiful are the feet of them that Preach the Gospel of Peace."

Semi-Monthly.

ELKHART, IND., NOVEMBER 15, 1893.

Vol XXX. No. 22.

JOHN F. PUNK, EDITOR.  
J. S. COFFMAN,  
A. B. KOLB, } ASST. EDITORS.

Entered at the Post Office at Elkhart, as second class mail matter.

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#### EDITORIAL NOTES.

THOUSANDS of souls are lost because they were only "almost persuaded" to become Christians.

ANNUAL CONFERENCE.—It has been decided to hold the Western Annual Amish Mennonite Conference in September 1894, in the Willow Springs M. H. in Bureau Co., Ill. The exact time of the meeting will be announced at the proper time.

JOSEPH BUERCKV.  
JACOB RINGENBERG.  
HENRY ALBRECHT.

How often do we sing the hymn of praise:

"Oh for a thousand tongues to sing  
My dear Redeemer's praise."

True, when we use the tongue to praise and adore God, otherwise *one* tongue may be too many for a person, and it were better that this one tongue were dumb. For the rich man in hell *one* tongue was too much to bear the terrible suffering of the tongue. In this little member of his the pangs of hell seemed to concentrate, and no doubt many a one will suffer likewise.

THERE is nothing that makes us more tender or compassionate toward other people and their faults than the consciousness of our own weakness, and our entire dependence upon God. When, however, a man forgets this and becomes strong in himself, then he is ready to fall into the sin of chronic fault finding with his fellow men, his church, everybody but himself. He shows other people that he is not at all well acquainted with himself.

Now that the World's Fair is ended we may at least hope for a return of better times. Money, in spite of the financial depression, has been flowing in the direction of Chicago like a river for the past months, and out of almost every village, town and neighborhood in the country hundreds and thousands of dollars have been drained to pay for expenses to, from and at the Fair. It may seem unpleasant to some people to be informed of it, but we have authority for saying that there are neighborhoods where the members of churches spent more money for World's Fair purposes than they ever spent for mission, tract or charitable purposes, and the neighborhoods spoken of were not all Methodist, Baptist, Lutheran or Catholic communities either.

IT is with deep sorrow that we give to the readers of the HERALD the fact, that at the late conference of Lancaster Co., Bishop Jonas Martin of the Weaverland congregation was disowned as a member of the conference. For some time serious charges have been held against him which have at last brought matters to the above result. We trust those who are inclined to follow him will after all adhere to the conference and the church in general, and use their influence to bring about reconciliation and peace, and not give their influence to aid in forming another party or division. Let

us all work for peace and union in the kingdom of Christ. Jesus is the Prince of peace, and His kingdom is a kingdom of peace, and His children are to be the children of peace, and without peace and holiness no man shall see the Lord.

IDLENESS of mind and body is one of the most dangerous of things. It is giving Satan an invitation to come in and take possession. Dr. Watts understood this whole matter, and gave the philosophy of it in these familiar words:—

"For Satan finds some mischief still  
For idle hands to do."

Wrong or impure thoughts and motives are but parent to the same kind of acts, and many a man has traced the source of his fall to some period of idleness of mind or body, which gave the adversary an opportunity to suggest vain, impure, wicked thoughts, and which, instead of being at once dashed away by engaging the mind in thought on another subject or in taking up vigorous manual labor, gradually led to sinful acts. Good hard work, physical or mental, or both, will never fail to relieve victims of idle, vain or impure thoughts. Best of all for the mind is to engage in earnest prayer to God for help. A vigorous, prayerful study of such passages as Rom. 12:1, 2 will rout out Satan's advance columns upon the mind every time and leave the soul stronger, purer, higher and nobler than before.

THE "hard times" through which this country is at present passing, have no doubt been a blessing in many ways. Many a family has learned to economize in a manner that will be beneficial to both body and soul. Others have been led to think more upon the providences of God and the source of all that is truly good. These hard times moreover have shown

the weakness of leagues, labor unions, etc., founded as they are not upon Christian but selfish principles. Many a laboring family has learned that the most beneficial labor union in the world is that which exists between husband, wife and children and based upon the principles of unselfishness and true economy. Such a union goes farther toward the establishment of true contentment and happiness in social life even in "hard times," than the best so called labor unions ever did in the most prosperous times. To learn to economize was an accomplishment to which the masses of American laborers, male and female, were becoming strangers during these many years of national prosperity, and to such the blessings which adversity brings will only become fully manifest with the return of former prosperity.

It is a peculiar fact, that many a soul is famishing, although surrounded by an abundance of spiritual food which is to be had for the asking. Why is it thus? Is it not because many try to satisfy the soul with worldly, earthly treasures like that rich man who, when he had filled his enlarged barns, said unto his soul, Soul, take thine ease, eat and drink; thou hast much store laid up for many years. The soul will not, can not be satisfied with temporal, earthly food, like the body. Were this possible, then so many of the rich of this world would not be so dissatisfied, disappointed and uneasy, and thirsting for something which the riches of this world cannot provide. The soul is spiritual, and lives only on spiritual food, and this food is obtained only from the word of God and through prayer. Christ is the bread of life, food for the soul, and through Him and in Him only we grow in grace and become strong. Those who have not Him for their food remain empty and hungry, though their coffers are full of gold and their broad acres are covered with grain. Christ alone satisfies.

SOME days ago a certain husband and father in this city, who was before the court for some offence, upon being asked about his children replied that he had "five head." His wife, the mother of these children, he referred to as his "old woman." A man whose conjugal and parental feelings permit him the use of such terms of those who should

be his dearest earthly treasures, has not the feelings a true husband and father should have. From the children of such fathers (and some mothers are no better) it is not surprising to hear them habitually refer to their parents as "the old man," "the governor," "the old lady," etc. Such terms as, "my old man," "my old woman," etc., sound very discordantly with the solemn promise made to "love, honor and cherish," until death, and yet they are often heard even from such as profess godliness. The use of such terms in a professedly Christian family robs that family of a most potent refining influence, and contradicts the profession the husband or wife makes. In the minds of the young it sensualizes love. Therefore let such terms be avoided—for the sake of the parents' position, for the sake of the children, for the sake of the solemn vow made at the marriage altar, for the sake of Him who has sanctified marriage and placed it on a plane infinitely above mere animality. The use of unloving terms in referring to the conjugal relation savors of a coarseness not at all in accord with the spirit and intent of true marriage. To the Christian husband the name "wife" is the embodiment of that which loves, cherishes, honors and clings to him, looks to him for counsel, aid and protection; likewise to the wife her "husband" is her loving companion, noble, honorable, true, courteous, everything that makes temporal life happy. Why then abuse so sacred a relation by using such unkind terms to express it? By all means let such abuse be avoided.

HOME TRAINING.—We have in this number two articles, "Who ought to be whipped," and "Two Mothers," which we believe can be read with profit by all, though they may be a little out of the usual order. Practical lessons are necessary for practical life, and the more practical the lessons the more valuable they become. Perhaps no one knows the full extent of the influence which home training exerts upon children, be the training good or evil.

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HUMILITY kneels in the dust, but gazes on the skies.

#### A FALSIFYING DISTORTION.

There are persons who have permitted themselves to follow a certain idea till they find themselves inextricably in a certain groove. They allow no means or arguments, however reasonable or forcible, to change their opinions. To present proof that they are in error is all labor to no purpose. Though they have the proof plainly before their eyes, they will not be moved one iota from their preconceived opinions. It is remarkable what strange arguments such people bring to sustain their ideas. They produce as proofs arguments that any person with sound understanding can see to be no proof at all. It is not difficult however to see that the cause for much of this is found in human weaknesses, and want of understanding. But when a person brings for arguments that which he knows to be falsehood, or if he himself invents such misleading arguments, he shows plainly that he has never learned to apply to his life the first principles of Christianity. It is sad to know that persons are to be found who will not be convinced of their error when they are clearly shown that the ground on which they base their opinion is absolute falsehood. Any argument differing from their views hurled against them simply glances off.

Among all religious teachings there seems to be no doctrine more disposed to have the above effect, and to make people onesided and fanatic, than the teaching that regeneration, the new birth, is obtained by water baptism and this teaching is usually coupled with the mode of immersion. One of the assertions with which we Mennonites are assailed, and which because of its falsity we are compelled to resent, is that "Our Menno" (as they say) "taught and practiced baptism by immersion." The fact that this assertion has time and again, been shown to be erroneous by able writers and profound scholars, such as Prof. Rauschenbusch of the Baptist Theological Seminary of Rochester, N. Y., and Prof. De Hoop Scheffer of Amsterdam, Holland, does not in the least affect these would be teachers. They constantly reaffirm their false claims, and our beloved Menno must with them ever without remedy remain an immersionist. To all appearance it is not to be expected that they will ever change their opinions, and all that can be done is to instruct people who are willing to accept the actual facts of history.

In a recent number of one of our exchanges we find a reiteration of the oft repeated proof (?) that Menno was an immersionist. The writer bases his arguments on the misconstruction of a passage from Menno's book, "Doctrine Concerning Christian Baptism," made by Morgan Edwards, and later cited by J. Newton

Brown and others. The passage according to their version would read:

"After we have searched ever so diligently, we shall find no other baptism besides dipping in water, which is acceptable to God and maintained in his Word."

This is a clear distortion of the passage, and an absolute falsifying of Menno's meaning. The passage reads as follows:

"For however industriously we may search day and night, we yet find but one baptism in the water, pleasing to God, which is expressed and contained in his word, namely: Baptism upon confession of faith, commanded by Christ Jesus, taught and administered by his holy apostles, which is administered and received for the forgiveness and remission of sins in such a manner, as we have fully proven above by the words of Peter, Acts 2: 38. But of this other baptism, that is, infant baptism, we find nothing." Menno Simons' complete works, Part second, Page 204. We give the passage also in the original Holland:

"Want hoe neerstelijck wy oock soeken des nachts ende daechs, so bevinden wy nochtans niet meer dan een doopsel in den water dat Godt aenghevaem is, uyghedrukt ende begrepen in Gods woort, nemelijck, dit doopsel op den Geloove, bevolen van Christo Jesu geleert ende ghebruyckt van zynen Heyligen Apostelen," etc.

We do not consider it necessary to follow the argument further as the reader can readily see that the translation in our exchange is distorted and falsified; and we are almost forced to the conclusion that some one has given this false rendering against better knowledge. Menno does not in this passage, or in any other of his writings once refer to the mode of baptism. It is clearly to be seen that he does not aim to defend any particular mode. His whole book is a defence of baptism on confession of faith, as opposed to infant baptism.

#### For the Herald of Truth. SPIRITUAL DEVELOPMENT.

It is a law of nature that the more the members of the body are exercised the stronger they become, and the better qualified to perform their respective functions. Without exercise they become weak, weaker, and in course of time, altogether, useless. So with the mind. So with those faculties which prompt us to our religious aspirations and duties. If we neglect feeding, nurturing, and exercising these faculties with spiritual food, training, and work, they also will become useless.

To this cause nearly all the failures in religious life may be attributed. Many persons have enlisted in the cause, starting out in Christian life with good intentions and noble resolutions, not only to live, but if necessary, to die for the cause

of the Master, but alas! for lack of training and exercise in the way of truth and holiness, the spiritual life has faded away, and they have drifted along the stream of life with folded arms and idle minds, and at last launched out on eternity's ocean, "empty-handed," empty-hearted, reaping their reward with those who have never known God. Instead of a fading, the Word teaches a growing. "Grow in grace"; "The righteous shall grow like a cedar in Lebanon"; "Desire the sincere milk of the word that you may grow thereby." Certain conditions then are prerequisite to a growth. A seed requires earth, heat, and moisture that it may germinate and send forth a plant. The young plant then requires sunlight, air, and culture that it may flourish and develop into a perfect specimen, a fullgrown plant. The plant, too, will flourish only in its own geographical range. As the natural, so the spiritual. As the seed is born into a new natural life, so the soul must first be "born" into a new spiritual life. Then, in the sunbeams of God's love, the culture of His word, and the performance of all duties pertaining thereto, the soul will grow "unto a perfect man, unto the measure of the stature of the fullness of Christ." Neither will the spiritual man flourish outside his own "geographical" range.

All carnal considerations, pleasures and associations must be discarded and he must surround himself with a spiritual atmosphere, or the requirements for spiritual growth are not fully supplied, and the plant will be too delicate to survive the storms of trial and temptation.

Studying God's word, attending church and listening to the preacher will feed the spiritual man, but it will not supply the practical exercise. The faculties must be put to work. Without putting them to task they will naturally become negligent. How then can this exercise be supplied? In any thing that all may take an active part. The Sunday School, the Bible Class, the Young People's Meeting and the Family Bible Reading are among the best known organizations for this purpose—but suffice it to say that so long as the church does not adopt some means to keep all her members actively engaged she will have sickly, sleepy, disinterested members. God hasten the day when she shall become aroused to this fact; when every member shall be actively engaged; when she shall come forth a worthy "bride" to meet the "bridegroom."

A. C. BURKHOLDER.

SMALL faults indulged are little thieves that let in greater.

UNBELIEF does nothing but darken and destroy. It makes the world a desert, where no living hand adorns the fields, feeds the birds of heaven, or regulates events.—Krummacher.

#### "A PERPLEXING QUESTION."

The perplexities of our correspondent in HERALD of 1st Nov., are experienced by many earnest pilgrims, especially those who have but lately entered the infant class of the great school, where Christ is the master and teacher. In the lower room we must learn two great lessons—man and his depravity, and God and His righteousness—being in favor with our Master, He has given us a blood-washed robe of righteousness, clothed in which, we may be called to graduate to the upper room any moment, where John once saw such of whom it was said, "These are they who came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Rev 7:14 Let us therefore guard well our robes.

While in school here on earth learning by revelation, experience and observation of the depth of man's depravity and the height of God's justice and righteousness, we might languish in despair at the interminable distance between man and his God, did we not learn at the same time of the mediating God-man who in mercy has taken His place between the two, and with a loving smile, extends to fallen man a blood-stained, pierced hand, while the other points up to a reconciled Father, thus, "Now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ." Eph. 2:13.

Knowing and believing in our reconciliation to God by the blood of Christ what more need we know? When nothing more is to be learned we will be taken from school, and when all is learned, there will be nothing left to perplex us; so long then as we are left on earth and especially so long as there are many things that perplex us, we should pay special attention to the lessons taught by our Master and spend much time consulting Him. He himself says: "Come unto me: . . . and learn of me." Matt. 11:28, 29.

Our correspondent recounts some deplorably common inconsistencies of professing Christians; little wonder she is perplexed and queries: "What shall we say? What can we do? How account for all these inconsistencies?"

To teach others what to say, when we ourselves so rarely manage to say the right thing at the right time, would be presumptuous. But several safe rules may be laid down to guide us in controversies on Scripture and faith.

We ought to be very careful to know what spirit prompts us to speak; for an earnest and sincere love of the truth and our fellow-beings, will be much more convincing than arrogance with much logic and force of argument. How often do we hinder the cause of Christ by showing a lack of charity.



We must be faithful to our convictions and keep our convictions faithfully to the word of God, for Christ says, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." Jn. 8:31, 32.

To make the truth evident under controversy, it is generally best to be modest enough to be taught first, and do our teaching afterwards; that is, show a real willingness to be shown that we are wrong, providing it can be done with the word of God, but insist upon evidence direct from the fountain of all truth. And after carefully examining every quotation brought forward, we are frequently enabled to show that they do not prove what they are supposed to, thus paving the way for a proper consideration of the real truths in the matter, which it is now our privilege to present.

But though we speak with the tongues of men and angels, and though we have the gift of prophecy, and understand all mysteries, and all knowledge, and though we have all faith so we could remove mountains, and withal charity; yet, seeing human perversity in all its depravity as revealed to us by the word of God, we ought not be perplexed when we meet those who commend themselves by their conscience, and justify their disobedience by declaring that we "cannot be saved by works", that if the "heart is right all is right," citing as proof of the correctness of their opinions, Rev. Mr. Somebody, who "is a good man, is highly educated and has spent much time studying the Scriptures, who certainly ought to know more about these things than we."

Of such Paul says: "They, measuring themselves by themselves, and comparing themselves among themselves, are not wise." 2 Cor. 10:12. Let us however be wise, "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers." Tit. 1:9, 10. But in all our service for the Master, whether in word or in deed, we must not forget, that we are but the instruments in His hands; let us not look to go beyond our measure; but unto every one of us is given grace according to the measure of the gift of Christ. Eph. 4:7.

What can we do to extricate ourselves from perplexities, and wipe away inconsistencies? This is the task of our lives, and consists in searching the truth, believing the truth, living the truth, and speaking the truth. May God in His mercy, grant unto every one of us grace thus to do, for the "Truth" which is the "Word" of God, is the "Sword" of the spirit; the only weapon of our warfare, "Mighty through God to the pulling down of strong-holds." 2 Cor. 10:4.

Our correspondent has already given

the explanation, to many cases of "seemingly consecrated Christians' living lives inconsistent with the teachings of the word of God and the spirit of Christianity, in spite of all their pretensions of sweet communion with God. It is found in the fact, that they have enthroned their *conscience* and *feelings* as their God and Savior—*conscience* and *feelings*—I repeat. Dear reader, stop right now and consider whether you are worshipping at their feet; if not, you are not among what I believe to be the majority. Paul's disenthronement of the idols of Ephesus did not cause more commotion, than would the disenthroning of the idols, CONSCIENCE and FEELINGS, in Christendom at the present day.

And to the question, "What is the course we shall take with such people?" I say, "pull down their idols." Like the material of Aaron's golden calf, they may be valuable enough in their proper place, but not as gods, so I say again! break them. For so long as every question of right and wrong is to be decided by the gods *conscience* and *feeling*, the word of God is made of none effect.

Think for one moment of all the contradictory things that men do, and each with an approving conscience; and believe, if you can, that the conscience and the Holy Spirit are one, unless you are prepared to believe that the Holy Spirit could say with the devils, "My name is Legion for we are many."

With some the conscience is so indolent, it sanctions with *right feelings* anything the depraved heart may crave; while with others it is so exacting and sensitive, that the feelings are pained almost to death, just to see a brother exercising the gifts given him of God, to the salvation of perishing souls. So while some teach that freedom, which allows you to serve any idol of your desires, so long as your idol, conscience, does not punish you, others teach that bondage, which binds you fast, not only to your own, but every one else's conscience.

The conscience, like a judge upon his seat, judges according to the laws, under which the people live for whom he judges, condemning only when those laws are violated. If he be a judge for American people, he will judge according to their laws. If a judge for the Russians, he judges according to their laws. So the conscience, if the laws of God govern the heart, it judges according to these laws, but if Satan rules, it judges according to his laws. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey: whether of sin unto death, or of obedience unto righteousness?" Rom. 6:16.

"And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." Acts 20:32.

ANSON GROH.

## EFFECTS OF THE S. S. UPON THE MORALS OF THE NEIGHBORHOOD.

Essay read at the S. S. Conference by C. Z. YODER.

This is an important subject to consider. If we can see no good effect, after being engaged in the work for more than a score of years we had better close our S. Schools.

From my observation and experience I answer that a Christian S. S. is commendable, for the following reasons:

1st. To my knowledge there is no organization or institution of any kind, that gives so much encouragement to the various classes of mankind in general to the reading, studying, and memorizing, the pages of God's Sacred Volume as does the S. School. Consequently this alone must eventually have a desirable effect.

To the faithful S. S. worker the Bible is an indispensable help, and the only true guide on which he can safely rely in order to be successful in his work.

The more knowledge we have of the Bible the better we can discriminate between right and wrong; the nearer we exemplify it the higher we raise the standard of morality. "It is a lamp to our feet and a light to our way." Time would not permit me to tell what the S. S. has done in this line in foreign lands or even in our own native country. But to refer to my own experience the S. S. has been largely instrumental in inviting me to a deeper searching of the Holy Scriptures to memorizing many beautiful verses and Golden Texts from its pages, which by grace Divine has brought me in closer relation to my Father in Heaven and to a greater enjoyment of the higher life.

The inspired Apostle Paul highly esteemed the scriptural instructions that Timothy received in his youth from his mother and grandmother. How comforting are these Bible truths to the heavy laden soul, and how much encouragement and power there is in them for the soldier of the cross in fighting the battles of the Lord.

A little girl who was much afraid in the dark, was taught the words, "Perfect love casteth out fear." One day she came out of a dark room she had so much dreaded and said to her mother, "Mamma, perfect love does cast out fear." She realized the truth of the same in her tender heart.

2d. A Christian S. S. will give encouragements and opportunities for living out the teachings and examples given in the Bible.

Is the example given by our Savior when He was but 12 years old, sitting in the temple amidst the doctors or teachers, hearing them, and asking them questions, unlike our S. Schools?

We also read that oft times the Savior, and also the noble Apostle Paul, would enter the Jewish synagogues as strangers,

and after the reading of the law, they would have the opportunity of reading to and addressing the assembly.

We find too that where good S. Schools are organized in a neighborhood the Sabbath day is more highly revered than where there are no such schools.

History tells us that in order to check the profanation of the Holy Sabbath day in the streets of London a century ago, where dwelt the vulgar and lower classes, Robert Raikes was constrained to organize a S. School and that in a short period of time a visible improvement was seen in the manners and morals of the children. Unquestionably when we are engaged in reciting these Bible lessons and studying them, we have less inducements and less opportunities to desecrate the Sabbath day, for when we are not engaged in work of this kind we take more liberty to visit and follow various worldly amusements which is not pleasing to God.

In the S. School we find something to do for every zealous Christian worker. Like the lady, when she was converted felt herself under obligations to do something for her Master. She went to the S. S. Superintendent and asked him for a class that she might teach it, but he had no class for her then. One day, while passing along the street, a young boy was pushed out of a saloon. Having sympathy for the boy she went to him and asked him to go with her to S. School the next Sunday morning. He at first refused to hear her, but she left him with a promise that if he would meet her at a certain place on Sunday morning she would give him a present. When Sunday morning came the boy, being inquisitive to know if she would have something for him was punctual to meet her at the appointed place. She gained his confidence, and he went with her to S. School and thus she labored cheerfully with her pupil, and finally succeeded in bringing him to Christ. One day, while this boy was selling fruit to passengers on a R. R. train, while stopping at the Station, by some mishap he was caught by the train as it moved off and cut off both of his limbs. The doctor being summoned informed him that he must die, the boy calmly sent a message to his unbelieving parents, saying, "I am dying a Christian." Truly the harvest is great, but the laborers are few.

3d. We notice another very desirable feature in the S. School in drawing out a mutual effort to counteract the demoralizing habits in the neighborhood. Here we have the ministers, the laity, the parents and children, the old and young, the rich and poor, the learned and unlearned, laboring together in the Gospel field, fortifying themselves against the fiery darts of the wicked one.

Moses alone could not have prevailed against the Amalekites; Aaron and Hur had to stay the prophet's hands nor would this suffice, but their combined force with the brave men of Israel in the battle field with Joshua as their leader, enabled them to conquer the foe.

We too have an Amalek to contend with who is ever ready to bar our way to the sunny banks of everlasting deliverance. This co-operative power is so much needed in the family, in the church, and especially in our Mennonite denomination. This selfishness, envy, contention, and divisions as they exist in places, are demoralizing in a neighborhood to say the least about it. May we not cherish the fond hope that our S. Schools with our S. S. Conferences will be instrumental in hastening the day when we can be so "strong in the Lord and in the power of his might" that we can overcome the barriers that so much impede our progress, while on our way to the happy land of Canaan.

In the S. S. the hearts of children may sometimes be reached when their Christian parents fail; however the good effects of these useful instructions and admonitions may not be apparent for the time being. I have in mind a neighbor boy who had about reached the years of accountability, when he began to reach out into worldly pleasures. His Christian parents failed to see the desired effect of attending S. S. and of hearing the admonitions at home. The boy was brought upon his bed of affliction. As the days passed by the physician and friends had hopes of recovery, but the disease proved to be fatal. The doctor said death was inevitable, and the boy, being informed of his condition, now lays hold of the promises with faith in God, and says, "I am glad to die." He sent for his schoolmates and bade them good bye, saying "I am going to Heaven; wouldn't you like to go along?" and thus he died triumphantly.

## WHAT IS IT TO BE A CHRISTIAN?

BY LADY HENRY SOMERSET.

The heading chosen for me in this article leaves out of view the primary steps by which one comes to be a Christian, and deals only with those characteristics by which a Christian should be known among his fellow men.

The word Christian means a Christ-man, therefore a Christ-woman. The revelation of the full meaning of the word came with new force to one who was bearing the penalty of that action which brought release to the most suffering children of our land when W. T. Stead wrote while in prison, "I had a revelation which changed my life; I saw God meant every one to be a Christ." It was

not following Him only that Christ enjoined on His disciples; it was living in Him as the center and focus of that divine God-life to which He has called all His children. We have heard the old, well-worn phrase, "follow Christ," until it has become associated with a far-off, breathless, often hopeless pursuit, as of some swift walker who must always elude and out-distance us.

The fundamental idea of a Christian is, I venture to think, therefore, not fully expressed by the phrase a "follower of Christ." "I am a Christ because His divine life exists in me," seems to be a higher, clearer vision of the truth.

Time cannot alter for us the ethical standard that Christ's teaching sets up. We have been ready enough to pronounce severe judgments upon the Pharisees of His day; we have despised the cowardice of His disciples, and we have condemned Judas as the archtraitor of the race. There have been times in our lives when we have read the story ever new in the exquisite simplicity of its recital, and it has made us feel that the way to Calvary would have seemed an easy road following the footprints of such a Leader. We have lingered in spirit by the gentle waters of Galilee and felt enthralled by the words of wisdom that fell from those inspired lips; it would have seemed a light thing, so we thought, to have left our nets, or to have risen from the receipt of custom to throw in our lot with that sublime life: but we often fail to remember that we gaze at those scenes through the soft haze of time—that the magic hand that hallows the crude outline has chiseled and fashioned this story and taken from it the hard angles and strong curves—giving to these supreme events, as to all other history, a master touch of "the splendid fair and soft, the glory of old days." We forget that the stable in Bethlehem was composed of coarse and common wood; that the manger held the same straw that stocks our barns; that the Virgin Mother was a peasant girl about whom strange tales were told, and one on whom her friends and companions looked askance; that the life lived out in Nazareth was that of an ordinary carpenter, working through the routine of a monotonous existence in a humble home; and that when the hour of that great ministry began, it was as a peripatetic preacher, and acknowledged fanatic, and a social anarchist, that Jesus was regarded by the cultivated and educated of His day. These are the facts that we are apt to overlook.

The Church of later ages has associated pomp and splendor, "all that art yields and nature can decree," with the worship of this same Jesus of Nazareth; but not in the swelling tones of the cathedral organ, nor in the mist of rising incense, nor the golden haloes and glowing colors of medieval art, do we find the reality.

Those rugged, weatherbeaten, storm-tossed men who followed Christ on earth were surrounded by no mysterious light from Heaven; they walked the shores of the lake in peasant's garb, they knew nothing of the culture of the schools, their very "speech bewrayed them." The common people, and those only, heard Christ gladly. The historians of that day have ignored Him altogether; possibly the fact that a man holding dangerous tenets had been executed with two thieves at Jerusalem was recorded in the annals of the time, but of what interest was this to the haughty Roman, the artistic Greek, or the orthodox Hebrew? True, some lonely hearts remembered the gentle touch and tender voice of Mary's Son, some souls were wrung with inextinguishable grief, some stories were whispered among the humble folk of that evening-time at Bethany when the dead man stepped forth a living witness of this Christ's unearthly power; but these stange tales gained no credence among the wise, the rich and the powerful, the cultivated and the refined. Such superstitions would die as others had before them—so they thought. Wherein, then, lay the undying power of Christ's teaching? To my mind its essence was in this: Divine truth held in the heart of the common people is the one immortal thing on earth; rooted in the fertile soil, that which was at first sown in the valley blossoms at last on the pleasant uplands of prosperity. To be a member of a Christian church in those early days meant to myriads the sundering of family ties, the contempt of the cultured and the great, and at last, the arena, the torture chamber and the faggot. To be a member of the Church to-day often means added endearment in the home, the improvement of social position, a comfortable corner in an attractive place of worship, and the customary eulogy when we leave the world. Church membership is now too often considered an excellent insurance, providing a lease of comfort and consolation in this world, and the freehold of eternal happiness hereafter. If to be a Christian, however, means in any real sense to be a Christ man, we must take toward the whole aspect of our time the attitude that Christ took toward the age in which He lived, and in doing so we shall probably find that we have to descend the marble steps that have led to the "dim, religious light."

Where, through the long-drawn aisle and fretted vault, The pealing anthem swells the note of praise," into the garish day of the marketplace and the "madding crowd" of the street. Here we are face to face with humanity as it exists—ignorant, selfish, greedy, noisy, fickle, ungrateful, but at the same time generous, aspiring, loving, immortal; hearts throbbing with their strange contradictory impulses, brains reeling un-

der the mystery of life, backs bent with the burdens of ceaseless and unrequited toil; men and women made in the "image of God," but stamped with the trademark of sin. To be a Christian means to act in this strange and motley scene as Christ would act if He stood in the midst of the ceaseless, deafening, bewildering hubbub of the nineteenth century.

Do we picture the attitude He would take in Piccadilly and Pall Mall, Soho or Whitechapel? Can we doubt the verdict He would pass if He stood in St. James's Park or Belgrave Square watching the line of costly carriages, with their bejeweled occupants complacently spending the long hours of the day or night in courting the smiles of royalty and the pleasures of fashion in the great houses of the West End? Or can we imagine Christ standing in the aisles of the gorgeous church, filled with men and women who one day in the week ask that His will may be done on earth as it is in Heaven, while with hundreds of pounds' worth of costly clothes on their backs they carefully keep their three-penny-bits for the collection, and then, feeling that they have done the civil thing to Heaven, emerge complacently to join the Sunday parade in Hyde Park, and to talk of the last race or the most recent scandal?

How would Christ view the well-spread board, at which His blessing is punctiliously invoked by the man whose luxuries are gained by the sweated toilers in the market of human life, and by the bargains that are best described in the old caricature of the pious grocer, "Tom, have you sanded the sugar? Then come along to prayers!"

Then in thought let us walk down Whitechapel with Jesus Christ—Christian Whitechapel—counting its forty public houses in one straight line within one quarter of a mile; noting the shadows of women with babies in their arms thrown across the swaying glass doors of the gin palace; Whitechapel, with the portals of its music halls standing wide open, licensed by Christian magistrates, where the songs sung are the very echoes of Hell. Then let us turn down the side streets to the sweaters' den, where worn and white the women work to win starvation wages, and remember that Christians say it is the "necessary competition" that keeps them chained day and night to Death's treadmill in this Christian land.

Go with Him at midnight among the women who walk the stony streets of shame; and dare we say to Him, "Evil has always existed, must always be," as say many modern expounders of His teaching? It is only a Christ-man, the anointed of God, who sees the world not as man views it, but from the spiritual heights of hope, help and love. But to many dreary, deeply-dyed, ingrained conventionality on the one hand, and hereditary sin on the other, seem to paralyze

all practical effort to face the existing situation from this divine standpoint hemmed in by exigent conditions, however much they may recognize the incongruities of our modern profession with our daily practice, they know that to them a complete revolution in their social condition is at present impossible; but the great law of spiritual dynamics must always remain, "According to thy faith be it unto thee." It is the attitude of mind, heart and purpose that determines our Christianity. We may not all of us be able to take at once "the middle of the road," and keep step with the marching hosts who are told off to active service; but if our hearts keep time to the rhythm of the music of Christ's militant army it will not be long before we shall find ourselves among its soldiers.

To be a Christian, then, means to count one's self in and not out when any new adaptation of Christianity presents itself, and makes its appeal to hearts ripened in the sunshine of God to a tenderness that renders them responsive to every need of human brotherhood. It means to despise no smallest opportunity to make the way of life safer and better for all about us. It is an attitude of mind that my mother used to define by saying that it would always cause us to stoop to pick up the pin that might injure another. It is an infinite tenderness to individual weakness and error—the patience of a mother for the fretful, wayward child.

But although to be a Christian in this age does not involve the tooth and fang and claw red with the blood of martyrs, it does always involve the sneer of cynics, the arrows of relentless criticism, the cheap wit of the thoughtless and the crude; and perhaps hardest of all to face is the stern fact that the "world's people," as they are called, will not deal more severely with one who in every-day life would follow Christ in theory and practice, than will many of those who in our time as in His are called "chief priests and rulers."

But above the jangling voices of this dissonant age sounds the ever-reassuring voice, with its other-worldly message, "He that loses his life shall find it." Find it, not in opal clouds that are our imaginations' stairway to the New Jerusalem; find it not in daydreams about the golden street, the robes of white, or the choirs of angel voices; but find it, this true, holy, higher life, here and now, in the redemption of the tempted, the regeneration of the home, the purification of our social life, and the rehabilitation of the State; find it in the laughter of the children, in the smiles on the weary faces of women, in the deep voiced thanks of men restored to the liberty wherewith Christ maketh free; find it in the peace that no man taketh from us, the eternal union of the human and the divine—that surest earthly prophecy of Heaven.—From the N. Y. Independent.

## LINES BY JOSEPH COOK.

God only changeth not;  
The sun, and moon,  
And earth's dim, wheeling dot,  
I shall leave soon.  
Nor sky, nor land, nor sea  
Abides with fleeting me.  
I shall forgotten be  
Beneath the moon.  
God will remember me;  
To Him I go.  
Which shall I choose to be—  
His friend or foe?  
Behind death's open gate  
What destinies await  
My final love or hate?  
I soon shall know.  
Faith, hope and love abide,  
God's perfect whole  
Is mine! Though heavens wide  
Together roll.  
His face I cannot flee;  
Complete Thy work in me,  
Enrapture Thine with Thee,  
Soul of my soul.  
My sun, and moon, and sky,  
And sea, and land,  
And home eternally,  
Is God's right hand.  
From it all blessings fall.  
And better He than all;  
And rapture is the thrall  
Of His commands.

## A COLPORTER AMONG THE MENNONITES IN KANSAS.

(Translated from the German)

A Colporter of the American Tract Society gives the following report, which we take from the "American Messenger."

"DEAR BRETHREN: Let me announce to you my safe arrival and location on my new field in western Kansas, here on the banks of the great Arkansas River and on the upper waters of the Smoky Hill Fork of the Kansas River, where the heart of the Great American Desert was located by the geographies of fifty years ago and where so intelligent a man of genius as Washington Irving, after passing over it in person, pronounced it to be a region which would be the home of only a race half white and half Indian, a sort of Ishmaelites, who would wage perpetual warfare with advancing civilization and prove the Arabs of America for centuries to come. To day finds it the home of a dense population of Germans and Russians, the desert changed to the resemblance of the Garden of God, the agency families who fled from the fatherly government of the Russian Czar, leaving home and its associations so dear rather than bear arms contrary to conscience. Those peace-loving Mennonites and a mixed multitude through which evil comes in the form of bad papers and books, and of others much like those who came up with Israel out of Egypt—the latter being as separate in spirit as you can well imagine, still possessing the energy and

perseverance which make the desert bloom and yield harvests of grain which fill the land with plenty—are a study for the politicians who deplore immigration. Seldom since the "Mayflower" brought the Puritan Fathers to New England has so worthy an element been introduced into our government. It is their sturdy Christianity which lies behind their material prosperity and makes them a picture of which peace and plenty are the symbols. Not a lawsuit is ever known among the Mennonites; all disagreements are settled by the Elders of the local churches. There is no idleness or abject poverty to be met with anywhere in these settlements. You will ask, What need is there for union missionary colportage in such a region? Here comes the feature which so commends our work. The wonderful prosperity of those people is their greatest danger. The young people are learning English and the churches are using exclusively German in their services. In the transition state they are greatly in need of good literature in the English language; and it good books are not supplied bad ones will take the field. Books such as it is wonderful to believe could ever be published at all, so wild in theory and pernicious in principle, are carried into homes where they are as much out of place as the serpent in Eden, and about as evil and dangerous to the blessed innocence of their readers as Satan whispering into the ear of Eve. If you will imagine me as a messenger of Jesus, strong in His might, wise in His wisdom, armed with His truth, the books of the great Society my weapons, my work to keep out the tempter by warning those likely to be tempted, furnishing the good food which will make them wise and strong to reject the bad, a protector of those whose very innocence is their weakness, you will then comprehend my mission and get a better idea of the mission of the American Tract Society and the influence it brings for the Saviour into millions of homes to the youth of our land. Let me be one of its sentinels here for a time. Your colporter, WILLIAM LIPHARDT."

## SUNDAY SCHOOL LESSONS.

## LESSON IX.—NOVEMBER 26.

THE CHRISTIAN HOME.—Col. 3:12-25.

Golden Text.—I will walk within my house with a perfect heart.—Ps. 101:2.

Time of Writing.—About A. D. 62, during Paul's first Roman imprisonment.

Place.—Rome, in Paul's hired house.

INTRODUCTION.—The Epistle to the Colossians was probably written and sent at the same time as those to the Ephesians and Philemon. Ep'-aph-ras, who had charge of the churches of Co'-lo'-se, La'-o'-dice'a, and Hi-e-ro-p'o-lis visited Paul, and his report led Paul to write in order to correct some errors, and give them some instructions.

Like Ephesians the epistle is dividable into two parts: (1) chaps. 1, 2, doctrinal; (2) chaps. 3, 4, practical.

The Church.—Ep'-aph-ras was the pastor and perhaps the founder of this congregation, yet Paul's influence while he was at Ephesus may have been an indirect help to its organization. The Colossians were in danger because of some teachers who were disposed to bring them into bondage to the law.

The City.—Colosse was a city of Asia Minor, about 12 miles farther up the valley of the Ly'-cus, from La'-o'-dice'-a. It had once been a place of importance, but at the time this epistle was written it was of far less note than the wealthy La'-o'-dice'-a.

## DAILY READINGS.

M. The Christian home. Col. 3:12-25.  
T. The home of John. John 19:25-27.  
W. A word for all. 1 John 2:10-17.  
Th. Duties in the family. Eph. 9:1-9.  
F. Obedience rewarded. Jer. 35:12-19.  
S. Piety at home. 1 Tim. 5:1-8.  
S. Counsels to old and young. Titus 2:1-10.

## LESSON X.—DECEMBER 3.

GRATEFUL OBEDIENCE. James 1:16-27.

Golden Text.—We love him, because he first loved us.—1 John 4:19.

Time of Writing.—Probably A. D. 61 or 62.  
Place of Writing.—Jerusalem.

INTRODUCTION.—The Writer. James the just, the Lord's brother, the acknowledged head of the church at Jerusalem. James the apostle, the son of Zebedee, had long before (March, A. D. 44) been martyred by Herod (Acts 12:2). "According to Josephus, he was stoned to death within a few months after the death of Festus, in Nov. A. D. 61, at the age of about 63 or 64."—Alford.

The Epistle.—Evidently the Epistle was written to Christian Jews everywhere. Many Christians had come to Jerusalem, and James had become acquainted with them. Very probably too, numbers of his church had moved to various points at a distance. The Epistle presents the duties of the Gospel rather than its experience or its doctrines. It tells what they are to do, what they are to be, the life to be lived, the works to be wrought.

Object of the Epistle.—The Jewish Christians were a most difficult people to govern. They had accepted Jesus Christ, but were still proud of their race, and slow to recognize the Gentiles as being on a spiritual level with themselves. They were still haters of the Romans. They were carnal in their ideas, and could not somehow get rid of the idea that the Christian Church was to be more or less a national and political organization, to be carried forward by carnal zeal and carnal weapons. They resented their trials, and quarrels in spirit with God for suffering them to come. In resenting their real or fancied wrongs they were fierce and wrathful in their disposition, and then they were disposed to justify their bad tempers and fanatical passions by saying that God had tempted them to wrongdoing if there was wrong in it.—Pentecost.

## DAILY READINGS.

M. Grateful obedience. James 1:16-27.  
T. Remember and do. Deut. 4:1-8.  
W. What God requires. Micah 6:1-8.  
Th. Hearing and doing. Luke 6:45-49.  
F. Fruitful branches. John 15:1-14.  
S. The servant is greatest. Matt. 23:1-12.  
S. Servants to obey. Rom. 6:11-18.

## HERALD OF TRUTH.

November 15, 1893.

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OUR FAMILY ALMANAC for 1894 contains a list of ministers in the Mennonite and Amish Churches, the names of the different churches, and their time of meeting, besides a large amount of other valuable information on different subjects. Sent postage paid as follows:

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"EVERY day is a little life and our whole life is but a day repeated. Therefore live every day as if it would be the last."

## CORRESPONDENCE.

FROM AUGUSTA CO., VA.—Our Sunday-school closed for the season on Oct. 1st, with an average attendance of 55 scholars. May the Lord bless the effort put forth for the advancement of His cause, and may the many truths which have been presented during the summer be cherished in the minds of these children and older ones also, that they may be blest in eternity.  
COR.

FROM WINESBURG, HOLMES CO., OHIO, OCT., 22d.—Eight persons were received into the church at this place, six by water baptism and two by confession. Bro. C. B. Brenneman of Elida, Ohio, was with us and assisted Bish. M. Horst in the baptismal services.

We trust brethren elsewhere will remember these young brethren and sisters at the throne of grace as they have more temptations to overcome than those in larger congregations.

D. H. HORST.

FROM ROCKINGHAM CO., VA.—The last communion service held in the Middle District this fall occurred at the Pike church Oct. 29th. On Saturday afternoon previous preparatory services were held, when 11 young persons were received into fellowship by water baptism. The services both on Saturday and Sunday were seasons of great encouragement to all earnest workers in the Lord's cause. There are others who are considering the matter of enlisting under the banner of Christ.  
COR.

FROM WOODSIDE, PENNA.—Bro. S. L. Roth, of York Co., came here on Oct. 7th, and remained with us until the 10th, during which time he preached three sermons in the Masontown Mennonite meeting house, all of which were listened to by large congregations. God bless the efforts that the dear brother may put forth in behalf of the Master's cause. May he be the means of bringing many perishing souls from sin unto Christ.

Oh may there be more laborers willing to go forth for the Master, for truly the harvest is plentiful, but laborers are few.

ANNIE DURR.

FROM SKIPPACK, MONTGOMERY CO., PA.—Last Sunday, Oct. 22, communion was held in the Worcester meeting house. The bishop Bro. John Hunsberger was sick, so Pre. Jacob B. Mensch officiated. Quite a number partook of the broken elements in remembrance of Christ.

Pre. Jacob B. Mensch and wife, and Pre. Henry S. Bower and wife left on the 23d inst. for Lancaster Co., to visit the congregations there. We trust

their labors may bring forth fruit manifold.

A few weeks ago Pre. Henry Wismer and Pre. Henry Godshall visited congregations in Lancaster and Juniata counties.  
COR.

LOGAN, MICH., OCT. 25, 1893.—We held our communion here in Bowne on Sunday Oct. 22. We have about sixty members. On the 21st, Bro. Moses Brenneman of Elida, Ohio, came into our midst and spoke in the English language on Sunday. He held four meetings while with us, and spoke many words of encouragement to the saints and so earnestly invited the sinner to come to the great fountain of life. On the 24th Bro. Brenneman left for Caledonia to remain a few days. We were sorry that he could not stay with us longer, but we are very thankful for his kind visit and his kind words to us. We hope he will some time visit us again and stay longer.

S. P. SPEICHER.

FROM Mc VETOWN, PA.—Bro. Jonas Yoder of Huntsville, Ohio preached in our meeting house, on Saturday afternoon, September 30, dwelling with special emphasis on 1 Pet. 3:15, in which the influence and the rewards of a quiet, consistent Christian life are taught. On Sunday morning he preached again at our counsel meeting from the eighteenth chapter of Matthew on the duties and relations of church membership.

On Tuesday evening, Oct. 3d the house was well filled with an attentive audience. We were glad for our brother's visit, and have seen that the Lord of the harvest has granted His blessing.

On Sunday, October 15th, our communion meeting was held in fraternal love and peace.  
J. K. HARTZLER.

FROM SHELBY CO., MISSOURI.—We have again enjoyed a season of refreshing in our little flock here. Bro. Daniel Kauffman of Morgan Co., Mo., came to us on the 16th of October and remained until the 30th.

On the 24th Bro. D. F. Driver came to help in the work. He returned home on the 30th while Bro. Kauffman and John Brubaker held several meetings near La Plata, Macon Co.

Words cannot express our appreciation of this visit and the efforts put forth by these brethren, but to God we give the glory and honor.

A seemingly good interest was manifested during the meetings. All feel encouraged to press forward in this glorious work. Four persons from other denominations decided to cast their lot with us. They were received into the church on the 28th and took communion with us on the Sunday following. A number of

young souls are under conviction, and though they rejected the proffered mercy, yet we hope they will not forget the earnest warnings they received. May God bless the brethren wherever they go, that their efforts may be strong and their motives pure.  
C. B.

HARPER, KANSAS, OCTOBER THE 31ST 1893.—Bro. B. F. Hamilton of Peabody, Kansas came into our midst at noon on the 28th inst., and in the afternoon we had a meeting preparatory to our communion which was observed on Sunday the 29th. All of our members (38) participated in commemorating the death and suffering of our Lord and Master Jesus Christ. Truly it is encouraging to see such a love, union, and "oneness" manifested in the children of God. We were very earnestly admonished by Bro. Hamilton and our ministers here to continue in the faith and in union, and one in Christ Jesus, as we are many members, there is but one body in Christ, as Christ also in His prayer to His heavenly Father prayed that they all may be one as Thou, Father art in me and I in Thee, that they also may be one in us. We also enjoyed a rich spiritual feast during these meetings, and I hope and trust that all has been done to the honor and glory of God and to the upbuilding of His cause through Christ our Lord.  
A. GOOD.

## SUNDAY SCHOOL ITEMS.

WEAVERLAND, LANC CO. PA., OCT. 23, 1893.—Our Sunday-school is prospering finely, and is well attended. We hope some good seed is falling on good ground and will spring up and bring forth good fruit.

On Sunday, Oct. 8th, Bro. Jacob Eby A-st. Superintendent of the White Horse Sunday-school was with us and made a short address to the school, and read some encouraging Scripture verses from Deut. 31:7-13, referring to the fact that the word of God was to be read to all the people, men, women, and children, strangers and their children, so that they who have not known anything may learn to fear the Lord. If it was necessary then for the children to learn the word of God, why should it not be necessary now?

On Sunday Oct. 15, Pre. John K. Brubaker of Rohrerstown, and Dea. John Hollinger of our congregation were in our school, and encouraged us very much, urging us to go on in our good work.  
D. S. W.

HAVE your beliefs and have your doubts. Believe your beliefs and doubt your doubts. Never doubt your beliefs and never believe your doubts.—*Dr. Nehemiah Boynton.*

## VISIT IN THE WEST.

I left my home at Dakota, Ill., on Saturday Aug. 26, stopped at Sterling, Ill., over Sunday, and had three interesting meetings there. Monday the 28th I left for Glidden, Iowa, and filled two appointments with the brethren there. They seemed greatly encouraged. From there I went to Montgomery Co., Iowa to visit an uncle of mine—a minister among the Dunkard brethren. I filled one appointment near Essex and assisted in two other appointments. From there I went to Page Co., Ia. and filled three appointments there, quite an interest being manifested.

From there I went to Mound City, Mo., to visit another uncle; remained with them 1½ days, and from thence I went to Brown Co., Kans., filled two appointments there, and then to Nemaha Co., Kans., remaining with the brethren there a few days and preaching for them. From there I went to Furnas Co., Neb., but when I got there I came to the conclusion that there must have been a mistake in sending me to Furnas Co. Jacob Stump proved to be a Dunkard brother. He seemed indeed very glad that I came, and said that he had made the request that our ministering brethren stop with him. I filled three appointments there with seeming good interest.

From there I went to Adams Co., Neb., and visited among the brotherhood one week, held several meetings which were well attended and much interest was manifested. But I am sorry to say that none of the unconverted were willing to come out on the Lord's side, yet there were some "almost persuaded." I trust the Lord will bless the word, the seed sown in weakness, to His honor and glory and to the salvation of souls.

From there I proceeded to Butler Co., Neb., and filled two appointments in the Dunkard Church near Octavia. The meetings were well attended. I was also treated very kindly by the Dunkard brethren there. From thence I went to Milford, Neb., among our Amish brethren. Bro. J. M. T. Miller and others had been to Iowa to attend their annual conference, and were not at home when I arrived, but came home a few days after. They have a very large congregation at this place, apparently in good working order. I was treated very kindly here, and had three meetings.

I then went to Fairmont, Neb., and remained a few days with a cousin of mine. From there I went to attend the annual conference for Kans. and Neb., held at the Roseland M. H. in Adams Co., Neb. From thence I went home, reaching Dakota, Ill., on the 10th of Oct. after an absence of 6½ weeks. In conclusion I would say I feel to rejoice and praise God, to have found our scattered members apparently very zealous in the work of our blessed Master. They all seemed to be

greatly encouraged by my visit, and all desire to be further remembered. Pray the Lord of the harvest to send forth more laborers! The harvest truly is great, but the laborers are few. My sincere prayer is that I may not have labored in vain for the salvation of souls.

Your unworthy Brother,  
J. S. SHOEMAKER.

## REPORT

of Southwestern Penna. Conference.

The Annual Conference for the Southwestern Pa., district convened at the Martinsburg M. H., Blair Co., Pa., on Oct. 20, 1893.

## BISHOPS PRESENT.

Jno. N. Durr, Woodside, Pa.  
Jonas Blaich, Johnstown, Pa.

## MINISTERS.

Abram Snyder, Roaring Spring, Pa.  
L. A. Blough, Davidsville, Pa.  
S. Gindlesperger, Davidsville, Pa.  
Simon Layman,  
Alex. Weaver, Walsall, Pa.  
Aaron Loucks, Scottsdale, Pa.  
S. L. Roth, Springforge, Pa.  
D. H. Bender, Tub, Pa.

## DEACON.

Andrew Kaufman, Martinsburg, Pa.

Conference was opened by singing, reading the 3d chapter of 1 Cor., and prayer by D. H. Bender.

Bish. J. N. Durr then delivered the Conference address. The substance of some of his remarks are as follows:

By divine favor we have again been permitted to meet in Conference, trusting our meeting is in the name and spirit of God. If so, "His spirit will guide us into all truth." Our first essential in all matters is to have a confiding trust in God, which gives us confidence to do the work that God confers upon us, by giving us all certain powers, faculties, opportunities, etc.

In our work we must be united for Christ. "In unity there is strength." We do not want to lay another foundation for the church, but build on the one that is laid, just as Paul taught the church at Corinth to do. In order to work successfully we must comply with the principles and doctrine of Christ. They are

1. Repentance, turning from all that is worldly and carnal to that which is spiritual.

2. Faith, not simply believing in God, but a living, abiding, trusting faith, believing "that He is," and "that He is a rewarder of them that diligently seek Him."

3. Consecration to His service, the fullness of a new life, a spiritual life, dead



indeed to the world, and alive in Christ. Let not form and custom take the place of the Christ life. We must be changed in mind and heart; let the evidence be the evidence of the Spirit. Where the Spirit is, there is activity.

4. *Obedience*, the Bible principle. Ministers must first be obedient themselves, then lead others. We must not do ourselves what we would not allow in others. Example goes farther than precept. The original Conference Discipline was re-adopted, except Art. 11, which was held for revision.

The afternoon session was opened by singing and prayer by Bish. Jonas Blauch. Bro. Aaron Loucks was appointed assistant secretary.

After interesting discussions on the following questions, the resolutions were all unanimously adopted.

1. Is it consistent for brethren to have their heads covered during funeral services?

*Resolved*, That the Scripture plainly teaches brethren to have their heads uncovered and sisters covered during all divine services. 1 Cor. 11.

2. Shall brethren who receive but one vote be taken into the lot for bishop, minister or deacon?

This question was referred to the resolution No. 10, of 1892, which declares that no brother shall be taken into the lot who is not scripturally qualified, regardless of votes. 1 Tim. 3.

3. Should we have a church school? A spirited discussion was brought out on this question in which many of the advantages of having a church school in which to educate and train our own people were set forth.

The Conference unanimously advised the founding of a church school and an Orphan's Home.

4. What is an open transgression, and how shall a member be dealt with who commits such a transgression?

*Resolved*, That open transgressions vary in their nature and character and should be dealt with in Christian charity. The Scripture does not require that a member be visited (who commits a gross sin as fornication, theft, drunkenness, etc.) before excommunication, yet we believe that it is for the better to visit such fallen members before publicly expelling them from the church.

5. Is it consistent for a minister to use tobacco?

*Resolved*, That the Scripture teaches that the minister take heed to himself, being an example to his flock in all things. 1 Thess. 1:7; 1 Cor. 3:16, 17; 6:19, 20.

6. How may our ministers become more influential?

*Resolved*, That a minister may gain influence by manifesting an active, consecrated spiritual life; dealing in Christian love with all; preaching only "sound

doctrine," and living up to his preaching; visiting among his congregation, especially the sick.

7. How may the spiritual life of our congregations be increased?

*Resolved*, That we believe some of the means that may be successfully used are: by ministers being "in the Spirit" in their sermons, and in private conversation. Impress the necessity of family devotions and periods of prayer, and a fuller consecration to God of talents, time and means. Having our meetings more frequent. Mal. 3:16; Heb. 10:25; Col. 3:16.

8. Should any other mode, than by private vote and lot, be used in the calling and ordaining of the ministry? This question was tabled, but Conference granted that the mode used in the church at Tub, Somerset Co., Pa., is consistent and scriptural.

9. *Resolved*, That we solemnly protest against the liquor traffic and intemperance and pride in all its forms.

10. *Resolved*, That the brethren Levi A. Blough and Aaron Loucks see that the church in Clearfield Co., Pa., be supplied with ministerial service during the present Conference year.

11. *Resolved*, That we regret that on account of an accident which befell Bish. Herman Snyder, he could not be with us in Conference, and trust that God will soon again restore him to his natural health and strength.

After singing hymn No. 299, and prayer by Bro. J. N. Durr, Conference adjourned to meet on the third Friday in Oct. 1894, at the Folk M. H., Tub, Somerset Co., Pa.

D. H. BENDER, Secretary.  
AARON LOUCKS, Asst. Sec'y.

#### PROCEEDINGS

of the Second Annual S. S. Conference.  
(Continued from P. 333)

#### AFTERNOON SESSION.

After the singing of hymn of praise No. 4 (G. H. No. 5) by the Conference, led by Bro. C. Z. Yoder, prayer was offered by J. S. Hartzler. A very inspiring song service was then conducted by Bro. C. Z. Yoder, in which all joined heartily. The next subject, "Home Encouragement for the S. S. pupils," by Sister Emma Zook was given in the form of an essay, and was read by Bro. A. R. Zook, his wife not having been well enough to attend conference. The paper was very able and will appear in due time in these columns.

After singing hymn No. 165 (G. H. No. 5) further remarks were made upon the foregoing subject. Bro. Em. Suter dwelt feelingly upon the inestimable value of a good mother, and the irreparable loss the child suffers who loses its mother. Not only a mother can give encouragement; every Christian with a heart full of com-

passion toward all can do much to induce others to enter the way of life. One home encouragement is to prepare the S. S. lesson well with the children during the week and then go to S. S. with them.

Bro. Lantz stated that he had not found so much difficulty in getting his own children to attend S. S. as the children of those who do not attend. He suggested that such parents be invited and urged to go themselves. Bro. W. P. Coffman said that it was unfair of parents to ask their children to go to S. S. when they themselves did not desire to go. To the children of such parents going to S. S. is looked upon as a burden because the parents think it a burden to go, and moreover the children feel as if the parents wished to impose a burden upon them which the parents themselves do not wish to bear.

Bro. A. R. Zook read a short extract from a paper showing that it requires consecration on the part of the parent to give proper encouragement. Parents may teach away the influence others have with their children, and in the end have no influence with them themselves. Prayers may do as much as work. J. S. Coffman:—Some people oppose the attendance of their children at S. S. because some S. S. are at fault. Some of them have so much that is objectionable connected with their work, that they would rather not have their children go to S. S. at all than to have them learn to associate these evils with the work of God. We will do well to keep our S. S. clear of such impious works as are found in some of the S. S. of our land.

After singing hymn No. 162, the next subject, "What are the best methods to induce S. S. scholars to accept Christ as their Savior?" was taken up by Bro. C. P. Yoder. The object of the S. S. being to lead children to Jesus, this subject naturally aroused deep interest and was freely discussed by a number of those present. Bro. C. M. Brackbill of Gap, Lancaster Co., Pa. followed Bro. C. P. Yoder on the subject. The addresses of both will likely find their way into the HERALD soon. The discussion following was interesting. A. Welty said that lack of sympathy with and love for the pupil was doubtless often the reason why the teacher was unsuccessful in leading his pupils to Christ.

C. K. Hosteller urged the matter of personal prayer by the teacher for each pupil in the class. The effectual, fervent prayer of a righteous man availeth much.

J. S. Hartzler:—Show the boys and girls in your class that they are sinners, and that not a single one is exempt from this accusation. After you have convinced them of this fact, then let your prayers and efforts be to show them that Christ is their Savior, and lead them to Him, taking them before Him daily in your prayers.

J. S. Coffman:—It is sometimes difficult to get children to realize that they are sinners. Show them their sins by pointing out the fact that their carnal desires are sinful. By awakening their minds to this fact you awaken their conscience.

J. Moser:—Show the children the results of sin by referring them to the examples of those who have lived sinful lives and fell into destruction, and then contrast with these the examples given us by the lives of godly men. Both of these classes were children once. One turned to their own ways and went wrong; the other turned to God and went right.

N. O. Blosser:—One way to show the child its sinfulness is through the sensibilities. Train them to see right and wrong in the right light, and enable them to say yes to the good and no to the bad.

M. S. Steiner:—One indispensable requisite on the part of the teacher, if he would lead his class to Christ is, to be filled with the Holy Spirit. Herein lies the power in man to labor successfully in the conversion of the world.

Em. Suter:—We want teachers that are teachers. How are we to get such? Make them by preparation, prayer and practice.

J. S. Lehman:—Go after your pupils. Show them that you are interested in their temporal and spiritual welfare. Be Christ-like yourself. The discussion was followed by singing hymn No. 176.

The remainder of the afternoon was devoted to ten minute talks on the following subjects:—The relation of the pastor to the S. S., by D. J. Johns; "Benefits of weekly teachers' meetings," by S. S. Herner; "The art of questioning, or methods of teaching," by Hannah Yoder; "Sociability," by H. Santameyer; "Has the S. S. been conducive to spiritual and numerical growth in the church?" by C. H. Brunk.

At the conclusion of these interesting talks the Question Box was opened, quite a number of queries having been sent in. The questions, as a rule, were pointed and created considerable interest. For want of space we are compelled to exclude both them and the discussions and answers.

The afternoon session closed with song. Prayer by J. S. Coffman.

#### EVENING SESSION.

Was opened with devotional exercises conducted by Bro. C. B. Brenneman. "The church at work" was the subject for the evening and was divided into three divisions; viz. (a) In the Sunday School; (b) In the Young People's Meeting; (c) In the regular Services. C. McClinton spoke on the first; A. Burkhardt on the second, and some of the third division of the subject. Speaking on the last, M. S. Steiner said:—In many places we find the idea to be that the meeting is the place where the church is at work, the ministers doing the preaching and the members the

listening. But to hold this idea is evidently an error. God makes no difference in the modes of work. In the Sunday school the church puts herself into an organization to work with and for children. In the Young People's Meeting the church concentrates her efforts to labor with and for the young people, giving them an opportunity for development in active work and also in Bible study. In the regular services the church is an organization to labor for the advancement of the spiritual welfare of the members in general. Each department has its particular sphere, and yet none interferes or hinders but much rather helps the work of the other. All are necessary.

A. Loucks:—The idea prevails with some that the minister is to do all the work. This is a sad mistake. Every member is called to work, and hence different avenues are opened for us to work in.

J. S. Coffman:—God gave different men different gifts. Read Eph. 4 if you want to know what these gifts are. This diversity opens the way for working in different capacities. Hence these different organizations in the church that all may fulfill their calling according to the will of God. After singing, the closing prayer was offered by Andrew Shenk.

(Conclusion in next Number.)

#### WHO OUGHT TO BE WHIPPED?

"Mamma, please give me another piece of pie."

"No, darling, one piece is enough."

"Half a piece—please mamma."

"No, Freddie, no more!"

"Just a very little piece, mamma, dear!"

"No, Freddie, no!"

"Do give the child a piece," says the husband. "I'll risk it hurting him."

And the mother gave it! what else could she do?

"Mamma, may I go out to play?"

"It's very chilly and you have a cold. I do not think it best."

"Bundle me up, warm, mamma, and I won't take any cold."

"I fear you will. You must play indoors to day."

"Just a little while—please mamma!"

"No, Freddie, you must not go out to day."

"Do let the child go. What a girl you are making of him. Women never were fitted to bring up boys. Dress him warm and let him go. It will do him good."

And Freddie went out!

"May I have my blocks in the parlor, mamma?"

"No, Willie, make your block house in the dining room. Miss L. is an invalid and I want the parlor very quiet."

"I will be very quiet."

"You will intend to be, but you cannot help making some noise, and as Miss L.

rarely goes anywhere I fear she will be very tired at best—so be a good little boy and play in the dining-room this afternoon."

"I won't make a bit of noise or tire her one speck."

"You must play in the dining-room Willie, and not say any more about it."

"Nonsense! It will do her good to see a happy little face, and give her something else beside her own pains and aches to think of. Let him bring his blocks into the parlor."

And he brought them in!

"What a torment that boy has got to be!" says the father, later on. "It's tease, tease, from morning till night. It's enough to wear out the patience of Job! If you won't whip him, I will."

And he whipped him!

Query: Who ought to have been whipped?—*Christian Statesman*.

#### TWO MOTHERS.

This is a literal account of a conversation I could not help hearing between two mothers who sat in the same seat with me on an open electric car one day recently, and I give it because the subject discussed is one that concerns every father and mother of young children. One of the mothers asked:

"Do you allow your children to play with the K—children?"

"No, I do not," was the decided reply. "Do you?"

"Well, yes," was the reply, given in a tone indicating some irritation. "I can't help it very well."

"I would devise some means of helping it if I were you," replied the other woman, quietly. "You know the character of the K—children, don't you?"

"Oh, I know that they are bad children."

"Bad? They are simply immoral in the degree of their wickedness. I do not allow my children to associate with them in any way."

And this was the reply of the other woman, the other mother:

"Well, I'll tell you just how I feel about it, Mrs. H— I've thought the matter all over, and I've just come to the conclusion that our children are bound to come into contact with all kinds of wickedness sooner or later anyhow, no matter how careful we are of them, and we might just as well make up our minds to it. And Mrs. K— and I are real good friends, and so I just let my children play with her's to save any hard feelings and because I think that they're bound to know what sin is from some source or other before long in spite of anything I can do. Now isn't that true?"

"Admitting that it is true," replied Mrs. H—, "I feel that it is my sacred duty to keep my children pure just as

long as possible. My children are gaining in character and in true power to resist evil every day that I keep them pure. Do you not think that if I keep my boy pure till he is fifteen years old that he will be better able to resist temptation than he is now at the age of ten?"

"Well, I suppose so," replied the other woman, weakly, "but I don't see how one is to keep children good and pure up to the age of fifteen."

"It cannot be done by allowing them to choose their own companions and to associate freely with children of acknowledged bad character."

"Well, I suppose not, but I hate to refuse to allow my children to associate with a neighbor's children. I like to be on pleasant terms with everybody."

"So do I but I am not willing to 'be pleasant' at the expense of my children's morals and manners and of their eternal welfare."

Bravely spoken words! Let every mother say "Amen" to them! Let every mother resolve, as this true mother has resolved, that she will keep her children pure to the very last moment that it is possible to keep them in the purity and sweetness and innocence that God gives to the newborn child.

Your children *will* be better able to resist evil at the age of fifteen than at the age of ten. Every day of purity is a gain of moral strength and courage. It is criminally wrong for a mother to deliberately subject her children to evil because "they will know all about it some day, anyhow." Such mothers bear heavy burdens of sin on their own souls.

The child must know in time what sin is and it is not possible to keep it ignorant of it, but it is possible to keep it innocent. It is possible to keep children sweet and pure and strong in mind and heart and body until they can say out of their own strength of character "Get thee behind me, Satan."

Is it for you or for the corrupt child of your neighbor to teach your children what sin is? Keep your children pure by protective knowledge, imparted by yourself; curiosity disarmed will diminish the power of evil from within and without, knowledge is power even in the nursery.—*J. L. Harbour in Union Signal.*

#### VISIT TO ELKHART, IND., AND WATERLOO CO., ONTARIO.

Having long contemplated a visit among the brethren in Elkhart Co., Ind., and in Waterloo Co., Ont., self and wife left Olathe, Johnson, Co., Kans., and our home (since April 1883 when we moved from Lancaster Co., Pa.) on the 3d of August last, and arrived at Elkhart about noon the next day. We soon found brethren in town who aided us to

members of our denomination several miles S. W., where we found numerous kindfolks. We omit naming families with whom we visited, all in the vicinity of Wakarusa, Nappanee, South West, Goshen and Elkhart.

Among the places of public worship we attended we can name, harvest meetings two—namely, at Olive and at Holdemans,—at Sunday-school twice, namely, Olive and Yellow Creek—at the latter place also services on two successive Sundays. And also the funeral of Bro. Henry Gabel, aged 80 years, 8 mo. and 16 days.

We found the people generally as well and about as contented as could be expected under the circumstances. In most places, however, crops had suffered for want of rain.

On August 25, we left for Berlin, Ont., where we arrived next morning. This being market day, we found brethren in town who took us along home and to a singing in the C. Eby M. H. in the evening. Next morning we were taken to meeting at Breslau, also to a well attended Sunday-school in the afternoon at the same place. In the evening we assembled with a goodly number of members, old and young—among them several ministers of the church, at the house of wife's cousin, Bro. Jonas Wenger in the capacity of a Young People's meeting, conducted by one of the laity. The subject was the nurture and admonition of children, Eph. 6:4.

On Monday we were taken to several places in that neighborhood, and on Tuesday to visit westwardly, among my wife's five surviving first cousins—and the posterity of her uncle Peter Martin, formerly of Lancaster Co., Pa., and one of the pioneers of the Mennonite faith in Waterloo Co., Ont. Here in the vicinity of St. Jacobs, Heidelberg, and Elmira we averaged from three to four visits a day.

On Sunday Sept. 3d we were taken to meeting at West Woolwich, where Bish A. Martin and others officiated. The brethren, generally having manifested much love and respect toward us, then conveyed us back to Berlin and Waterloo, in the vicinity of which we met, on several occasions, with Bro. John K. Brubaker of Pa., in large congregations, whom he addressed in familiar language, giving general satisfaction.

The forenoon of the 10th we went to meeting with the congregation in the Martin house and in the afternoon to the funeral of Bro. Jacob Erb aged 85 years; services in the S. Eby house. Thursday the 14th being harvest meeting day generally, we assembled with the Conestoga congregation at their meeting house, to aid in swelling their number, as many of that congregation had withdrawn therefrom.

On Friday evening I was at the Bloomington or Schneider M. H., on Sept. 7th at conference and on the 17th at communion and Sunday-school in the C. Eby

house near Berlin. I was much edified by the love and interest manifested. The three bishops, Elias Weber, Amos Cressman and Daniel Wismer were present. Bro. Moses Bowman was moderator and Bro. Samuel Bowman secretary.

Finding our time for visiting among our beloved friends and kindfolks as well as brethren and sisters in faith, in the Dominion had expired, we, on Monday morning, took train for Kansas City, Mo., in order to reach our annual conference, then about assembling among our people in Morgan Co., Mo. Notwithstanding some unavoidable delay by trains not connecting, I reached my destination in time for that occasion, and there met Bro. C. B. Brenneman of Ohio, who, with Bishop D. D. Kauffman residing there, accompanied me to the B. M. congregation, Garden City, Mo., and to Belton, Mo. thence to Olathe, Kans., where our congregation now numbers sixteen communicants. On the first day of Oct., we celebrated the sufferings of our Redeemer. May a kind Providence so rule and direct that many more may come to our aid in redeeming this goodly land from anti-Christ and doctrines of men.

SAMUEL ERNST.

Box 252 Olathe, Kans.

#### TRACT FUND.

Contributions received during the month of October, 1893.

Wideman's S. S. (Ontario), \$2.00; Rudy Senger, \$2.70; A. Sister, (Pa.), .25; Spring Valley S. S., McPherson Co., Kans., \$1.75; Jennie Steiner, .50; Mary Hostetter, \$1.00; Christian Bomberger, \$1.00; Barbara Bomberger, \$1.00; A. S. Teacher and Class, Tiskilwa, Ill., \$1.00. Gratefully acknowledged,  
G. L. BENDER, Treas.

#### MISSION FUND.

Contributions received during the month of October, 1893.

S. K. Plank, \$1.00; Spring Valley Cong. McPherson Co., Kans., \$5.30; Penna. Cong., (Amish & Menn.) qu. col., Harvey Co., Kans., \$14.70; Ezra H. Mellinger, \$1.00; John H. Mellinger, \$1.00; Jacob H. Mellinger, \$3.00; Frances S. Mellinger, \$1.00; Henry S. Denlinger, \$1.00; B. Frank Boop, .25; David Hostetter, .25; Benjamin Hershey, \$1.00; Susan Hershey, \$1.00; Mrs. J. O. Hershey, .50; Harry Röhler, \$1.00; Jno. M. Kreider, .50; A. friend, .50; A. S. Teacher and Class, Tiskilwa, Ill., \$1.00; J. S. Hartzler, (Pa.), \$1.00; A. E. Hoover, \$1.00; Elkhart Cong., qu. col., \$17.67; Amish Mennonite Cong., Pawnee Co., Kans., \$4.75; Cathin S. S., Marion Co., Kans., \$3.63; Levi Blough, \$1.00; S. C. Sheller, \$1.00; John Stahl, \$1.00; C. C. Blough, \$2.00; David Misher, \$1.00; Joseph T. Yoder, \$1.00; Moses Weaver, \$1.00; Isaac S. Kauffman, \$1.00; N. D. Miller, \$1.00; Daniel Kauffman, \$1.00; L. D. Yoder, \$1.00; David Misher, .50. Gratefully acknowledged,  
G. L. BENDER, Treas.

It is good to follow Christ; it is better still to *walk* with Christ, for Satan has small chance with a man who walks with his Savior.

#### ENCOURAGEMENTS TO MISSIONARY ACTIVITY.

There never was an hour in the history of the Christian church when there was more encouragement to give, toil, and pray for the conversion of the world than at the present time. While this is true of the home field, it is emphatically true of the foreign field. It is now a hundred and one years since Carey and his fellow-laborers commenced their work in India. This marks the dawn of the modern aggressive Protestant mission movement among the heathen. We have really entered upon the second century of sincere and earnest effort for the spread of the Gospel in the regions beyond. While all has not been accomplished that has been desired and prayed for, yet the results attained are certainly worthy of the most careful study, and they furnish the occasion of the most devout thanksgiving and the greatest encouragement. Since Carey landed in India and commenced his work there, the number of nominal Christians in the world has more than doubled. It took nearly eighteen hundred years to secure an enrollment of two hundred millions; now, in this last decade of the nineteenth century, there are probably not less than four hundred millions who, in the census of the world, are rated as Christians; or, in other words, more people have been added to the Christian forces in the last one hundred years than were gathered in all the eighteen previous centuries.

Another vital fact challenges our attention. It is a fact that many sincere Christians of somewhat faltering faith are prone to lose sight of altogether. The fact is, that the sacrifices, and struggles, and prayers, and faith of these last hundred glorious years have not been squandered; they are not as water spilt upon the ground that can not be gathered; much less are they like the water that fills upon the arid sand of the desert, that can not be gathered, and that is useless in the development of life. One of our native converts and preachers in India once declared when he was proclaiming the Gospel to his people, and the great drops of sweat were falling from his face upon the ground, that every spot of India thus bedewed was forever consecrated to Christ. And so it is. Not a sincere tear of sympathy for a perishing world, not a prayer that has gone up to God from a loving heart, not a penny of all the millions given, not a single hour of honest toil, has been in vain. God has watched over all the efforts of His people and His smile and benediction have rested upon them.

"Jesus their toil delighted sees,  
Their industry vouchsafes to crown;  
He kindly gives the wished increase,  
And sends the promised blessing down."

Many saintly men and women have fallen at the post of duty. Far from home and loved ones, they have closed their eyes in death, and have found their graves in the land of strangers; but they have gladly and with true Christian fortitude given all they had for the salvation of the people among whom their lot has been cast, and all without a sigh, a murmur, or a complaint. Their lives have been a helpful example, and their heroic deaths have been an inspiration for all the followers of Christ. Their living and their dying have not been in vain. The very grandest exhibitions of courage, faith and love for God and man that the present century has developed are those that have been witnessed among the heralds of salvation who have gone to the dark and neglected portions of the globe to preach Christ and offer the hopes of the Gospel to the unsaved millions.

The outcome of these hundred years of Christian effort is that all the continents, and nearly all the inhabited islands, have been visited by the missionaries of the cross, and unnumbered millions have already heard the word of life. Japan, that thirty-five years ago was closed against all Christian effort, is now open in all its length and breadth. Corea, with its savage laws against Christians still unrepealed, is being carried by tollers for Christ. China is the scene of peculiar Christian activity, and its remotest corners are being visited by earnest, fearless followers of the Lord Jesus Christ. In India the conditions are particularly favorable. India is a part of the greatest and most wonderful empire the world has ever known, and that empire is Christian and Protestant. There is as much protection for person and property in India as in any civilized country on the face of the earth. Christian work can be pursued unhindered in any part of the vast peninsula, and the nearly three hundred millions of people are all accessible to Christian effort. Everything conspires to the widespread and rapid progress of the truth. It is an unspeakable marvel how the doors of Gospel opportunity swing wide open to all who are ready to enter them with the message of life and salvation. The heart of Jesus must be glad as He sees the sure approach of the hour when the travail of His soul will be satisfied in regard to the millions of India and China.

But the greatest wonder of modern times is the opening up of Africa to the light of the Gospel. For all the centuries, until the present, with the exception of a little strip at the north, and here and there a solitary outpost along the coast, Africa has been left to its hopelessness and helplessness. Its sons and daughters have been the wretched victims of the lust and greed of nominal Christian nations. But a change has come over this awful state of affairs, and now there are

faithful and devoted men and women who are gladly giving their lives for the elevation and salvation of these poor, benighted, and outraged people. There never was such an hour as the present, never a time when there was such cause for singing.

"The morning light is breaking,  
The darkness disappears;  
The sons of earth are waking  
To penitential tears."

The victories, the achievements of the past, the present condition of the nations, the opening prospects as we turn our gaze toward the future, alike challenge our gratitude, our thankfulness, and our complete and irrevocable consecration. Indeed, the present conditions of the world and of Protestant Christianity give a wider horizon to intelligent faith than has been known any hour of all the past since Christ left the pathway to Bethany for the throne of the universe. It is a time when all God's people should pray as they never have done before for the spread of the Gospel and the enlightenment and salvation of the heathen; and it is especially a time when every Christian should enlarge his liberality and greatly increase his gifts to all our benevolent causes.

If business is depressed, if incomes are cut off, if resources are diminished, we must not economize by reducing our contributions to the church and its enterprises. The right place to economize is where it will cost something of self-denial. We must certainly reduce our expenditures for luxuries; we must have fewer comforts rather than withhold our usual gifts to the cause of Christ; and, if need be, we must economize in the necessities of life rather than diminish our contributions to the benevolences of the church. It may take, in some cases, much self-denial and much heroism; but in this way we shall certainly come nearer to Christ; we shall come to know something of fellowship with Him in His deep desires for the salvation of the souls of men. . . . This is an hour when the Master expects every follower of His to perform all the duty of giving to its fullest extent. The responsibility must be assumed and the duty discharged, and prayers and money without stint be laid upon the altar of God.—*Western Christian Advocate.* \*

"ENVY is a littleness of soul which cannot see beyond a certain point; and if it does not occupy the whole space, feels itself excluded."

WHEAT rose 2c., although Atlantic exports fell to 1,100,000 bushels for the week against 1,900,000 bushels last year, in part because Western receipts were but 5,863,000 bushels, against 8,900,000 last year. But corn declined an eighth with better reports of yield, coffee declined 3-16c, pork products made only slight gains, and cotton fell a quarter, receipts being 60,000 bales greater than last year.

## ITEMS.

It is said that there are six thousand different kinds of intoxicating liquors.

BEER can be retailed at one and three quarters of a cent a glass and still give a profit to the seller.

FORTY deaths a day from cholera were reported last week from one steamer carrying Arab pilgrims from Mecca to Morocco.

"THE people of the Samoan Islands have not only supported the churches in their islands, but last year they sent \$9,000 to London to help send the Gospel to other lands."

THE annual import of opium in Japan is but one thousand three hundred pounds, and it is used for medical purposes only, a striking contrast between that and the eleven million pounds sent into China.

THE President's proclamation announces Thursday Nov. 30, as the annual day of national thanksgiving throughout the United States, and calls upon people everywhere to remember it as such.

A destructive fire occurred in Pittsburgh, Pa., Oct. 27, brought on by the explosion of a whiskey barrel in the big warehouse of the Chautauqua Lake Ice Company. Eight people were seriously injured and the loss is over half a million.

An English surgeon distinguishes between drunkenness and inebriety in this way: The drunkard is a person who drinks whenever he has an opportunity; the inebriate is a person born with an unsound mind; the one is vicious, the other diseased.

JERUSALEM, October 29.—During the service yesterday evening at the Church of the Nativity, at Bethlehem, a petty dispute arose among the congregation which ended in a monk being shot dead with a revolver. Two other monks were severely wounded by pistol shots. All the participants in the disturbance were Italians.

THE final settlement of the questions in dispute between France and Siam was made on the first day of October and the convention signed the next day. Siam gives up all claim to the whole territory on the left bank of the Mekong river and to the islands in the river.

THE enthusiastic, almost wild, reception given by the French to the visiting Russians is a curious illustration of the blindness and perversion produced by the war system. Think of liberty-loving France putting up her pretty girls to be kissed by despotic Russia!—*Am. Advocate of Peace.*

PHILIP SCHAFF, one of the brightest literary lights in the modern religious world, died on the 20th of October in the city of New York, aged 74 years. His works on Biblical exegesis and church

history were of a very high order and reliable. He was an author whose works were accepted as authority even by his opponents.

CARTER HARRISON mayor of Chicago, Ill., was fatally shot on Saturday evening Oct. 28, by an imbecile newsboy named Prendergast. Harrison died in about twenty minutes. Prendergast claims that Harrison had promised him an office in return for his vote and influence among his friends. If this is so, Harrison became a martyr to the system of political award which he had so generously encouraged.

THE Sherman Silver Bill, providing for the purchase by the U. S. government of four million dollars of silver bullion monthly has been repealed.

R. G. Dan & Co.'s weekly review of trade says: Port is in sight after a long and stormy voyage, and the prospect of a speedy end of the struggle over repeal has brought bright hopes to business. It is still too soon to expect much effect in trade and manufactures, and though monetary obstacles are to a large extent removed, there still remain other legislative questions which create uncertainty. A fact of real encouragement is that railway earnings for the third week of October show increase of 3 per cent. over last year, the first increase for a long time.

## Married.

WEAVER—BURKHART.—On the 19th of Oct. 1893, at the residence of the bride's parents, near Newton, Kansas, by Bish. B. F. Hamilton, Bro. Menno Weaver and sister Lavina Burkhardt both of Harvey Co. Kansas.

MUMMA—REIST.—On the 23d of October 1893, by Jacob N. Brubacher, Abraham W. Mumma of East Donegal Twp. to Mary P. Reist of Penn Twp., all of Lancaster Co., Pa.

WITMER—REIST.—On the 23d of October 1893, by Jacob N. Brubacher, Hiram N. Witmer to Amanda P. Reist of Penn Twp., all of Lancaster Co., Pa.

MILL—MEYER.—On the 21st of October 1893, in Bucks Co., Pa., by A. F. Meyer, Isaac Mill of Bedminster to Minerva Meyer of Plumstead. May their course through life be a happy and prosperous one.

LEATHERMAN—OVERHOLT.—On the 19th of October 1893, in Bucks Co., Pa., by A. M. Pretz, Henry L. Leatherman of Plumstead to Catherine Overholt of Badmister.

"Upon the bridal pair look down Who now have plighted hands, Their union with Thy favor crown And bless the nuptial bands"

SWOPE—SHOWALTER.—On Oct. 5, 1893, at the residence of the officiating minister, Pre. Jos. M. Keagy, David H. Swope and Mary E. Showalter, all of Rockingham Co., Va.

TAYLOR—BYRD.—On Oct. 5, 1893, at Dayton, Rockingham Co., Va., by Pre. J. H. Smith, David A. Taylor, and Maggie D. Byrd.

LEATHERMAN—KULP.—On the 23d of Oct. 1893, by Pre. Moore of Doylestown, Pa., Aaron Leatherman to Lizzie Kulp, both of Plumstead Twp., Bucks Co., Pa. May God's blessing rest upon them.

## DIED.

LESHER.—On the 30th of Oct. 1893, near Leithsburg, Md., of diphtheria, Susan, daughter of brother and sister David B. and Elizabeth Leshler aged 5 yrs., 6 mos. and 26 days. Buried at the Leithsburg M. H. Services by Bro's J. C. Miller and Henry Baer from Mark 10:14. 'Twas hard to say good-bye, Little Susan was an affectionate bird plucked from the middle of a pious family circle composed of father, mother and three daughters, and has been transplanted to bloom forever in the Sinaurathine garden, amidst the flowery escarpments of heaven's eternal landscape where bouquets never wither and lilies never fade; where the ransomed of the Lord shall come to Zion with songs and everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away, where the "wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatted together, and a little child shall lead them." The bereaved parents mourn the loss of their affectionate little jewel, but console themselves with the words of the text, "O! such is the kingdom of heaven."

Farewell, father and mother dear, I have gone and left you here; I want to go where Jesus is, To dwell in Heaven's angelic bliss.

YODER.—On the 24th of October 1893, in Elkhart Co., Ind., of typhoid fever, Bro. Samuel J. Yoder, aged 54 years, 6 months and 8 days. Buried on the 26th at Yellow Creek. Funeral services by D. Burkholder, J. S. Lehman and J. S. Coffman. Bro. Yoder was born in Columbiana Co., Ohio, was married to sister Mary Stoll, with whom he had three children. He was an earnest, devoted Christian and will be sadly missed. His sickness was of but a few days duration. He died triumphant in the faith. May God comfort the bereaved sister and her family in their great affliction.

MARTIN.—On the 21st of October 1893, of a lingering sickness, near Strasburg Lanc. Co., Pa., Bro. Samuel E. Martin, aged 68 years, 7 months and 1 day. The services were held at the Mennonite meeting house at Strasburg. Preaching by Amos Herr and Bish. Isaac Eby from Psalm 90:1. The deceased was a kind neighbor and a man of good ability and intelligence. He however depended a long time upon his own good works to carry him through life but when death's door opened before him he saw what he never saw before—that he required a better righteousness than his own. He requested to be baptized which was administered by Bish. Eby about three weeks ago. He rejoiced greatly in his latter days that he found mercy in his Lord and Savior Jesus Christ.

LEATHERMAN.—On the 20th of October 1893, in Bedminster, Bucks Co., Pa., Philip L. Leatherman, aged 29 years, 2 months and 21 days. Buried on the 24th at Deep Run Brick M. H., where A. M. Pretz spoke comforting words from Heb. 6:18 to a large concourse of sorrowing relatives and friends.

GROSS.—On the 21st of Oct. 1893, in Dublin, Bucks Co., Pa., Florence, daughter of Daniel and Lizzie Gross, aged 2 months and 21 days. Buried in Doylestown on the 25th.

TSCHOPE.—On the 20th of October 1893, in Clinton Twp., Elkhart Co., Ind., of typhoid malaria, John Tschopp, aged 50 years, 1 month and 10 days. Buried in Jacob H. Miller's grave-yard. Funeral services by Jost Lehman and D. J. Hochstetler from John 5:24—30 and James 4:13.

1893.

HERALD OF TRUTH.

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JONES.—On the 23d of October 1893, in Bucks Co., Pa., Anne Jones, in her 86th year. Buried on the 27th at Doylestown.

HOSTETLER.—On the 31d of Oct. 1893, in Shore, LaGrange Co., Ind., of a complication of diseases, Steward, only child of Daniel and Ida Hostetler, aged 3 months and 26 days. Buried Oct. 31st near Pashan, Ind. Funeral services by A. S. Cripe and Vost C. Miller from Mark 10:14. 15. May God comfort these young parents in their sad bereavement.

"Dear parents, don't think of me as in the tomb,

For I shall not fear its dark shadows and gloom, I'm going to live with the angels so fair, I'll look for you, parents, and wait for you there.

You'll know where to find me, dear parents, in heaven, Though every fond tie you have cherished be riven, You'll follow me home to the land of the blest,

Where sighs are not heard and the weary ones rest."

WEAVER.—On the 25th of October 1893, near New Holland, Lancaster Co., Pa., Anne, oldest daughter of Benjamin B. and Mary Weaver, aged 16 years, 8 months and 5 days. Deceased was a member of the Mennonite church. She was a sufferer of consumption which she patiently bore for about two years. Her remains were laid to rest on the 27th, at the Pike Mennonite meeting-house near Hinkletown. Funeral services by Bish. Jonas H. Martin and Menno Zimmerman, from Rev. 14:12, 13.

LOUCKS.—On the 23d of October 1893, near Wakarusa, Indiana, of typhoid fever, Jacob Loucks aged 62 years, 1 month and 14 days. Bro. Loucks was born in Holmes Co., Ohio, Sept. 9th 1831. He was a member of the Mennonite denomination many years and was ordained to the ministry some six years ago. He leaves a sorrowing companion, three sons, three daughters and thirteen grandchildren, besides an aged father, six brothers and two sisters to mourn his departure. He was buried on the 25th at the Olive Menn M. H. where a very large concourse of people had gathered to participate in the exercises. We hope that this sad bereavement may but lead the dear mourning ones nearer to Him who is indeed a very present help to us in every time of need, feeling that our loss is his eternal gain.

ESHLEMAN.—On the 7th of October 1893, near Middleburg, Pa., of brain fever Jonas B., son of Jacob and Maria Eshleman, aged 2 years, 5 months and 7 days. He leaves his parents, one brother and two sisters to mourn their loss. Buried at Miller's M. H. Services were conducted by Clegg Miller and Jacob Brubaker.

"Dear little Jonas, we miss you so, When we go to bed or when we rise, We think we see his sparkling eyes; How oft we view his little bed Where oft he laid his little head, But now we cannot see you more Until we meet on Canaan's shore."

KNICHELVEY.—On the 18th of Oct. 1893, near Hinton, Rockingham Co., Va., of typhoid fever, sister Mary Knicelvey, aged 22 years, 5 months and 13 days. Buried on the 19th at the Bank M. H. in the presence of a large concourse of relatives and friends. She was highly esteemed by all who knew her as her life was truly an exemplary one. Many tears of bereavement and sympathy for the family formed in respect to her. Funeral services were conducted by Gabriel D. and Daniel S. Heatwole from John 11:28. "The Master is come and calleth for thee."

LANDIS.—On Oct. 16, 1893, near Harrisonburg, Rockingham Co., Va., of paralysis, Bro. Daniel Landis. Services at the Pike M. H. on the 17th. Buried in Early's grave-yard.

FISHBACK.—On Oct. 28, 1893, near Rushville, Rockingham Co., Va., of consumption, Octavia Fishback, in the 10th year of her age. Buried at the Bank on Sunday the 29th. Services before a large concourse of sympathizing relatives and friends by G. D. Heatwole and others.

WEAVER.—On the 9th of September 1893, near Emma, LaGrange Co., Ind., Elmer, son of Emanuel and Magdalena Weaver, aged 3 months and 28 days. Buried in the Townline grave-yard. Funeral services were conducted by Amos Cripe and Joseph Miller. Text, 1 Cor. 15.

"Elmer dear, we loved thee well, Loved thee more than tongue can tell; Yet the Lord who loved thee more Took thee to the eternal shore."

SWARTZ.—On the 24th of October 1893, near Harrisonburg, Rockingham Co., Va., of typhoid fever, Bettie F., wife of William Swartz, aged 29 years, 4 months and 6 days. This short sickness has bereft our brother of a dear companion and one child of an affectionate mother, but they mourn not without a hope of once being able to meet her in the glory world. Funeral services were held at Weaver's M. H. on the 26th by D. S. and L. J. Heatwole.

BOYER.—On the 18th of October 1893, in Waterloo township and county, Ontario, of infirmities of old age and dropsy, Elizabeth Boyer, aged 72 years, 10 months and 23 days. She was born in Baden, Germany. Buried on the 20th at Weber's M. H. Funeral services by Jacob B. Gingrich, from Rev. 7:16, 17. Peace to her ashes.

TINSMAN.—Oct. 24, 1893, near Madison, Westmoreland Co., Pa., after a short illness of two weeks at the residence of her daughter-in-law, sister Annie O. Tinsman widow of Martin O. Tinsman. Buried on the 26th in the Marshall U. B. burying ground. Her age was 86 years, 4 months and 29 days. Sister Tinsman and great-grandchildren to mourn their loss, though they need not "mourn as those who have no hope." She lived an exemplary Christian life, upwards of 65 years, uniting with the Mennonite church in her youth. She is one of whom it was said that she did not grow old with her years, but manifested that Christlike spirit which drew to her many young friends. Funeral services were conducted by S. S. Hough and Aaron Loucks in presence of a large concourse of sympathizing friends. Text, Psal. 116:15.

NILSON.—A very sad accident occurred at Shipshewana, Ind., on Wednesday morning, Sept. 20, 1893, when Harvey Nelson was accidentally shot and killed by Hudson Harris, who was on his way to go hunting and stopped at W. W. Sherley's restaurant, where several men were talking, one of them being Harvey Nelson. During the talk a question arose as to the merits of Harris' gun, whereupon Harvey remarked that it did not always discharge when the trigger was pulled.

Harris then explained that it was not the fault of the gun, but because it was not set to the last. While explaining he used the gun to demonstrate that when the hammer was rightly set, it would go all right. Half raising the gun, he raised the hammer with his thumb; he does not know if it slipped or if he pulled the trigger, however it was, there was a loud report and Harvey, who stood leaning against the counter with his elbow braced on the showcase, slowly reeled forward, and with the most pitiful appeal portrayed upon his countenance, fell upon the

floor, face downward, the blood gushing from his side.

The charge of shot entered just above and forward of the hip, passing entirely through the abdominal region, striking the spinal column which it slightly shattered. He was conscious only for a few minutes during which time he called to a bystander saying, "Help me up, I'm shot." They were his last words. Becoming unconscious he remained in that state, and in about an hour after he received the fatal wound he died. A coroner's inquest was held and the verdict was rendered that the deceased came to his death by a gunshot wound caused by the accidental discharge of a gun in the hands of Hudson Harris. While the shooting was purely accidental, it was nevertheless in handling firearms, and as for the responsibility, there were several in the crowd really as much to blame as the unhappy Harris. The deceased was a son of B. and sister Thos. B. Nelson, of Shore. He leaves a wife and one child to mourn his departure. The funeral services were conducted from the Dunkard church by Pre. D. D. Miller and B. Leer. Discourse from the text, "Prepare to meet thy God."

Over one thousand persons were present. Harvey Nelson and Hudson Harris were both highly respected and intelligent young men. May this deplorable accident be a lesson never to be forgotten in our vicinity, as to criminal carelessness in the handling of firearms. May God comfort his many friends. A BRO.

LANDIS.—On Oct. 10th, 1893, in East Lampeter Twp., Lancaster Co., Pa., near Witmer, of pneumonia, sister Catharine Landis, wife of Bro. David N. Landis, aged 67 years, 7 months and 29 days. She was buried at Melling's meeting-house, on Thursday the 10th. Pre. David Buckwalter opened services in the German language and John K. Brubaker took the text in English from Prov. 27, last clause of verse 1. "We know not what a day may bring forth." The funeral was an unusually sad one. Bro. David N. Landis and his wife were to see a sick person on Sunday previous, where they both took a severe cold. The wife took pneumonia in such a severe form that she died on Monday night following, and the husband was so poorly on the day of his wife's funeral, that the friends and relatives were not permitted to see him. The children and the surviving husband have the warmest sympathy in their bereavement, of the many friends and neighbors, and they hope that the father may survive and regain his health and stand in honor to his Maker and be a collaborer in the cause of Christ for many days to come.

## Letters Received.

## WITH MONEY.

A—H F Andrews.

B—Amel Brunk.

Bomberger, Polly A. Beachy, J. H. Blank, Francis Bickel.

D—D. Diller, J. N. Durr, Harry Denlinger.

F—Anna Funk, Martha J. Fritz.

G—H. Gindesperger.

H—C. H. Hoover, E. Helstad, P. S. Heatwole, P. S. Helman, D. H. Host, J. E. Hostetler, A. Heuter, E. Hostetler, Elam Host.

J—Benj. Jantz, Mrs. Mary Jones.

K—John W. Knopf, D. Knopf, Josiah Kaer.

L—J. F. Landis, John Latshaw, Benj. D. Lehman.

M—C. S. Miller, C. E. McGowan, Hetty Miller, H. Moore.

A. B. Mensch, Anna B. Myers, Fannie Milley.

N—Philip Nice.

R—A. H. Ranck, Adam S. Ranck, J. W. Rupp, Martin.

Rutt, Mary Kaunsever, Ch. Raiz.

S—C. B. Showalter, the Knutson, Adam Runtelmer,

George Stemen, H. N. Stouffer, Samuel Swartz, Julius.

Stauffer, Lizzie M. Schertz, Daniel Schuck, Stephen.

Stahly, David Schrock.

W—J. K. Welly.

Y—Mary H. Yoder, J. S. Yoder.

Z—E. J. Zook.



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12:19 5:52	Goshen	9:42 4:58
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Semi-Monthly.

ELKHART, IND., DECEMBER 1, 1893.

Vol XXX. No. 23.

JOHN P. FUNK, EDITOR.  
J. S. COFFMAN, ASST. EDITORS.  
A. B. KOLB.

Entered at the Post Office at Elkhart as second class mail matter.

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### EDITORIAL NOTES.

LET us not be afraid to ask for special blessings; the Lord is very liberal and bounteous to all who come to Him in faith.

It is the "abiding hope" which nerves the Christian for active work for the Master, though there may be fatigue and danger in the performance thereof.

THE manner of Christ's death is an everlasting rebuke to him who says, "Christ cannot save me; I'm too wicked." Christ died as the most wicked for the most wicked.

AN exchange says, "No man is so happy as the child of God. It is a source of eternal gladness. He can look up and say, 'God is my father, Christ is my Savior, the church is my mother.'"

BRO. J. S. Coffman is at present in Western Pennsylvania, visiting the congregations there. He will remain until about Christmas, and will likely include the congregations in the southwestern part of the state in this visit.

THE brethren John Blosser of New Stark, Ohio, and J. S. Hartzler of Ligonier, Ind., spent part of Monday Nov. 20, with us at the Publishing House. They had come from Bristol, Ind., near which place (Barker Street) they were holding several meetings.

It is with a feeling of sorrow that we chronicle the death of our beloved brother and fellow laborer, Bish. Isaac Smucker of Ligonier. His obituary in another column will give the particulars of his death and a short sketch of a life devoted to the Master's service. Few men in this part of the country have endured more trials, privations and dangers in the work of the ministry than did our beloved brother, but God permitted him to live to see in part the results of his labors, and although for several years he has not been actively engaged in the ministry on account of failing strength, yet his interest in the cause never relaxed. He lived to see some of his fondest hopes regarding church relation realized, and he now goes to his rest as a shock of grain fully ripened for the garner of his God. We feel that a hero, a stalwart Christian has fallen, but we believe that his words and acts will go on living though his body molds in the dust, and though we mourn the loss of a dear friend, yet we rejoice in the hope that he has exchanged the cares of life for the immortal joys awaiting the faithful steward of the Lord.

MISSION WORK.—We invite the attention of our readers to the article of our brother, Dr. S. D. Ebersole of Chicago, Ill., on mission work in that city. Bro. Ebersole has been appointed Sec.—Treas. of the City Mission Committee of our denomination, and from the large experience he has had as physician and Mission worker and his desire to spread among our less fortunate fellow-men in the large

cities the plain and simple teachings of the gospel as we believe and teach them, we feel that he is well qualified for this important position. Rooms have been rented at 145 Eighteenth St. that answer admirably the purposes mentioned in Bro. E's article. The expense, including rent, fuel, light, furniture, suitable literature, etc. will be about fifty dollars per month. Our members in Chicago are willing to do what they can toward bearing the burden, but their number is small and they believe our brotherhood are ready to help just as soon as they know that the Mennonite church has established a mission in Chicago. All contributions for the Mennonite Mission may be sent to Bro. S. D. Ebersole, 79 1/2 Twenty Second St., Chicago, Ill. Receipts will be acknowledged by him in the HERALD OF TRUTH.

WHAT "Namreh" says in our selection from the *Episcopal Recorder* on another page of this issue might be told with equal profit to perhaps every other denomination, ours not excepted. It is really surprising how little interest some professed followers—disciples, learners—of Jesus manifest in the services of the house of God. Some seem to think the seats in a church are made more for congregational nodding and napping than for congregational worship. There are some who, were it not for closed eyes and their recumbent position in the seat and the disinterested expression of their faces, we would think were continually nodding assent to what the minister says. It is generally accepted that what one may do, another may, under the same circumstances, also do. Moreover we are to be "of one mind." If, then, one may be allowed to sleep and nod or move about in a restless manner and look at his watch or at other people's clothes, why may not all do so? Behold a congregation all "of one mind" or much rather, of no

mind at all, and the poor minister preaching at the tops of the heads of his congregation. If we cannot keep awake during service we are not sufficiently interested in it, be the cause physical, mental or spiritual.

In one of our exchanges we recently noticed a very lame attempt to explain away the plain teaching of our Lord on the ordinance of feet washing. The writer added that he had once witnessed its observance by a Mennonite congregation, but *one* foot of each participant being washed. We would like to know if there is a Mennonite congregation in America where feet-washing is observed in this way! The writer further stated that he did not feel edified in attending or witnessing this ordinance, and could not see any virtue, or necessity in washing a foot that had been washed clean beforehand. The fact that the writer took this ignorant view of the matter showed that in this part of the Gospel at least he was void of spiritual discernment. Moreover we fear that he has not read John 13:4-17 carefully enough to notice that Jesus explained the nature and object of this ordinance very explicitly when He answered Peter's objection to his Lord's act. We believe, however, that if this solemn ordinance were observed more according to the tenor of our Lord's instructions and that Christian modesty and order that should characterize all our actions were more strictly observed, people in general would be better able to comprehend its meaning and object and be more favorably inclined toward its observance.

**PLAGIARISM.**—A plagiarist is a thief in literature, one who steals from the writings of another and then offers them to the public as his own.

When an item or article is copied, the writer should state where it was copied from, or at least say that it is "selected," and there will be no wrong impression made regarding the source of the article when it appears in print. Sometimes such copied articles having all the appearance of "original" matter are recognized by the editor as copied matter, he having seen the same in print before. In such cases, when possible, credit is given to the paper or book from which the article has been copied or else it is simply dubbed, "Selected."

But plagiarism pure and simple, and mean because intentional, is when the plagiarist tries to hide the identity of his copy by using a different title or adding a few lines of his own at the beginning and ending, or by paraphrasing so that the same sentences will not be seen at the beginning of the paragraphs. This is evidently done to put the editor and readers off their guard.

To such a dose of plagiarism the editor of one of our esteemed exchanges, hailing from Mt. Morris, Ill., was unconsciously treated, recently. The article, "Purpose and Action," by our brother, A. C. Kolb, published in the HERALD of May 1, was recently republished in said exchange, over another signature. The title was the same, but otherwise it was "doctored" as above stated, the plagiarist adding a few lines at the beginning and end to hide the article under his own denominational name, and the editor was imposed upon.

The original writer of the above mentioned article is not at all jealous. He hopes that what he wrote will benefit the readers of both papers, no matter who wrote it, but he looks with disdain upon an act such as we have just described. It is almost as mean and dishonest as to willfully misquote and distort the language of some writer or speaker so as to give a wrong impression. The person who has any respect for honesty, for his church and his religion, his church-paper and its editors, or for himself will commit neither of the above literary (and literal) transgressions. K.

**LITERATURE FOR THE YOUNG.**—For a number of years it has been evident to many of our people that our literature such as it is, has not been wide enough in its range to meet the requirements of all periods of human life. For seventeen years the WORDS OF CHEER has been published in the interests of our children. We believe that the Lord has blessed the design and object aimed at by this little paper, but it is only for children. The HERALD OF TRUTH has for thirty years been the exponent of our faith and a means of communication and encouragement among our people. Between the readers of these two periodicals there is a class of people that cannot be properly reached or specially benefitted by either paper. It is that interesting class of people ranging from

the ages of about twelve to eighteen years. On all sides we hear it said that this is a most important and critical period of human life, whether considered, physically, socially, intellectually, morally or spiritually. It is the age when the "childish things" are put away and new ideas, new ambitions and often new associations are formed; when the developing mind, like the rapidly developing body, is hungry and seeks for food to satisfy the cravings of the moral and intellectual part of the being, and experience and judgment are yet lacking in the selection of the best food for the mind, it is indeed a period of life which enlists the deepest concern of all who have an interest in the welfare of mankind. Unscrupulous men who have only filthy lucre in view are to day taking advantage of the laxity or indifference or want of vigilance of too many fathers and mothers on the one hand and the inexperience of the young and their desire for mental stimulation on the other, and are sending out tons and tons of literature that is calculated to inflame the passions, pervert the mind and create a desire for more of the same kind. The mind filled with trashy stuff, senseless sentimentalism or a desire for adventure of any kind, is poorly fitted for the weighty responsibilities of manhood and womanhood. There are many papers published for young people, and they are read by many of our young people. Some of them are of a high standard in the main, but from the position we take on some points of doctrine, we have not seen a single paper that is free from what we are obliged to call objectionable. In view of all these facts, and in consequence of constant urging, after prayerful consideration of the matter, the Mennonite Tract Society and Mennonite Publishing Company have jointly undertaken the publication of a "Young People's Paper" calculated to fill as far as possible the gap now existing between the WORDS OF CHEER and the HERALD OF TRUTH, with the fervent hope that it will be conducive to spiritual and numerical growth in the church, and the cause of Christ in general. The first issue of the YOUNG PEOPLE'S PAPER will appear about Dec. 20. We will be glad to receive the names and addresses of all who would like to receive free a copy of this new addition to our list of publications. It is the aim of the editors and

publishers to make the paper superior to any young people's paper in the country for quality of contents and general make-up, a paper the subscription for which will make an excellent and beneficial Christmas or New Years gift to every growing son and daughter in every Mennonite and other family in the country. The paper will be an eight page semi-monthly, 11 by 15 inches in size, and we hope to receive a large list of names for sample copies. The price of subscription will be only 75 cents per year. Address all communications to

J. S. LEHMAN, Manager,  
YOUNG PEOPLE'S PAPER,  
Elkhart, Ind.

#### For the Herald of Truth. LOVE TO OUR NEIGHBOR.

Pure and undefiled love to our neighbor, and our fellow-creatures in general, whereby we can love them as ourselves, is something that is not possessed by the mere natural man. Such love must be obtained of the Lord, as Paul says, "Ye yourselves are taught of God to love one another." 1 Thess. 4:9. "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God." 1 John 4:7. "Pure love is of a divine nature; and must therefore be sought in, and obtained of God. On the contrary, uncharitableness is sinful and ungodly, as James says: 'But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish.' James 3:14, 15. He who lives in 'envy, hatred, wrath, and strife,' generally lives in a state of self-righteousness, thinks that he has a right to speak and act as he does; and this false righteousness keeps him in his sinful course of life. For did he believe in regard to himself, that his conduct was 'earthly, sensual, devilish,' it is impossible that he could live on from year to year in 'wrath and strife.' The apostle also says: 'The which do such things shall not inherit the kingdom of God.' Gal. 5:20, 21.

Man is by nature a fallen and depraved creature. He possesses much self-love and ambition, and seeks his own advantage in his intercourse with his fellow-creatures. Besides, the "wrath of man worketh not the righteousness of God," James 1:20. "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." 1 John 3:15. The kingdom of God is an unpeaceable kingdom, it being ever engaged in quarrels and wars. The kingdom of Christ, on the contrary, is a

peaceable kingdom. It consists of nothing but love, peace, and unity. Now, if the love to our fellow-creatures is of the right kind, it is of a divine nature, just as is the love of God toward us. For God so loved the world, that He gave His only begotten Son for us. John 3:16. Yea, such great love has He shown towards us that His Son died for us; and now that we are called to be His followers, we are to show a like love to our brethren. To this effect He has left us a commandment, "that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do what I command you." John 15:12-14. "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren." 1 John 3:16.

Now, beloved reader, consider for once earnestly this matter on account of its importance; inasmuch as love and peace are connected. "Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12:14. "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" 1 John 4:20. "He that loveth his brother abideth in the light, and there is no occasion of stumbling in him; but he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." 1 John 2:10, 11. What a pitiable state that is, in which love between brethren is wanting! A blind man, who is deprived of all natural light, is a poor creature. But if a man is so blinded by sin, that he does not see sin any more, he is much poorer and more miserable than the man who is deprived of his natural light. For while he says, he does see, while he does *not* see, his "sin remaineth;" and this for the reason that he does not see it any more. (John 9:41). Reader, perhaps you have lived in a state of uncharitableness with your neighbor; and it would not cost you your life, (as it did your Savior,) to make peace with him. It would only cost you your selfish pride and self-righteousness; and can you not give up these? or do you still want to please yourself? (Rom. 15:1). And should it cost you something of your temporal property to plant and maintain peace, God is rich enough to restore to you all that you may thus lose or sacrifice; and should He not do this temporarily, He will richly reward you spiritually, to the welfare of your immortal soul; for His love is of a divine nature and origin. So also a person who, by faith, has become a partaker of the divine nature, will add to his faith virtue, and to virtue, brotherly kindness and charity. "But he that lacketh these things is blind, and cannot see afar off," etc. 2 Pet. 1:5, 7, 9.

A person who is naturally blind, would give all his fortune if he could thereby obtain his sight. But about spiritual sight—the peace and love of God—many a one concerns himself but little, although his soul's salvation consists in joy and rest, peace and love. And is it not a great piece of blindness, if we deprive ourselves of the peace of our souls by discord and dissension? But perhaps you say the fault is not in you, but in your neighbor. But your neighbor speaks the same language. And thus each one endeavors to shift the fault from himself, in order that he may throw it upon some one else. Consider for once closely the words, "Love thy neighbor as thyself," then see whether you can, according to the meaning of these words, throw the fault on any one but yourself, if you live in discord and dissension with any one? It is not said, that you should demand love of your neighbor, but that you should love him. And if you do not do this, no excuse will avail you at the day of judgment; no more than it availed Adam, when he said, "The woman whom thou gavest me, beguiled me." Adam had to suffer the punishment laid upon him by the Lord; "the woman" suffered likewise. Thus has every man to give an account of himself, as to how he endeavored to love God and his neighbor. Christ says: "Have salt in yourselves, and have peace one with another." Mark 9:50. Now peace grows out of love, and where peace and love are wanting, there the main work of godliness is wanting; whether it be between man and wife, between brother and brother, or between the minister and his congregation; and where there is no love nor peace, there is neither happiness nor prosperity. Discord and uncharitableness are bitter roots out of which much evil fruit grows. Of these the apostle says: "Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." Heb. 12:15. Indeed all the evil fruit that grows out of uncharitableness is not to be described. On the contrary, "Love worketh no ill to his neighbor," as nothing evil can come out of the love of God. Christ says, "Therefore all that ye would that men should do unto you, do ye even so to them; for this is the law and the prophets." Matt. 7:12. "Do that to no man which thou hatest." Tobit 4:15. Let this be a rule to you from your youth up to your old age, that in all your actions you are sincere; without falsehood and deceit. Beware also of all backbiting, whereby the characters of others are traduced; also avoid speaking much of their faults behind their backs. "And let none of you imagine evil in your hearts against his neighbor; and love no false oath: for all these are

things that I hate, saith the Lord." Zech. 8:17.

In all your conversation be careful, and always speak the truth. Untruth occasions discord and uncharitableness, and is an offspring of the devil, who is a liar, and the father of lies." John 8:44. Beware also of ridiculing others, or of giving them nicknames; for there is a day coming that shall "burn as an oven," and all the proud, yea, all that do wickedly, shall be stubble, and the day that cometh shall burn them up. Mal. 4:1. "Be not deceived; God is not mocked," Gal. 6:7. Do also not associate with vain company. He that toucheth pitch shall be defiled therewith; and he that hath fellowship with a man, shall be like unto him. Be also "not wise in your own conceits." (Rom. 12:16) and "lean not to your own understanding;" (Prov. 3:5) nor trust too much to your own wisdom. Begin nothing in your own strength, but give God the glory in all that you do. Do not follow "a multitude to do evil." Ex. 23:2. Do, if you find in your mouth an inclination for strong drink, so restrain and deny yourself that it does not become a habit with you. For what we accustom ourselves in youth is not easily left off in old age. Drunkenness brings many evils, among others discord and hatred. "Flee" therefore "youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." 2 Tim. 2:22. Wage war against all evil desires; preserve your feet from all evil steps. For if you give any one occasion to sin, it is already a proof that you do not walk in love. For "all unrighteousness is sin." 1 John 5:17. "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof; neither yield ye your members as instruments of unrighteousness unto sin." Rom. 6:12, 13. "He that is joined to an harlot is one body; but he that is joined unto the Lord is one spirit." 1 Cor. 6:16, 17. Cherish a hatred, and make war against all rooted vice; and "cleave to that which is good." (Rom. 12:9); for pure love loves what is good, and hates what is evil. Be kindly affectioned one to another with brotherly love; in honor preferring one another." Rom. 12:10. All matters that come within your calling, "prove" by the word of God; and let this word be your guide during your whole lifetime; for it gives good counsel in all matters. Let the New Testament and the Bible be your chief reading book. "Keep that which is committed to you trust, avoiding profane and vain babblings, and oppositions of science falsely so called." 1 Tim. 6:20. "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which you have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly;

and by good words and fair speeches deceive the hearts of the simple." Rom. 16:17, 18.

The love of Christ, which is a general and eternal love extends to all men; as well to His enemies as to His friends. He suffered His blood to be shed for the sins of the whole world; and also prayed for His enemies: "Father, forgive them; for they know not what they do." Luke 23:34. "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them." 2 Cor. 5:19. Yes, in the days of His earthly sojourn, Christ set us the pattern of a lamb; and thus by endurance, suffering, and patient submission; yea, by suffering the most painful and ignominious death, on account of us sinners. He gained a triumphant victory over the world, sin, death, and the devil. Even as Peter testifies: "For even hereunto were ye called: because Christ also suffered for us, leaving an example, that ye should follow his steps: who, when he was reviled, reviled not again; when he suffered, he threatened not." 1 Peter 2:21, 23. In Him we perceive no envy about religion. He was the wisdom from above, and therefore "without partiality." James 3:17. He was also "without hypocrisy," and sowed the "fruit of righteousness in peace." Therefore cherish no envy or hatred about religion towards any person; for in consequence of such envy and hatred, much innocent blood has been shed. Love every human being, and abhor all sin and sinful actions; and be no "partaker of other men's sins" (1 Tim. 5:22); but endeavor rather to convince the world by your life and conduct, than by your words. In your words be also careful, and speak nothing contrary to the foundation of the truth. In short, be "wise as serpents, and harmless as doves." Matt. 10:16. "If it be possible, as much as lieth in you, live peaceably with all men." "Avenge not yourselves." Rom. 12:18, 19. If any "despitefully use you," bear it patiently; and be careful only, that you do not use him so. Render not evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are called, that ye should inherit the blessing. 1 Pet. 3:9.

Christ said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you." Matt. 5:44. Nature, and mere human reason, however, cannot comprehend this doctrine of loving our enemies with a true heart; for the "natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." 1 Cor. 2:14.

"If any man be in Christ, he is a new creature." 2 Cor. 5:17. So Christ also says: "Abide in me, and I in you. As the branch cannot bear fruit of itself, ex-

cept it abide in the vine; no more can ye, except ye abide in me." John 15:4. "He that saith he abideth in him ought himself also so to walk, even as he walked." 1 John 2:6. Now as Christ commanded us to love our enemies, so He also showed by His course of life, that He truly loved His enemies. To love our enemies, and not to "resist evil," are fruits that grow out of the vine of Christ. But quarrels and wars grow out of the lust of our sinful "members." The doctrine and deportment of Christ, do not allow us to go to war, or to use violence toward our enemies; as John spoke to the soldiers: "Do violence to no man," etc. Luke 3:14. Under such circumstances then, no true Christian can be engaged in military service; not being allowed to "do violence," to any one. The prophet spoke of a kingdom of peace—the kingdom of Christ—in which they shall "beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." Isa. 2:4; Micah 4:3. Christ further says: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight," etc. John 18:36. The true followers of Christ confess, that they are "strangers and pilgrims on earth," thereby declaring that they "seek a country," for they "desire a better country, that is, a heavenly; wherefore God is not ashamed to be called their God: for he hath prepared for them a city." Heb. 11:13, 14, 16. What a great difference there is between the doctrine and deportment of Christ and His apostles, as well as that of the doctrine and deportment of all true Christians; and that of the professed followers of Christ at the present day. The former loved their brethren, left their lives for each other, and loved their enemies according to the doctrine and example of Christ. Whereas on the other hand, many Christians of to-day go to war with one another by the thousands, kill and destroy one another in the most horrible manner; and this even between such as are of the same religious faith, who boast of holding the true doctrine, who are united by the communion into the same body. *The true body of Christ will not injure itself.*

There are, alas! many among all religious denominations, who show by their fruits that they are not true branches of the vine of Christ; inasmuch as one brother belies and defrauds another, and does violence and injustice to him. "The good man is perished out of the earth; and there is none upright among men: they all lie in wait for blood; they hunt every man his brother with a net. The best of them is as a brier: the most upright is sharper than a thorn hedge." Micah 7:2, 4.

Christ says of sinners, that they love those who love them. But this is nothing

uncommon. Christ however did something uncommon; inasmuch as He loved His enemies. In the law it was commanded: "Love thy neighbor, and hate thine enemy." This was said of "them of old time,"—not by God—but by the fathers under the Old Testament. Now Christ fulfilled the law when He said: "A new commandment I give you, that ye love one another." John 13:34. Also: "Love your enemies, bless them that curse you." Now to walk in this love, as Christ walked therein, is something rare, as well as something important. So Christ also further says: "Continue ye in my love." John 15:9. And again "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in His love." John 15:10. That is, if we love our enemies, if we offer no violence to them, if, when an evil befalls us, we do not resist the same; if we do "good to them that hate us;" "bless them that curse us;" "pray for them which despitefully use us;" if, when any one "sues us at the law, and takes away our coat," we let him have the "cloak also;" if, when any one "smites us on the right cheek, we turn to him the left also;" if, when any one "takes away our goods," we do not "ask them again;" if, as we would that men should do to us, we "do to them likewise;" and if we "lend to them of whom we hope nothing again," behold, these are all fruits that grow on the vine of Christ. He that "abideth in Christ, and Christ in him, shall bring forth much fruit," but "without him we can do nothing." But he that "abideth not in him is cast forth as a branch; and is withered; and cast into the fire." John 15:5, 6. "If ye continue in my word, then are ye my disciples indeed." John 8:31.

In order to become a true disciple of Christ, something very important yet is required as a foundation to the foregoing fruits; namely, a living faith, pure love to God, strict self-denial, earnest prayer to God day and night, in order to obtain strength and grace to keep His words, and to carry out His will, and to overcome all opposition in our nature, to a full surrender of the soul to Christ. "He that hath an ear, let him hear what the Spirit saith unto the churches; he that overcometh shall not be hurt of the second death." Rev. 2:11. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:21. J. A. Zook.

If I have nothing, I must beg of Jesus. If I have nothing, I must accept His gifts. If I have nothing, I must depend upon Him for everything. Oh, blessed poverty! Put that together, dear soul. *Begging of Jesus. Taking from Jesus Depending on Jesus.* That is the A B C of holiness. —Mark Guy Pearse.

#### HOW TO CREATE LIFE AND PROMOTE INTEREST IN THE SUNDAY-SCHOOL.

(Address by J. L. Yoder at the S. S. Conference.)

The other day I observed for a short time the running of a steam engine. Every part of the machinery moved so smoothly, and regularly, and evenly, that it seemed like a living machine. But I knew that there was a tremendous pressure of steam in the boiler urging on the machinery.

This may be a very crude illustration, but it does, in some respects, represent to my mind, a live Sunday-school. Officers, teachers, pupils, every one in his place, all connected together and working together, the whole machinery moving without any apparent effort on the part of any one. A casual observer might fail to detect the source of all this motion and activity, but there is an inward pressure—the Spirit of God and the love of souls—in the hearts of all truly consecrated Sunday school workers, and without this we lack the first element of a live Sunday-school.

How can we bring more spiritual power into our Sunday-school work? It is possible for the superintendent—if he has the ability, the enthusiasm, and, most important of all, the proper connection with the Source of all power—to move a school about as he chooses. But all schools cannot have such leaders. After all it is not true that a very great part of the work in the Lord's vineyard is done by one-talented people? And is it not best so? In this case it is not better that the church, the entire membership, be engaged in supplying the power that is to keep the school in motion? The Sunday-school is the child of the church and has a perfect right to draw on the parent for supplies. And if the membership can be made to feel an interest in the work, to realize the importance of it, and to look upon it as *their* work, then we have secured one of the first requisites for a live and interesting Sunday-school. If the superintendent can feel that the church is pushing the work along, possibly sometimes quickening his pace a little, it makes it so much easier for him than if he feels that he is expected to do all the pushing himself. It is too often the case that a few individuals try to, and are expected to do all the work; and though they be ever so much interested in the cause, though they labor ever so earnestly and faithfully, the school will not have the life, it will not show forth the interest that it would if the church as one body were in the work.

The church needs to be consecrated to this work. In union is strength, and God will surely manifest His power when His people make a united effort in so noble a

cause. And what better work can we be engaged in than to implant the word of God in the minds and hearts of the rising generation? How can any one fail to be interested in this work? And if all our people could be interested in the work, there would hardly be any need of inquiring how to promote interest in our Sunday-schools. Get the people, young and old, interested in the word of God. That is the grand secret. And why should we not have a desire to learn the precious truths of the blessed book? Why should not all be willing, so far as God gives us grace, to instruct others in the way of life?

A mistake is often made in the organization of a school. A few of the leading workers meet, effect an organization and open a Sunday-school. They are looked upon as the "owners" of that school, responsible for its success or failure. The church as a body is not in the work, merely looking on, and feeling neither the interest nor the responsibility that she ought to feel. Such a school will hardly succeed. The persons in charge of it are working against great odds. They are carrying an unnecessary burden. The power is too light to move the machinery. No effort should be spared to have the membership as much as possible take part in the organization. They should feel from the first that it is *their* school, and the responsibility connected with the school rests, not upon the shoulders of one, or a few, but upon *all*. In this way all are brought into the work. And all are needed. True, we cannot all be teachers, nor need we, but the great majority can come as learners. Those who, for any reason, feel that they can take no active part in the work, can cheer and encourage others by their presence, and by their quiet attentiveness during the exercises. They can give a word of kindly advice to the leaders, which if given in a spirit of love, will be a source of encouragement. Yes, all are needed, and the work cannot be properly done unless every one does his part.

All the details of the Sunday school seem to enter into this subject, for after all it is necessary that we make the *exercises* interesting. We need to be wide-awake, and to have live methods of doing our work. Perhaps no other part of the exercises can be used to so good advantage, to put life and enthusiasm into a school, as singing. We cannot all have such singing as we have here to-day; but we should pay special attention to our singing. Make it as good as we can and have the exercises well interspersed with music.

Punctuality on the part of officers and teachers needs to be looked after. A tardy member interrupts the regular exercises, and hinders the work just in proportion to the importance of the position he occupies. A teacher needs to be suf-



ficiently interested in his work, so that he will be in his place when the school opens. If he is not, what will his class think of him? How can he expect his class to show more interest than he does?

Again, we need to meet our classes with well prepared lessons. The recitation should be made interesting. The teacher must know his lesson and must be able to hold the attention of his pupils. A dull recitation is no part of an interesting school. Besides, if the teacher does not learn his lessons what can he expect of his pupils?

In all our exercises we need to avoid monotony. Just a little variety in the exercises, a slightly different way of saying or doing anything, will make it so much easier to hold the attention of the school. It is not best to have such a sameness about the exercises that when the superintendent rises in his place every one knows what he is going to do or say. It is well enough sometimes to have the school "wonder what will come next."

In our efforts to make our schools interesting and attractive, we need to bear in mind the object of these schools; viz., to implant the word of God into the minds and hearts of our young people. We are always glad to have a large attendance, but when resort must be had to "Boys' Brigades," military drills, etc. to bring about that attendance, I am not so sure of the good that is done. We can not afford to inculcate a military spirit into our children, even for so good a cause as bringing them into the Sunday-school. We can not afford to have anything about our schools that will foster pride and love of display. We cannot afford to make any impressions on the minds of children which will afterwards need to be erased. We want to teach the word of God. We want to bring them into the church—the Master's kingdom—and to fit them for usefulness in that kingdom.

#### CONDUCT IN CHURCH.

Suppose an East Indian, a worshipper of idols, was by chance to pass by our church, while we were engaged in service, and seeing the doors open, was to come in. Suppose he was to sit down on one of our vacant seats, and without understanding anything that was said, was to look on, and watch what we were doing, what do you think would be his judgment of our proceedings? Would he say, "What is the meaning of all this? There is one man who every now and then takes out his watch and looks at it, and seems restless. There is another one who is overcome with sleep. There are two or three young men whispering and laughing. There are ladies here and there, young and old, looking around at each other's new clothes and bonnets. They

nearly all seem to be listless and careless. Some get up to sing, and some lazily sit or loiter in their pews. Some get down on their knees, but most lean over a little toward the next pew, while quite a number sit up stark and straight, and look around. I do not think they mean much. I do not think much is going on. I suppose it must be some meeting of rent-payers, and that the landlord in the end of the room is trying to bring them to his terms. But they do not take to him much. See! The meeting is over. The people all arise to their feet. How lively they all are now—they talk and shake hands! The landlord got the worst of it. The renters got the best of it."

Or would he say, "There must be something of deep importance that engages their attention. Every one seems to be in earnest. They all kneel at once—they all speak together—their voices blend so sweetly that it makes a solemn feeling come over me. They all sing as if their hearts were in their mouths. And then, when the man at the end of the room speaks, they listen as if something very important was being said, as if life and death were at stake. What can it be? How I would like to know? I feel such a strange power that I will find out. They must be worshipping their God. How solemn the place is."

No, which of these judgments would our East Indian visitor form, as he was watching us in church?

We need not try to guess, but we will know which he ought to be led to form. For St. Paul says, "If all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all." In other words, if all with earnestness and fixed purpose join in the worship of God, the stranger coming in will be "convinced" that is, will be impressed to see the greatness of the object of worship. The fervor of devotion, and the attention given to what is said, will cause the stranger to realize his own spiritual needs, and perchance may lead him to a devout and holy life.

Say nothing of the great and lasting good which is done to our own souls by devout and holy conduct in God's house, it becomes us, for the sake of others, to make our public worship of God bear the marks of earnestness, fervor and sincerity. David was not content serving God to himself and by himself, but felt that he must teach others by his example. He said "I will declare Thy name unto my brethren. In the midst of the congregation will I praise Thee. O praise the Lord with me, and let us magnify His name together." All this indicates how careful he was to his behavior in the worship of God. He felt that his acts in the House of Prayer not only determined the measure of his own spiritual enjoyment, but the influence for good that he might exert on others.

A very old injunction that we have need to heed is, "Keep thy foot when thou goest to the house of God." We ought to prepare ourselves, ere we cross the threshold of our sanctuary. We are to take care what paths our feet tread, as we are drawing near the spot where we shall meet face to face with God.

One of our Bishops wrote a short time ago, "Reverence in the place of God's worship, is a theme which we perhaps need to be reminded of now and then, because like most people who have reacted against an excess of formalism, we may be in danger of forgetting that it is a serious and solemn thing to have the Saviour give us such an interview as He has promised, to even 'two or three.'"

What are our thoughts before we enter God's house? How about Sunday morning? Is it like any other morning in the week, given up to thoughts of business, worldly pleasure, politics, and social gossip? Before going to God's house is the mind first saturated with the vile trash that constitutes the average Sunday newspaper? Said a young man to his pastor, not long ago, "I never thought until I heard this morning's sermon, what a miserable preparation for the worship in church, was the paper that I was in the habit of poring over up to the hour of service. From this day, a Sunday newspaper shall never enter my door."

To make our demeanor and worship what they should be, there must be some preparation beforehand. If we have in view visiting some dear friend, does not this, for hours and days before, fill our minds with pleasant anticipations? And do we not in various ways prepare and fit ourselves to meet that friend? Paying frequent visits to such a friend will not take from us the thoughtfulness of being properly arranged and prepared to meet him.

Now if our hearts are right, if we love God as we ought, we will not enter the house where His honor dwelleth, and where He meets His people, without some previous preparation. We will not be so absorbed in worldly matters, that up to the last step of the church door we will be more occupied with the last piece of society gossip, than with the solemn business that brings us there.

Outward decency and propriety of dress is enough and too much thought of. Some stay away from the sanctuary, because they cannot come in such good clothes as they would like. Thus they do very wrong. For in so doing, they proclaim aloud that they think more about their appearance before their fellow-creatures, than about their appearance in the right spirit before God, that they are more concerned about outward raiment, than they are about being clothed in the righteousness and purity of Christ, and that they value more the judgment of those

who see the outside than of Him who readeth the heart.

If we made it a plan to spend at least a few minutes at home ere we left for church in private prayer, that God would give His blessing upon our attendance at His house, if we would remember, as we walked, whose house it was that we were approaching, and why we were entering it, how we would enjoy the worship! How we would do our part in the service with care, diligence, sincerity and blessing to ourselves and others! How becoming our behavior would be and how reverent we would be both in manner and spirit!

The worship of heaven, as we learn from the Book of Revelation, is orderly. And our God has commanded that "all things shall be done decently and in order." If we delight not in the services of the earthly sanctuary, what heart will we have for the worship of the Heavenly Tabernacle? Is not the source of irreverence to be found in forgetfulness of God's presence? NAMREH in Episcopal Recorder.

#### THE MARTYRS.

The Mennonite Publishing Company, at Elkhart, Indiana, under the name of "The Bloody Theatre or Martyrs Mirror," have published a large Octavo volume of nearly eleven hundred pages, being a translation of Thieleman J. Van Braght's Dutch work published in 1660. It is illustrated with thirty-three engravings in the old style of wood cut which are at least very realistic. It claims to be only, or mostly, an account of the martyrs who suffered from refusing to believe in the Roman Catholic plan of Baptism, and says it is an account "of the defenceless Christians who baptized only upon confession of faith, and who suffered and died for the testimony of Jesus their Saviour from the time of Christ to the year A. D. 1660."

It is certainly, a very wonderful compilation of memorials and testimonies, and from this book alone one can read Revelation 20: 4 and understand St. John when he "saw the souls of them that had been beheaded for the testimony of Jesus, and for the Word of God, and such as worshipped not the beast, . . . and lived and reigned with Christ a thousand years."

There are numberless letters from Christians about to suffer all down the line till 1660, that show that it is just the same strong power, and confidence, that actuates believers of the present day.

Considerable space is given, to prove that in early times the Waldenses were opposed to war and oaths. "Reinerius" saying three hundred years ago "that the Pope and all the Bishops are murderers because of the war that they carry on." They quote from another very old book

which says that the "Poor men," "Insabbathi," or Waldenses taught, that no judge, who would be a Christian, might put to death any one who would be a malefactor."

In 1390, four hundred and forty-three of the Waldenses were put to death in one place—"sober people discreet in their speech, avoiding lying, swearing and all dishonorable practises."

We know in other places, towns were even destroyed with all or nearly all their occupants by order of Rome.

Skipping to the Sixteenth century, I was surprised to find the statement, that in 1540, mention is made of the churches in Thessalonica, who are said to have remained unchanged from the times of the apostles, and that then, the Christians had "thirty churches or meeting houses while the Turks had only three." "These churches do not recognize the Pope as the general head of the church." A very interesting account is there given of a missionary journey of three of these Christians to find their co-believers in Moravia. Several hundred pages are occupied with accounts, etc., of the persecutions in Holland, during the Sixteenth century, and show the faith and power God gives to those who go to the stake, two young girls and a boy of fourteen being perfectly upheld, as well as men and women, through such terrible bodily deaths. Hundreds of them perished. It is certainly a book that should be in all our public libraries and in the private ones of those who are interested in old church history. One cannot begin to do justice in a short review like this to a book of over a million words nor yet can we appreciate the labor entailed upon the author, who compiled such a work. Van Braght, himself, says in the Invocation:

"Besides Thou hast spared my life, for the snares of death had compassed me keeping me bound nearly six months, so I often thought I could not survive, nevertheless Thy power strengthened me so that in the midst of my difficulties and contrary to the advice and opinion of the physicians, I wrote and finished the greater part of this work." All of us could advantageously read it. Summerville, S. C. J. B. WOOD. From Friends' Review.

#### SUNDAY SCHOOL LESSONS.

LESSON XI.—DECEMBER 10.  
THE HEAVENLY INHERITANCE  
1 Pet. 1: 1-12.

Golden Text.—Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.—Col. 1: 12.

Time of Writing.—Between A. D. 64 and 67, possibly later.  
Place of Writing.—Babylon (chap. 5: 13). This was doubtless the Babylon on the Euphrates, though some have regarded it as a mystic name for Rome.

INTRODUCTION.—The writer was beyond a doubt Peter, the apostle.  
To whom written.—To the Christians in the northern portions of Asia Minor (v. 1).

Why written.—Sylvanus a form of the name Silas, and probably the Silas who was a companion of Paul in his second missionary journey, had brought tidings to Peter of fiery persecutions against the Christians in these regions. They were accused of being evil doers, of preaching revolutionary doctrines (1 Pet. 3: 15, 16). The teachers to whom they owed so much, Paul and Aquila and Luke, were no longer with them. Under these circumstances the Apostle did not withhold his words of comfort and counsel to those who were thus suffering.

#### DAILY READINGS.

M. The heavenly inheritance. 1 Pet. 1: 1-12  
T. Waiting the inheritance. Rom. 8: 18-28  
W. The place of inheritance. John 14: 1-10  
Th. Inheritance with Jesus. John 17: 20-26  
F. Fitted for inheritance. Col. 1: 1-13  
S. Blessedness of inheritance. Rev. 21: 1-7  
S. Glory of inheritance. Rev. 22: 1-10

#### LESSON XII.—DECEMBER 17.

THE GLORIFIED SAVIOUR.  
Rev. 1: 9-20.

Golden Text.—Wherefore God also hath highly exalted him, and given him a name which is above every name.—Phil. 2: 9.

Time of Writing.—The Book of Revelation was written either about A. D. 68, shortly before the destruction of Jerusalem, or A. D. 95 or 96.

Place of Writing.—Patmos, a small rocky island in the Egean Sea, to which John was banished, and where he saw the visions. Possibly at Ephesus on his return from exile.

INTRODUCTION.—The writer, John, the son of Zebedee, the apostle, called, in the Gospel of John, the "beloved disciple."

The Book.—It consists of four parts: (1) The introduction to the book, chapter 1: 1-3 and to the epistles to the churches, chapter 1: 4-20; (2) The epistles to the seven churches, chapters 2, 3; (3) The prophetic portion, chapters 4: 1-22: 5; (4) The conclusion, chapter 22: 6-21. The object of the book seems to have been to encourage and strengthen the Church during the period which was to elapse between the close of direct revelation and the second coming of her Lord. That period had been described by Jesus Himself, especially in His last discourses, as one of great difficulty and trial to His people. They would have to contend both outward persecutions and inward degeneracy and apostasy.

Interpretations.—The schools of interpretation are mainly threefold: (1) Those who believe the Revelation has been wholly fulfilled; (2) those who believe that it embraces the whole history of the Church from the first century till the end of all things; and (3) those who believe that the prophecy relates entirely to events that will take place at or near the second coming of the Lord. There can be little doubt, when we consider the analogy between Gen. 2 and Rev. 22 as to the tree of life, etc. that the book was intended to conclude the whole volume of the Holy Scripture, as it fitly does.—Leathes.

#### DAILY READINGS.

M. The glorified Savior. Rev. 1: 9-20  
T. The Past, Present and Future. Rev. 1: 1-8  
W. The transfigured Savior. Mark 9: 1-10  
Th. As seen by Stephen. Acts 7: 14-60  
F. As seen by Daniel. Dan. 7: 9-14  
S. A King in righteousness. Heb. 1: 1-12  
S. The Lamb glorified. Rev. 5: 6-14

## HERALD OF TRUTH.

December 1, 1893.

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We give the names of a few interesting reading books and call attention to this column and the last page for description of valuable books.

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THE SUNDAY SCHOOL LESSON HELPS for the last Quarter, are now at the end of the year. They have been used with increasing interest in several hundred Sunday-schools and thousands of scholars and teachers have studied them, and though some schools have closed, the Helps are still taken and the lessons studied at the home and the Bible Reading.

THE LESSON HELPS QUARTERLY for the next year, 1894, will appear early in December.

The lessons for the first quarter commence with the first chapter of Genesis—the Creation of Man, The first Adam—showing God's Providence in dealing with man from the Creation to the Crucifixion. They are full of interest, and a valuable help to the study of the International Sunday-school Lessons during the coming year. Sample copies free to any address.

WE HAVE inclosed in this number of the HERALD a list of valuable premiums for the coming year. We hope that every subscriber will take an interest in the paper and make a personal effort, and secure at least a few new ones. The Testaments and Bibles offered for new subscribers have been selected with thoughtful care, and we are sure that those who labor for the cause of the HERALD will receive their reward, not only for the good they receive but also for the good they will do.

OUR CHILDREN'S PAPER, the "Words of Cheer" enjoys a very fair circulation, and we feel sure that it is doing good, and for this reason we think its circulation should be doubled during the coming year. For 25 cents we will send the Words of Cheer for one year to any address, and present each subscriber with a beautifully illustrated premium book containing excellent stories for the young. We also offer very liberal rewards to agents who will take subscriptions for this paper. Send your name and address for a copy of the Words of Cheer and

prospectus free. For \$1.15 we will send the Herald of Truth and Words of Cheer for one year, but at these rates we cannot give a premium book or allow the agent any reward on the Words of Cheer. To get the premium and reward the full price 25 cents must be sent.

OUR FAMILY ALMANAC for 1894 contains a list of ministers in the Mennonite and Amish Churches, the names of the different churches, and their time of meeting, besides a large amount of other valuable information on different subjects. Sent postage paid as follows:

1 copy	.....	\$ .06
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## CORRESPONDENCE.

FROM FRANKLIN CO., PA.—On Sunday, Aug. 20, a brother was ordained to the ministry in the Marion congregation, Franklin Co., Pa. The lot fell upon Bro. Jacob Hagy. May God bless the dear brother in his duties.

RANSOM, NESS CO., KAN., NOV. 14, 1893.—The brethren here desire to make it known through the HERALD that we return our sincere thanks to our dear brethren in Ohio for the aid they have given us toward getting our seed wheat. Our prayer is for them that the good Lord may richly reward them for their kindness. On the 7th of Nov. the brethren J. M. R. Weaver and D. D. Zook of Harvey Co., Kan. came here. They preached a number of times during their stay and awakened quite an interest. May the Lord bless them in their labors. We feel thankful to the good Lord for sending us these ministers.

M. Z. TROYER.

FROM LA GRANGE CO., IND.—The new meeting-house at the Forks was opened for services on the 12th of November. The house is 40 by 70 feet, and the room is 18 feet high. The total cost was two thousand one hundred and twenty-seven dollars. On the above occasion it was crowded and some were unable to get in. Bish. J. P. Smucker of Nappanee spoke in German and Bish. D. J. Johns of Goshen in English. In the evening the brethren J. H. McGowan and J. P. Smucker of Nappanee again

spoke to a large congregation. On Monday many brethren and sisters assembled to observe communion, about two hundred taking part. Eleven ministers were present at these meetings. COR.

ELKHART, IND., NOV. 20, 1893.—Yesterday we observed communion in our congregation at Elkhart. Bro. J. F. Funk spoke in English and afterward also in German, to a well filled house. About one hundred and thirty partook of the sacred emblems and afterward observed the equally important ordinance of foot washing. On Saturday evening two young persons were added to our number by water baptism. At the preparatory services the same evening Bro. Jacob Bleiley of Nappanee spoke in German and Bro. J. F. Funk in English. All of these services were deeply enjoyed, as the membership seemed to be unanimous in their desire to press onward and upward in the way of life and the cause of Christ, for we know that only the "faithful to the end" Christian will receive the crown of life.

FROM STRONG, FILLMORE CO., NEB.—On the 10th of October the brethren John Hershberger and A. Hostettler of McPherson, Kansas, arrived here to pay us a visit. They had a meeting in a school house the same evening, in which they showed that when we have received grace through faith we have peace with God. We had three meetings during their stay, and we were much encouraged. The last sermon preached was to the young people and the children and was very interesting and full of instruction for all. Most of the preaching was in the English language. We would greatly desire to be visited oftener by our ministering brethren as they go forth from place to place preaching the gospel of salvation. JOSEPH KUHN.

FROM LUND, DECATUR CO., KANSAS.—On Oct. 30, Bish. Jacob Roth and Bish. Joseph Schlegel and Pre. Joseph Shrock of Thurman, Arapaho Co., Colorado came here to labor among us in the cause of Christ. They came here almost as strangers, but they labored with the object of bringing souls into the fold of Christ. They filled 3 appointments, leaving on the morning of Nov. 6 for Arapaho, Furnas Co., Neb. They filled three appointments there, and returning on the 10th they filled two more here. Our meetings were well attended. We had a season of great spiritual refreshing, a time which will long be remembered. Eight souls were moved to come over on the Lord's side. Some others are still "haling between two opinions." May they boldly decide to cast their lot with God's people. May the Lord grant us more such visits. COR.

PEABODY, KANSAS, NOV. 7, 1893.—On Sunday Nov. 5 we had a refreshing communion season, as brethren and sisters were with us from Harvey and McPherson Co's, which made the occasion the more enjoyable. Bro. Noah Metzler of Elkhart Co., Ind. was also here, and gave four soul-stirring sermons, assisted by Bro. Miller from Spring Valley and Bro. David Weaver from Harvey Co. and the home brethren. May God grant us many more such seasons. We feel sorry the brethren could not remain with us longer, as we think much good might have been done through them. We feel sorry that Bro. Noah Stauffer of Strasburg, Ont. passed by without preaching a sermon at this place. Bro. Metzler left here on Monday morning for Lost Springs, and from there he is going to Harper Co., Kansas. May God bless the united efforts of our dear brethren as putting forth to the upbuilding of His church. L. L. BECK.

RANSOM, NESS CO., KANSAS, NOV. 14, 1893.—We received \$15.00 from the Amish Mennonite congregation in Miami and Howard Co's, Ind. by Noah Schrock. We are very thankful to the brethren for this expression of their sympathy. C. C. Eash, N. Eash. I would yet add that the sick are all up and around except my second daughter, Amanda; she is better, but not out of danger yet. Bro. D. Zook and Bro. I. Weaver of Harvey Co., were here on the 9th of Nov. and preached an interesting sermon at Bro. Christian Eash's house. From here they went to the vicinity of Ransom and held several meetings there. On the 13th Bro. Zook came back and held communion at the same place in the morning, and in the afternoon at Noah Eash's house for the sick who were not yet able to leave the house. Twelve members took part in these ordinances. We are always glad to have the brethren stop with us. We feel that Bro. Zook and Bro. Weaver's effort here has been blessed. May God be with them. C. C. EASH.

FROM JOHNSTOWN, PA.—On the 12th of Oct., Bro. Samuel L. Roth of Spring Forge, Pa. came into our midst. He preached in the Stahl M. H. that evening, and on Friday evening in the Thames M. H. Saturday the 14th preparatory services was held in the Blauch church where 5 precious souls were added to the church by water baptism. May God help them to be faithful. In the evening services were held at the same place, and Sunday the communion was held there, where about 250 brethren and sisters partook of the bread and wine; the ordinance of feet-washing was also observed. Our ministering brother H. H. Blauch of Tub, Pa. was also present on the occasion. Bro. Roth filled two

appointments in the Weaver M. H., then left for Blair county to attend conference there. On Nov. 2, Bish. S. C. Miller and wife accompanied by our widowed sister, Fanny Eash from Monitor, Kansas, came to us. Bro. Miller preached several times for us, then left for Lancaster Co., Pa. Sister Eash is visiting her old friends and neighbors in this neighborhood. We feel truly thankful to God and these dear brethren for the visits they paid us, and would feel to say, come again, dear brethren. We also give an invitation to all our ministers to come and visit us, for it does our souls good and we are thankful for help. LEVI BLAUCH.

## PROCEEDINGS

of the Second Annual S. S. Conference. (Continued from P. 355)

## FRIDAY MORNING SESSION.

was opened with singing followed by devotional exercises conducted by Bro. Abr. Burkholder. He read 1 Cor. 3 and followed with prayer.

The next subject, "The relation between the day school and the Sunday-school" was taken up by N. N. Lantz and C. P. Yoder. The day schools or public schools are institutions that wield a mighty power as moulders of thought and builders of intellect. Some of the methods employed in teaching in day schools should be used by teachers in S. school, but the ordinary S. school should not attempt to take up the work of the day school. Each has its own particular mission to fulfill. The aims of the day school are directed at the body and mind, the S. school at the heart, the soul, of the pupil.

After singing a hymn, the next subject, "The necessity of special care for the little ones," was taken under consideration by Phoebe F. Kolb and C. K. Hostettler. The solemn responsibilities resting upon him or her to whose care the training and education of the little ones is entrusted were vividly depicted, and the large congregation listened with deep interest to what was said and in the discussion which followed, the remarks were fraught with ideas and expressions manifesting the deepest concern in this part of S. S. work. Those taking part in this discussion were H. Santamyer, S. D. Ebersole, J. W. Zerbe, and I. R. Shantz.

The third and last subject for the morning session was "The necessity of prayer and consecration on the part of the S. S. teacher." The brethren to whom this important subject had been originally assigned not being present, Bro. Andrew Shenk opened the subject. The S. S. teacher is to be truly successful, must be consecrated. God can use none other than consecrated workers in His cause. This is a strong statement, but it is a true one. I need not tell you what consecration

means, you have heard it and know it or ought to know it. The teacher must be prayerful, for without aid from God we cannot accomplish His purposes. I wish you could fully realize the importance of your calling. It is necessary that you be consecrated to and prayerful in your work, (1), that God's Holy Spirit may be a controlling and directing power in your work, and (2) that you may be able to teach wisely and well. It requires education to be a teacher. Education then is necessary, but without that higher education which we receive through the Spirit we are with all our education and knowledge but miserably qualified to teach in a Sunday-school. Sunday school teachers are to mould the character of the pupils, hence the necessity of prayer and consecration, for we know the old saying that, "like begets like" is applicable here. Example goes farther than precept. How can our example be right when we are not consecrated? This consecration is not to be put on on Sunday morning and put off again in the evening. It must be a consecration from one Sunday morning to the next, seven days in the week, 365 days in the year. Without it the teacher is not in a position and condition to bring his pupils to consecrate themselves to God. When I was a boy we had no Sunday-school in our community. Finally a school was organized, and although it has been a blessing to us, yet it has not had the general good moral effect that could be wished. The fault was in lack of consecration on the part of the workers. When we are fully consecrated our actions, our very appearance, our whole life will count for Christ.

S. F. Coffman:—A teacher must be prayerful and consecrated to properly prepare and present the lesson. Consecration implies a willingness to serve where God has work for us. A teacher that has to be continually pushed and urged is not fit to take a class.

Hannah Yoder:—Get the best teachers you can, and then strive to make them better. Show them that the Bible standard of consecration is high. It is higher than many people are willing to go.

M. S. Steiner:—Consecration means, lay your life on the altar of God as a sacrifice for His service.

S. D. Ebersole:—It is entire abandonment of self and perfect trust in God. With this, our church, mission and Sunday school cannot fail of success.

A. I. Yoder:—Let us then be consecrated that we may be successful.

E. N. Sater:—This prayerfulness and consecration must be participated in by all. One alone cannot do all the praying and consecrating.

J. S. Lehman:—Paul beseeches us by the mercies of God that we present our bodies a living sacrifice, holy, acceptable unto God. That is consecration. Such

consecration seeks no conformity with the world because of the transformation of the mind which is filled with holy desire to do God's will.

After singing, the morning session was brought to a close with a short prayer.

#### AFTERNOON SESSION

was opened with a song service, followed by prayer by C. P. Steiner. The attendance was again very large and the interest seemed to be continually increasing. The weather, which had been somewhat threatening in the morning, was now all that could be desired.

S. D. Ebersole delivered a telling address on "S. S. Missions." His remarks, based upon his experience as a physician and Mission worker in the city of Chicago, were sometimes almost startling, and were incontrovertible evidence that more ought to be done to alleviate physical, moral, and spiritual poverty, misery and distress in our large cities. His suggestions were practical and were very favorably received. This address called forth numerous pointed comments, and although the other speaker on this subject was absent the time allotted for this subject was more than taken up.

The last subject on the program, "The power of Literature" was then considered by A. B. Kolb and N. O. Blosser, after which the remaining time before the close of the session was spent in emptying the "Question Box" which had become pretty well filled by this time. With this the afternoon session was closed.

#### EVENING SESSION.

The evening session was opened with a song and praise service, and those who were present on that occasion will long remember it. The five hundred or more voices that united in singing praises to God was all the more edifying because one could hear that not only the voices but the hearts were full of song.

The "open conference" which followed, giving liberty for "one to five minute" talks was one that to be appreciated had to be attended. Many were the expressions of renewed interest and readiness for more active Sunday-school and church work, and the kindly words of advice by the ministers and older workers to the younger ones were timely, and were thankfully received.

The closing address by Bro. D. J. Johns especially, was full of warm feeling, and tended to bind still closer the bonds of brotherhood already existing. After singing the hymn, "Jesus keep me near the cross," prayer was offered, a ter which all joined in singing the Doxology. The Benediction was then pronounced, after which all joined once more in singing the hymn, "God be with you till we meet again," and the Second Annual Menno-nite S. S. Conference was a thing of the past. May the time spent together in

sweet communion prove a lasting blessing to all who were present in the fervent prayer of the SECRETARIES.

#### CHICAGO AND ITS MISSION WORK.

By S. D. EBERSOLE.

First of all permit me to state a few facts concerning the city and its immorality. Understand me, I am not a pessimist, or one who believes that God has forsaken His people or that we as a nation or people have entirely forsaken God. Nay, far from it, for any one cannot but believe that the tide of Christianity is turning in a favorable direction. There is now more active work and more aggression than in the past, and what follows will be simply to enlighten the reader of the conditions as they actually exist in the large cities or in any great center of population especially in Chicago, and to impress those who have not had the opportunity of seeing the great need of immediate active work, so that every one may be convicted sufficiently to put his "shoulders to the wheel" and his hands into his pockets to help redeem the "darkest" of Chicago and to do his share in spreading the Christian religion.

Chicago has a population of over 1,500,000 inhabitants, made up of all nationalities: 300,000 Germans, 200,000 of whom live in one district as a separate city, almost, and that is a great difficulty to overcome. All nations congregate and keep by themselves, therefore not becoming naturalized, Americanized or Christianized, but living as they were a customer to at home. There are further, 40,000 Bohemians, 17,000 Italians, and the other nations are represented in proportion. Negroes and Catholics are there in large numbers, among all of whom very little missionary work has been done.

Chicago is a city where many things have been done well and nobly, but there is so much that is execrably bad. It is a city where some of the worst evils of the world have been reproduced, where can be found some of the darkest and vilest spots that have ever defiled the face of the earth, in the line of brothels, opium dens, gambling dens, underground dives, saloons, and misery consequent upon filthy overcrowded tenement houses, containing thugs, ward bumpers, sand baggers, drunkards, thieves, high caste robbers, prostitutes, men, women and innocent children *ad infinitum*, all mixed up and huddled together in a heterogeneous mass without a ray of Christ. His name only to be defiled and profaned.

It is a city which supports some 7000 flourishing saloons, has had arrested 700 men who were about to distribute 449,000 vile leaflets, 18,000 pictures and forty

tons of obscene literature, which was in their possession, and which was to be distributed among 1,000,000 young people in every part of the union, going like scorpions stinging them to death. These names were collected from catalogues of schools and seminaries by men who make this work a business.

About 100,000 criminal abortions are produced in Chicago each year, and there are nearly that many victims of the morphine and opium habit. The Police stations of Chicago, which are reserved for lodgers, are packed, nightly, to suffocation, by miserable wretches of humanity, whose coverings are bundles of rags, who have nothing to live upon except what they can beg or steal. There is no police station that does not shelter from fifty to one hundred every night, and as many more are turned away. They sleep upon the stone floors of the basements without any coverings and are packed in closer than pigs in a pen, sometimes being so crowded that the miserable beings are actually forced to sleep standing, and, "packed like herring", they prevent each other from falling. In the morning they leave hungry, and all are desperate. Behind them they leave quarters reeking with filth and foul air, where rats and other vermin hold high carnival and play over their bare faces while asleep. These are facts, only the depths cannot be described. Yet these poor creatures are human beings, our brothers, possessed of souls with eternal possibilities.

This is not the worst, dear friends. The recruits for this great army, are young boys and girls, street gamins, boot-blacks, poor neglected babes, who are trained and schooled to this life from their very cradle, if they be fortunate enough to ever see any. Now let us finish this awful picture by putting around it for a fringe endless rows of brokenhearted mothers, starving and beaten drunkard's wives, unfortunate girls, discouraged and bankrupt boys and hosts of innocent diseased, tainted, ignorant children led as lambs to be slaughtered, in the great maelstrom of iniquity, perdition, and damnation. I might continue this way for pages, but I trust this will suffice to impress upon our minds indelibly the fact of our everlasting obligations to our fellow-men who are less fortunate than we, in trying to heal, educate and Christianize the fallen sinful element of humanity either by active work or by sending contributions. To be brief, practical and plain, I will state that a site to begin work at has been selected by the Menno-nite Mission Committee. This site has no churches within a radius of one mile of densely populated territory, with the exception of one German church, these people being mostly ignorant, reckless and irreverent. There are, however, some nice people here too, many of the children attending public schools.

The plan of work is as follows: First to rent several rooms for Sunday school, Free dispensary Gospel meetings and Sunday services, and as soon as possible to start a daily Kindergarten for children from the age of 3 to 6 years old, getting them under Christian influence for a few hours each day and relieving the busy mother, and at the same time winning their affection.

Now, in conclusion, you will perceive that all this means *labor* and expenditure of energy and money, but the field is ready and much good can result. May the good Lord constrain you to lend your sympathies and a helping hand in any way possible. We know that our cities rule the nation and as our cities are, so our government will be, and that vice increases in a geometrical ratio to the increase of the population of any community, that is, it increases faster than the population, because: 1st. Crime begets crime; 2d. Temptation increases with the size of a city. Thickly populated districts generally produce poverty and misery, and they are direct causes of degradation and sin, therefore as the morality of the cities is, so is the morality of the nation.

All of this is conclusive evidence that the greatest need at present for religious work is in the large cities. And now is the accepted time to begin. Shall we put ourselves upon record for or against the command of "Preaching the Gospel of Christ to all men"? If the Lord were here to day to give the command to preach the Gospel, I almost believe He would say, "Begin in Chicago," for there Sodom and Gomorrah are typified in their most realistic manner. We want to follow more in the footsteps of Paul who took the great centers of population from which to operate his mission agencies.

And let us begin at home; for if we cannot save Chicago we cannot save Calcutta. If we cannot save New York we cannot save the heathen Chinese. Can we not profit by the sad experiences of the fall of the past nations? Invariably God destroyed or let men destroy them, when the cities became too corrupt.

God help us to open our eyes to see the field we have right here in our midst, for active Christian work, and the danger for us and for the lost sinners if we don't go to work at once, for who is the most guilty? those who perish or those who forget to save? Spurgeon once said in reply to the question whether the heathen would be saved without the Gospel, that "it is not so much whether the heathen will be saved as whether you will be saved if you don't do your part to spread the Gospel." May we deeply meditate upon the above remark. And oh! may we not rise to the sublime and divine purpose of God to realize the momentous responsibility of being the trustees to receive and dispense the news of Christ's Salvation to those who have never heard it.

72½ Twenty Second St., Chicago, Ill.

#### HOW TO CREATE LIFE AND PROMOTE INTEREST IN THE SUNDAY-SCHOOL.

(Address by J. S. Hartzler at the S. S. Conference.)

Having received a program, I noticed my name under the subject just announced. I studied the subject a few minutes then I began to study the committee. I thought if they expected me to tell this conference "how to create life and promote interest in the Sunday-school," when that has been one of the leading, if not the leading question in the mind of every earnest Sunday-school worker from the time that Robert Raikes organized the first Sunday school in England, or our brethren organized the first one in Pennsylvania, they were either underestimating the subject or overestimating me, to say the least. However brother Yoder has so ably handled the subject that it is saved from failure at any rate.

Webster says that create means to bring into being, to form out of nothing, to cause to exist. I am slow to believe that there are any Sunday-schools among our people at present that are entirely devoid of spiritual life. At least I am safe to say, that there are none such represented here. So we will consider that there is some life in each school and that what is wanted is, How shall we use that so as to get others on fire?

We soon see that he who has the life of God in the soul will push himself into the work, and we will simply try to give him a few pointers to work.

It is a fact self-evident that if we do not have life ourselves we cannot impart it to any one else. Therefore it becomes necessary that the Sunday-school teacher be full of life and zeal for God, for a class must be very obstinate and dull if it does not catch at least some of the zeal of the true, live teacher.

While the superintendent should be filled with life and zeal for God, yet if either the superintendent or teacher must be slothful, (I hope that we all see that he need not be) it had better be the superintendent as the teacher comes more in direct contact with the class. Hence if we want life in the school we must first have life in the teachers. They must have so much life and zeal that it prompts them to become thoroughly acquainted with the lesson, that they study it often through the week and not wait till Sunday morning, then hastily look over the lesson and expect themselves fitted to teach the way of everlasting life.

Dr. Vincent once said: "I became acquainted with a German, who had not been in America very long. He spoke the English very broken, and his sentences were improperly constructed. You



can imagine my surprise when he told me that he was teacher in a certain Sunday-school. I resolved to go to that school to see my friend teach a class, for I thought that such a murderer of English would be very much out of place as a Sunday-school teacher. I was not there long before I changed my mind. He was so full of life and so touchingly did he hold up the love of God before his pupils, that there was hardly a dry eye in the class. I asked my friend, how it was that he got so full and whether he was that way every time. He said: "Yes, nearly every time, for I always begin on Sunday evening to study my lesson for the next Sunday then I pray to God for life, light, and wisdom and I study and pray, and pray and study every day, and till Sunday comes God has so filled me with His spirit that I can hardly wait till the time for Sunday-school."

I said to myself, "Oh God, send us some more such teachers, even if they do murder English, for they are the life and soul of Thy work."

This also goes to show us that we need something more than mere zeal, for that may lead us in the wrong as well as in the right direction. Hence to create the right kind of life every teacher and superintendent must have a better leader or director than mere zeal. Jesus said: "Howbeit, when he the Spirit of truth is come, he will guide you into all truth." Surely an unerring guide! One that every Sunday-school worker should earnestly pray for! One that will give life to all that we do! One that is indispensable to all Christian work. But I would not have you to understand that everything depends on the superintendent and teacher.

If we want life and interest in the school we must not have *dead* men or women in any of the offices of the school. No difference how small the office, it should be filled by some one who has the life of God in the soul.

For instance, if the chorister is an earnest Christian there is something in the song that animates the soul and brings us nearer to God, while the song of the unconverted chorister, even though he manifest great zeal, loses the greater part of its power because of his example. James says: "I will show thee my faith by my works." This is what the world wants to see to-day. There is something even in the reading of the secretary's report that gives a decided preference to the Christian. It is not only unprofitable to the school to have an unconverted person to lead in any of the exercises, but as the sinner is likely to justify himself by his good works and to compare his works with the works of other people instead of comparing them with the life and works of Christ, it gives him one more opportunity for self-justification.

The live Sunday-school worker will find a great many ways in which he can promote the interest of the Sunday-school by using the God-given opportunities and abilities between sessions. Once, while walking along on the sidewalk with the principal of a high school, in a town where he was principal the year before, we met two or three, dirty, ragged little boys. But the principal recognized them as some of the pupils in the lower rooms of the school in which he had been principal. We stopped. You or I would probably not have taken more interest in some dear friend which we had not seen for years. He inquired about their fathers and mothers, their school, their studies, their plays, etc.

As we walked away I watched those boys. I could readily see that the influence which that man had over these little boys was such as might well be envied by a king. I assure you he did not get all that influence during the school hour, but wherever opportunity presented itself it was used. I thought to myself: What a lesson for every Christian worker! If the Sunday-school teacher had such an influence over his pupils, or even the pastor over his church, more than half the battle would be won. They would then heed the admonition, "Be ye followers of me even as I also am of Christ."

Of all those who should strive to promote the life and interest of the Sunday-school, the parents should be the most energetic. Here not only the children of Christian parents but also those of Godless parents are taught the love of God toward fallen humanity and their great need of a Savior. Here the refining influence which is so greatly wanting in so many homes is brought to bear upon those young and tender minds that in years to come will be a power either for good or evil, and oh how many Christian fathers and mothers have seen to their sorrow the effects of bringing up a family where the surroundings were evil! Oh how we should all strive to make the moral influence of the Sunday-school felt in the hearts of these little ones that they may become useful men and women and that generations yet unborn may praise God for the benefits derived from the Sunday-school.

But every Christian worker will find that in order to keep thoroughly alive himself and to put life into all his work he must often replenish his stock at the great fountain head—Christ who said: "I am the way, the truth and the life."

THE thoroughly great men are those who have done everything thoroughly, and who have never despised anything, however small, of God's making.—*Russkin*.

## EFFECTS OF THE S. S. ON THE MORALS OF THE NEIGHBORHOOD.

(Address by Em. Suter at the S. S. Conference.)

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

The light of nature, aided by conscience, was not able to reveal to mankind all that should be known and done with reference to God and human society. God in His wisdom and love gave us a written law that we may know more fully what we are to believe concerning Him, and what duties we owe to Him and each other. This code of the moral law is found in the Scriptures of the old and new Testament, and so beautifully and plainly is it stated even in a few lines that no one who fails to know and practice its precepts can be guiltless. It teaches:—

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." These commandments are the grand fundamental precepts of the moral law. They are put thus in the fewest words, that they may be more firmly fixed in our minds. From them, as primary principles, all knowledge of our duties to God and man may be learned, all that is profitable, "for doctrine, for reproof, for correction, for instruction in righteousness."

We need to be taught, reproofed, corrected and instructed in what is right, that habits of love, purity and goodness may be exhibited and established in our lives.

What is meant by this first and great commandment? God demands that we shall love Him with all the power of our affections and reason, judgment and will, and prescribes a method by which we may make our love known. He says, "If ye love me, keep my commandments." Groping darkly by the dim light of nature we are not left to infer what these commandments are, but God has furnished them to us, and to avoid all errors we are directed to "Search the Scriptures," that we may more fully discover His will. He not only asks that we shall love Him, but as an inducement for us to study His word and practice the precepts of His law. He says, "I love them that love me, and those that seek me early shall find me."

The law of God is a fixed and perfect law, and it is irrevocable. It is suited to all times and places; all humanity is amenable to it.

To obey the law tends to bring to humanity the greatest possible good and happiness. God is Sovereign of the universe and the only one. This truth should be firmly impressed upon the young mind. The Israelites were to diligently teach this law to their children. They were to lay up these words in their hearts, in their soul. And ye shall teach your children, speak of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up; thou shalt bind them as a sign on thine hands, and they shall be as frontlets between thine eyes, and thou shalt write them on the posts of thy house and on thy gates.

If it was so important for the Israelites to teach their children this Holy law, is it not equally important now? This law is just as binding to-day as it was when God handed it to Moses. Christ came to fulfill the law, not to destroy it, but He introduced a higher law—the law of grace. But it is not our purpose to talk about this law now. The moral law is under consideration.

Now then, what effect has the Sunday-school upon the neighborhood where said school has been conducted with regard to this law? Is a good effect apparent? I answer, Yes, it is; and it is fair to suppose where a Sunday-school is conducted by an efficient superintendent and a corps of well-qualified teachers this generally will be the result. The Sunday-school is a grand organization, one that brings the young together Sunday after Sunday and the moral influence of God's law is continually brought to bear on their minds, and their consciences being educated to strictly obey it, make it a sure and safe guide to them in raising their moral standard to a high plane. Anything that is morally low, degrading, and vicious is so repugnant to them that they cannot possibly engage in it. And those who attend Sunday school will effect an influence for good on those who do not attend.

Those who are inclined to be wayward and indifferent will be brought to see their sinful condition and their evil course and many will be moved to reform. If we can but get them to realize their low, degraded condition in the light of God's law, then there will be some hopes for a reformation. The immoral are known by their actions; they disregard and desecrate the Sabbath day. They are profane and vulgar, practice vicious habits, are intemperate, many are drunkards, lovers of pleasure, idlers on the Sabbath day, inclined to engage in gossiping, and practice evil continually. The Sunday-school is a power to counteract all these evils. In order to illustrate I will relate a narrative of a little girl about 12 years old that was brought to a loving trust in Jesus out of a family where none were yet

Christians. Soon after her open confession of faith, she went to New York, and there became acquainted with the Sunday-school work of D'wie Bethune. Returning to her Norwich home in New England, she gathered a few children to teach them on Sunday noons in the church gallery. The church authorities, unwilling to countenance such an innovation, ordered her to leave the church with her little charge. She went accordingly to a school house near by, but she was shut out from that. Then she tried the court-house, but she was not unmolested there. Determined to persevere in what she was sure was a good work, she taught the children in the church porch until the way was finally opened for her to gather them again into its earlier and feebler days. Henry P. Haven received some of his first religious impressions, and learned to love that agency by which he subsequently did so much for the children's Savior. Those of you who have become acquainted with the earnest work of Henry P. Haven in the Sunday-school know what he did. Let it suffice by saying that the parents and every other member of the family of this faithful Norwich girl followed her into the church fold. And she herself toiled as a missionary's wife in Ceylon, the wife of the Rev. Dr. Myron Winslow. Thus we see that the influence that goes out from the Sunday-school knows no end. Like the wave that is started to roll on the boundless ocean it goes on and on, having nowhere to stop until it reaches the shore of a boundless eternity.

It is a serious thing to die; it is a more serious thing to live. So, as it is a great and glorious thing to die, it is a thing greater and more glorious and God-like to live a resigned, active, and blessed if not happy life.—*Schiller*.

## Married.

GOOD—BRENNEMAN.—On the 9th of Nov. 1893, at the home of the bride's younger brother, by J. M. Shenk, Pre. Christian Good of Rockingham Co., Va., and sister Anna Brennen of Allen Co., O. May heaven's choicest blessings be showered down continually upon them as they tread together the path of life.

MAUST—BURKHOLDER.—On the 12th of Nov. at the house of the bride's parents, Nelson B. Maust and Susan M. Burkholder, daughter of Pre. David Burkholder, both of Locke Twp., Elkhart Co., Ind. May God bless them, and may peace and prosperity attend them through the journey of life.

CUMMINS—AUGSPURGER.—At the home of the bride's parents near Overpeck, Butler Co., Ohio, on Tuesday eve, Oct. 17, 1893, by H. J. Krebber, James C. Cummins and Estella C. Augspurger. May God grant them a long and happy life is the wish of their many friends.

## ISAAC SCHMUCKER.

Died, of lung trouble while sitting on his chair, Bish. Isaac Schmucker, of Haw Patch, LaGrange Co., Indiana, Nov. 16, 1893. Buried on the 19th in the presence of a very large concourse of people. His age was 83 years, 1 month, and 18 days. Deceased was born in Lancaster Co., Pa., and at the age of 22 years was joined in marriage to sister Sarah Troyer of Holmes Co., Ohio, on June 10th, 1829. They settled in Wayne Co., Ohio. To this union were born 6 sons and 6 daughters, of whom only one son and two daughters survive him. Wife of the deceased died in 1886, the son yet remaining is Bish. Jonathan P. Smucker of Nappanee, Elkhart Co., Ind. In the year 1838 he moved to Knox Co., Ohio, and the same year was ordained to the ministry. From there in November 1841, he moved to Elkhart Co., Indiana, and on Easter Sunday, 1842 he assisted Preacher Joseph Miller to organize a church with 14 members, in the house of Bro. Joseph Miller. He opened the meeting and exhorted to prayer. Pre. Joseph Miller then took the text and closed the meeting. This was the first Amish Mennonite meeting held in the state of Indiana. In the year 1843 he was ordained to the office of bishop. In March 1851 he moved to McLean Co., Illinois. While there he labored in the ministry and gave his influence and assisted in building a church-house which was the first Amish Mennonite meeting-house known in the United States. In the month of August, 1852 he moved from there to Haw Patch, LaGrange Co., Indiana, and there organized a church and spent the remainder of his days. In his life he passed through many trials and afflictions in his ministerial duties. For the last ten years of his life he did not do much preaching and church work, but gave the work of the church wherein he lived over to his younger ministering brethren. In bodily strength he was quite active for one of his age. His place at the ministerial table was seldom vacant, just one week before his death he attended the funeral of Bro. Adam Lantz. He often expressed a desire to depart this life and be with Christ. Funeral services by Bish. Jonathan Kurtz in English and Jonas Hartzler in German. Text, 2 Tim. 4:7, 8. J. P. S.

## DIED.

RHEINHEIMER.—On the 23d of September, 1893, in Newburg Twp., LaGrange Co., Ind., of consumption, Magdalena, wife of John Rheinheimer, aged 40 years, 6 months and 25 days. She leaves a sorrowing husband and 4 children to mourn her departure, one only an infant. She seemed to be fully resigned to the will of God. Services at the Forks M. H. by Eli and J. D. Miller.

RHEINHEIMER.—On the 27th of September 1893, in Newburg Twp., LaGrange Co., Ind., Henry, infant son of John and Magdalena (deceased) Rheinheimer. Services by D. D. and J. D. Miller.

HARSHBERGER.—On the 16th of November 1893, in Conemaugh Twp., Somerset Co., Pa. Steward Alvin, son of brother and sister William A. and Katie Harshberger, aged 1 year, 1 month and 2 days. The services were held at the Kaufman meeting house on the 18th by Levi A. Blough, Jonathan Harshberger and Samuel Gindlesperger. Text, Job 14:1. Interment in the Kaufman grave-yard.

Thou loved, our darling dear,  
Loved thee more than words can cheer,  
Little thinking death so near  
When with angels thou shouldst appear.

**BYLER.**—On the 10th of Nov. 1893, on the Haw Patch, in Noble Co., Ind., Sarah A. Lantz, wife of Sever P. Byler, aged 56 years, 3 months and 22 days. The deceased was born in Millin Co., Pa. She moved with her parents to Fairfield Co., Ohio, thence to Noble Co., Ind. She was converted in her young years and has since lived a devoted Christian life. She was united in marriage to Sever P. Byler, Oct. 23, 1862 who with their four daughters, one grand son, two orphans which she cared for, three brothers, two sisters and many friends are left to mourn her departure.

"Dear wife, she is dead, and I am alone,  
'Tis the debt which all mortals must pay;  
Yet of all sorrows I've felt in my life,  
I never knew grief till to day."

Full thirty-three years she walked side by side  
Each a staff to the other away;  
But the angel of death has taken my help,  
So what can I do now but pray.  
Bless Thou us, Lord, in Thy kingdom above  
Whence Thy grace so freely is given;  
So long we have journeyed together on earth  
Receive us together in heaven."

**MILLER.**—On the 7th of October 1893, James Oliver Miller, aged 17 years, 1 month and 19 days. Funeral services by P. Y. Lehman and D. D. Miller.

**STRECKLEY.**—On the 13th of November 1893, in Lyon Co., Kansas, Sister Maria, wife of Bro. Christian Steckley, aged 67 y., 10 m., 19 d. Buried on the 15th in J. J. Bortner's grave-yard. Sister Steckley was a kind and loving mother, who admonished her children and directed them to Christ. Nine children attended the funeral of their beloved mother. Sister Steckley had an abiding faith in her Redeemer, and had a desire to depart and be with Christ. Funeral services by J. P. Stuckey and J. J. Bortner from Psa. 23 and 90 and Rev. 14:13.

**BIRKEY.**—On the 29th of Oct. 1893, near Lund, Decatur Co., Kansas, of consumption, Lena, maiden name Zimmer, wife of Bish. John C. Birkey, aged 40 years, and 20 days. She complained little of pain and was very patient to the end. Her husband and eight children survive her, 4 sons and 4 daughters. Three have preceded her. She was universally loved and respected and was a faithful follower of our Lord, in our denomination. We mourn not as those who have no hope, for we have a living hope that she is with Jesus. When she saw that death was near she said God be praised, the hour has come. She was buried on the 31st at the Martin M. H. at which time the largest funeral assembled that was ever in that meeting-house. Funeral services by Jacob Roth and Joseph Schlegel of Colorado, Text, 1 Cor. 15:45.

"We miss thee from our home, dear mother,  
We miss thee from thy place,  
A shadow o'er our life is cast,  
We miss the sunshine of thy face."

**BACHMAN.**—On the 13th of October 1893, near Pulaski, Iowa, after a long period of patient suffering, Christian Bachman, aged 67 years, 11 months, and 13 days. He was born in Wayne Co., Ohio, married Catharine Plank, Dec. 12, 1850, who died seventeen years ago. Of their nine children five survive to mourn his departure. His funeral on the 15th was largely attended by relatives and friends.

**P. ROULET.**  
**CLEMENS.**—On the 25th of October 1893, near Green Lake, Layton Twp., Alleghan Co., Mich., of summer complaint, infant daughter of Joel and Malinda Clemens, aged 9 months and 24 days. God comfort the hearts of the bereaved parents and give them grace that they may meet their loved one in heaven.

**MILLER.**—Aug. 15th 1893, in Lancaster Pa., Mrs. Miller, aged 55 years. Funeral on the 17th. Text, Psalms 90:12. Buried at the Landisville meeting-house.

**TROYER.**—On the 26th of Oct. 1893, near Monitor, McPherson Co., Kans., of membranous croup, Willie, son of Bro. Noah and Sister Elizabeth Troyer, aged 2 years, 6 months and 25 days. Buried on the 29th at the Amish Grove M. H. Services by John Zimmerman and Noah Stauffer of Canada from John 14:4.

"This little bud, so young and fair,  
Called hence by early doom,  
Just came to show how sweet a flower,  
In Paradise would bloom.  
Re sin could harm or sorrow fade,  
Death came with friendly care.  
The opening bud to heaven conveyed,  
And bade it blossom there." J. C. H.

**HESS.**—Aug. 27 1893 at the home of Bro. Henry Frank, near New Haven, Lanc. Co., Pa., Sister Nancy Hess, widow, aged 76 years, 9 months and 21 days. Funeral on the 31st. Text, Isaiah 51:2. Buried in the Hess family grave-yard. A large congregation assembled as a token of respect for the dead sister. Peace to her ashes.

**GINGRICH.**—November 4th, 1893 near Landisville, Lanc. Co., Pa., Bro. John E. Gingrich, aged 66 years, 4 months and 16 days. Funeral on the 8th. Text, Psa. 49:7, 8. Buried at the Landisville meeting-house. A very large congregation assembled as a token of respect for the departed. Bro. Gingrich was sick for a considerable length of time. During his sickness he embraced religion, was baptized and received. A sorrowful family mourn the decease of the dear brother.

**STEDMAN.**—On the 29th of October 1893, at the home of her parents in Sterling, Ill., sister Amanda Myers, daughter of Bro. and sister Abram Myers, and wife of Enos J. Stedman, aged 39 years, 1 month and 24 days. She was married July 4, 1872, and soon after moved to Otto Co., Neb., where they located on a farm and have lived ever since, and by industry and frugality they acquired a competence. Last spring she sought and found peace with God and united with the Baptist denomination, that being the only one represented there. Being in poor health she decided to visit her parents in Illinois, and although at first she seemed to improve, she was suddenly taken with a sinking spell at noon on the 28th and kept growing weaker until the following day 10:30 A. M. when she passed away. Her last moments were spent in prayer for her husband, 8 children and 2 grandchildren. May her dying petition be granted. Burial services at the Mennonite M. H. at Sterling by Philip Nice.

**CRATER.**—In Elkhart, Indiana, on the 17th of Nov. 1893, of colic and chills, Bro. Jacob Crater aged 73 years 4 months and 16 days. He was born in Montgomery Co., Pa., on July 1st, 1820, was united in marriage with Sarah Funk on the 25th of Nov. 1838. This union was blessed with 13 children — 6 sons and 7 daughters — of whom one daughter and 5 sons survive him. His first wife died on the 23d of April 1884. On April 14, 1888, he married as his second wife Sarah Kolb who survives him. Bro. Crater took sick on Thursday forenoon and died on Friday evening. He leaves also 30 grandchildren and 3 great-grandchildren. He was a faithful attendant in the church services, and a kind husband and father, and we have reason to believe that our loss is his eternal gain. He was buried at Yellow Creek M. H. on the 20th, where services were held by John P. Funk and J. S. Lehman from Job 27:1. May God sanctify this affliction to the sorrowing friends.

**BLOUGH.**—On the 15th of November 1893, James H. G. Blough, aged 13 years, 4 months and 15 days. The deceased was cared for by his grandparents, Abraham and — Blough of Cotenough Twp., Somerset Co., Pa., until he was about 5 years of age, after which he remained at the home of Joseph M. and Katie Sala. On the 7th of October he accompanied Bro. Sala to Johnston, and after their return from the city Bro. Sala went to Davidsville, James going along a part of the way to a neighbor's, Jeremiah Livingston. When he reached the place, Livingston's sons were preparing to make cider, and, while making the cider, James was, in some way not definitely known, caught by a shaft and whirled around it. The shaft became disconnected at one end, and with James so firmly fastened to it that his clothes had to be cut from him before he could be removed, was lodged several feet away. Dr. P. L. Shank of Davidsville was once called and while he dressed the boy's wounds, found that the left leg was broken at the thigh and badly lacerated, the leg being almost torn from its socket. Besides these he sustained various other injuries. The day following the accident he was carried to his home on a lounge, a distance of about a mile. For the first few weeks after the accident it was thought that he would recover, though James said immediately after the accident that it would cause his death. But the sufferings were too great and he peacefully fell asleep on the time above stated. During his sufferings he said "Just as the Lord has it, if I die now, I am prepared; but if I should grow up I might sin." When told that if he would grow up he could do right anyhow, he said, "Yes, but then we miss it sometimes after all." Let this be a warning to all who have grown to the years of accountability. For several years James had selected his place of burial, what kind of coffin he wanted, and by whom his body was to be conveyed to the cemetery. He was an industrious boy, and will be greatly missed by his school mates, in Sunday school and at home. His foster parents are already in the decline of life and he was looked upon to care for them in future days, but their loss is his gain. May God comfort them during the remaining days of their life. Funeral services at the Blough meeting house on the 17th by Jonas Bland in English from 1 Sam. 20:3, and S. Gindlesperger in German from James 4:14. Interment in the cemetery near by.

**DETWEILER.**—On the 21st of October 1893, near Green Lake, Layton Twp., Alleghan Co., Mich., of typhoid fever, William, son of John and Martha Detweiler, aged 14 years. He had learned to trust God for salvation and when death drew near he called his parents, brothers and sister to his bedside and gave them all good bye, and a few minutes later breathed his last.

**ZOOK.**—On the 10th of Sept. 1893, in Holmes Co., Ohio, sister Nancy, wife of Pre. Jonathan Zook aged 75 years, 11 months and 1 day. She was a faithful member of the Amish Mennonite denomination. Buried on the 21st in the Martin's Creek grave-yard. Funeral services by Fred Mast in German and David Hostetler in English from Rev. 14:13, to a very large concourse of friends of the deceased.

**ZELLNER.**—On the 27th of October 1893, in Caledonia, Kent Co., Mich., of the infirmities of old age, Aaron Zellner, aged 81 years, 6 months and 20 days. He left a wife, 3 daughters and a large circle of other relatives and friends. As will be remembered his wife died on the 1st of Sept. last from the result of an accident to them in August last. The injuries received there no doubt accelerated Bro. Zellner's death.

**HARNISH.**—On the 4th of Nov., 1893, in Willow Street, Lanc. Co., Pa., of infirmities of old age, Bro. Abraham Harnish, aged 70 years, 5 months and 6 days. His funeral was largely attended at the Stone meeting house where services were conducted by Abram Herr, John Harnish, and Amos Herr.

"A precious one from us has gone,  
A voice we loved is stilled;  
A place is vacant in our home  
Which never can be filled.  
I leave the world without a tear,  
Save for the friends I held so dear  
To heal their sorrows, Lord descend  
And to the friendless prove a friend.  
The hour of my departure's come,  
I hear the voice that calls me home;  
Now O! my God, let trouble cease,  
Now let Thy servant die in peace."

**LANTZ.**—Adam C. Lantz was born Aug. 4, 1831, in Millin Co., Pa., died Nov. 7, 1893, aged 62 years, 3 months and 3 days. At the age of seven years he moved with his parents to Fairfield Co., Ohio. He was converted at the age of 21, since which time he has been a faithful and earnest Christian worker, leading a life worthy of imitation. He was united in marriage to Anna Morrell of Fairfield Co., Ohio, by Jonathan Zook, Sept. 6, 1853. Shortly after their marriage they came to the Haw Patch, Ind., where they have since resided. To them were born four children, Sarah A., Mary E., an infant daughter, and Melvin D., of whom the first three have preceded him to the spirit world. He leaves a wife, one son, a little granddaughter, three brothers and three sisters to mourn his departure. A few days previous to his death he admonished the family and many others to live for Christ and heaven where we could again meet and where there would be no broken families. He also pointed the unconverted ones to the Savior and asked them to love Him and work for Him. He was a man honored and respected by all who knew him, and especially the young for whom he had a special love. As a neighbor he was kind and obliging, a ready helper in time of need. Funeral services on the 9th at the Maple Grove M. H. where a large concourse of friends had gathered to pay their last tribute of respect. Services conducted by Bro's J. S. Hartzler and J. Kurtz.

**TROYER.**—On the 6th of Nov. 1893, near Monitor, McPherson Co., Kans., of bronchial troubles and croup, Ella, daughter of Bro. Andrew and sister Dorothy Troyer, aged 3 years, 10 months and 25 days. Buried on the 8th at the Amish Grove M. H. Services by Bro's John Zimmerman in German and J. C. Hershberger in English from 1 Cor. 15:50-56.

Farewell, farewell, O Ella dear,  
Now in your grave you sleep;  
Your loving form is resting there,  
And o'er your grave we weep.  
Dear parents you are lonely now,  
Be sure and keep the solemn vow,  
To live for Christ, that you may be  
With Ella in eternity.  
Then brothers and sisters cease to weep,  
Since your sister has gone to sleep,  
The time is short till life is o'er,  
And we may meet to part no more.

**J. C. HERSHBARGER.**  
**STICKEL.**—On the 8th of August 1893, in Clark Co., Ohio, Clarence, son of Jacob and Amanda Stickel, aged nine months. Funeral services were held in the Baptist church by Pre. I. E. Trout. This little darling was like a flower that scarce had waked to life and light and beauty ere it died.

"God in His wisdom has recalled  
The precious boon His love had given  
And tho' the casket moulders here  
The gem is sparkling up in heaven."

H. YOWLER.

**WAMBOLD.**—On the 4th of October 1893, near Breslau, Ont., of diphtheria and croup, Sarah Susanna, daughter of T. W. and S. A. Wambold, aged 6 years, 10 months and 29 days. Buried on the 5th. Funeral services by Noah Stauffer from 1 Pet. 1:24. This dear little girl was in school on Sept. 29th but after a few days of suffering she passed away into the advanced school above.

Sarah, dear, thy place is vacant,  
In the school and everywhere;  
Then farewell, dear lovely Sarah  
For we could not keep thee here.

## ITEMS.

**EIGHTEEN LOST IN A LAKE HORROR.**—The steamer Frazer was burned Nov. 7, near Goose Island, on Lake Nipissing, Ontario, and eighteen lives were lost.

There are 25,817 miles of canals in the world, of which 13,293 miles are in Europe, 4,479 in the United States, 535 in Canada, 2,240 in India, and 5,270 are in China.

One towboat on the Mississippi, in a good stage of water, can take from St. Louis to New Orleans a tow carrying 10,000 tons of grain, a quantity that would require fifty railroad trains of ten cars each.

The United States has 1,255 light-houses and beacons, 32 lightships, 107 fog signals worked by system, 187 by clock work, 1,761 river lights and 4,286 buoys of various kinds.

The mariners' compass was used for centuries by the Chinese before it was brought to Europe. Its invention or introduction is credited to Flavio Gioja, in the fourteenth century.

**DIED TO SAVE HER CHILDREN.**—St. Paul, Nov. 11.—On Monday the house of Louis Long, of Stanchfield, Minn., caught from brush fires and was destroyed. Mrs. Long got her children out of the burning building, but was so severely burned that she has since died, while the youngest child was burned to a crisp, its clothing having caught fire while the mother was after the others.

**TERRIBLE CASUALTIES** were reported a few weeks ago in the sinking of the transport *Rio de Janeiro*, which was on her way to the Capital of Brazil with troops for President Peixoto. Thirteen hundred of the soldiers, according to one statement—five hundred, according to an earlier telegram by way of England—were drowned. In either case a fearful loss of life has been involved.

The propeller Albany, loaded with grain, and the propeller Philadelphia, with coal and general merchandise, collided in Lake Huron, off Point aux Barques, in a dense fog, on Monday

night, Nov. 6, and both sank shortly afterwards. Both crews got away in small boats, and one reached shore on Tuesday morning. The other, containing 24 men, capsized and all were lost. At last reports 11 bodies had been recovered.

By the explosion of the Cabo Muchicaco, a Bilbao steamer, loaded with dynamite, at Santander, Spain, on Nov. 4, the quay was shattered, sixty houses wrecked, the town set on fire and nearly 500 people have been killed outright; 250 are being treated at hospitals for their injuries and a large number are missing among whom however, are believed to have sought places of safety after their own houses had been destroyed. Fernandez Sanz, captain of the steamship Cabo Muchicaco, says the explosion sent the steamer's engine 50 yards into the air.

The divers are busy examining the harbor's bottom near the quay where the explosion occurred. They have found piles of mangled bodies among the ruins of the sunken vessels. In one pile the remnants of 15 bodies were found; in another the severed limbs and trunks of 25 more. The suffering among the people of Santander is extreme. The minister of finance is superintending the works of relief.

The gambling evil, notwithstanding all that is said against it, seems to be steadily increasing rather than decreasing. In view of this fact an appeal is being made "to all lovers of law, order and morality throughout the Union, to combine in a strenuous uncompromising opposition to the gambling evil in its many forms." The appeal is likewise made to "churches and all religious and reformatory agencies and organizations throughout the country to make the gambling evil an object of special consideration to the end of arousing men everywhere to a realization of its magnitude and enormity." The press is appealed to, "to throw its powerful aid far reaching influence against gambling practices in whatever form it may appear," and the hope is expressed that "if all the moral forces of the country can be thus massed against the evil, it may at least be driven from the lodgment it has found in our legislatures, in our courts, in our municipal governments, and in our statute books." This appeal is signed by many prominent men and will no doubt have the effect of arousing public sentiment against gambling. But first of all, to make it a success, the gambling spirit must be driven out of the church. So long as churches employ questionable methods of raising money for missionary or other ostensibly good purposes, just so long will the gambler laugh in his sleeve and rest tolerably safe and unmolested. It is gambling (going by a more polite name of course) in the church that fosters and perpetuates gambling outside of the church.

## Letters Received.

## WITH MONEY.

A—J J Amstutz.  
B—Noah Bare, D Brubaker, J J Boratregger, W J Bender, D W Basinger, Peter Bally, S H Byler, P R Bomberger, Andrew Bachman, John Brenner, Noah Blosser, John Burkholder, H Balser, Jos Breuneman, John Barker, Sarah Berkey.  
C—Hiram Charles.  
D—Lydia Detweiler, C Davidhiser, Jos B Diller, Jos Detweiler, J C Driver.  
E—D Rigati, John H Ebersole, H H Eash, J Eberhard.  
F—Theo B Forry, Elizabeth Freed, Jacob S Feister, Peter J Fast, G M Foust.  
G—Andrew Greider, B Gerig, B Gausche, Frank Grubb, Noah Good, John J Gingrich, Amos Gresson.  
H—Samuel Hostetter, Fannie Hostetter, Annie Herr, Jos M Hershey, J Hildebrand, Philip Herr, L Hartman, F F Hershberger, Eli Hursh, J D Hershberger, D F Harush.  
K—Elias F Kreider, A J Kaufman, R A Kanagy, John B Kaufman, Geo G Kreider, John S Kipper, J P Kolb, S K Kover, Mary Kahler.  
L—S Lefever, Fred Landis, J A Landis, L Landis, Susan Landis, J H Lehman, Jos Landis, M L Landis.  
M—Mrs Frances M Cann, A S Mack, J J Miller, Mary Martin, Isaac Martin, Jacob Mellingner, H C Miller, Benj Meis, B A Mast, Ahm M Moyer, Ahm Metz, A Meteler, J C Miller, N Meteler, John Myers.  
N—Jonas Nice.  
O—N Ozenberger, J Overholt, Emanuel D Oswald.  
P—J A Peters, David Plank.  
R—Jacob H Rutt, Ada M Kissler, H K Rinehart, J F Rohrbaugh, H G Rutt, Samuel Rosen, Ben S Rosenberger, Martin Roth.  
S—Geo Smith, Jos Stuckey, S Swartz, Peter H Short, Jacob H Stauffer, Jacob Stauffer, C B Shelly, N Stemen, D H Snavely, J Shapland, J K St yock, S M Schrock, Mattie Stauffer, Mrs Jos Schantz, Aaron Snyder, K Stollatus, J D Schrock.  
T—J D Troup, Mary R Tyson.  
V—J J Voth.  
W—Martin Wismer, Samuel M Weber.  
Y—Jas D Yoder, H J Yoder, Simon Yoder, I M Young, S Yoder, Maria Young, Cornelius D Yoder.  
Z—Peter Zimmerman, Lucinda Zimmerman.

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Semi-Monthly.

ELKHART, IND., DECEMBER 15, 1893.

Vol XXX. No. 24.

JOHN F. FUNK, EDITOR.  
J. S. COFFMAN, } ASST. EDITORS.  
A. B. KOLB, }

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## EDITORIAL NOTES.

MAN's weakness gives continual opportunity for the exercise and manifestation of God's power and mercy.

THE only way to happiness is by way of the cross; it is the only way that leads to the crown.

TEMPTATION is *not* sin, but yielding to temptation *is* sin, no matter who it is that yields, for temptation is of the devil.

THE triumphs of the world to come are achieved only through the trials of this; our qualms here will be exchanged for palms there.

MENNONITE EVANGELIZING BOARD.—The Annual Meeting of the Mennonite Evangelizing Board of America will be held in the Mennonite meeting-house in Elkhart, Ind., on Wednesday, January 17, 1894 at 9.00 A. M. All are cordially invited to attend. A sermon on Evangelizing work will be delivered at the close of the business meeting.

F. W. BRUNK, Pres.  
A. B. KOLB, Secy.

THE deepest joys of the soul are generally not those which have a noisy outward demonstration. Thunder showers generally do not last long, nor soak deep.

BRO. NOAH STAUFFER, of Strasburg, Ontario who for over a month was engaged in evangelistic labor in the northern part of Kansas, stopped in Elkhart, Ind., on the 27th of November on his way home. He assisted in the meeting appointed for Bro. Daniel Brunk of Ohio the same evening in the Elkhart M. H., and on the 28th resumed his journey homeward. A report of his visits and work in Kansas will appear in the January number of the HERALD.

THE cause of Christ should be the last to suffer at the hands of Christendom. Let us learn to economize in our mode of living when hard times threaten us, but let our economizing not begin by reducing our contributions for the cause of Christ. We know of one family who, being directly affected by the financial distress during the past summer, did without meat for months that they might keep within their income, but their contributions to their church continued just as before. That is practical Christianity and will do to imitate.

AGAIN we have come to the happy Christmas time. The mind of the Christian is directed toward that little town of Bethlehem where, almost nineteen hundred years ago the greatest prophecies of the old Testament were fulfilled in the advent of the Savior of the world. There is something so pleasing, so full of joy and gladness in the contemplation of this sublime providence of God that year by year and century by century the old story is repeated with unabating interest. The "Glory to God in the highest, on earth peace, good will to men" is sung with the same joy now as in preceding centuries, and will be while time continues to run. And the chorus will increase in volume as year by year the glad message of salvation through Christ is heard and accepted by more and more of the nations and peoples of the earth. With all of those who have experienced the spiritual blessings that the advent of Christ has vouchsafed unto man we unite in wishing all our friends and readers a "HAPPY CHRISTMAS!"

WE draw attention to the "Suggestions on Giving" in another column of this number. We believe that there is a blessing in intelligent giving of gifts not only at Christmas time but at all times. Useful gifts are always preferable to useless trinkets or glittering trash, and the proper objects of our bounty will always appreciate a useful gift far above useless things and will respect the wisdom and judgment of the giver besides. When God gave us Christ it was a gift of inestimable value, something that the world needed; let our giving be of the same order and thus emulate the example of Him whose name we bear.

THE editor of the *Gospel Messenger*, in a recent number of that paper, gives the following excellent words of advice:

"Is your church preparing to improve the singing in your congregation? If not, she is paving the way for the introduction of instrumental music. If our churches desire to stand firm in their opposition to instrumental music in our public services, they must give more attention to vocal music. It is therefore important that this subject receive proper attention upon the part of our members in all parts of the Brotherhood. By all means should the young be trained to take a very active part in our singing services for it is upon them that we must depend for our church music in the future."



WITH this number we close Volume 30 of the HERALD OF TRUTH. We trust all of the readers will have found the paper interesting and beneficial enough to induce them to renew their subscriptions promptly and to endeavor to secure new subscribers. There are many Mennonite families where the HERALD is still a comparative stranger, and as it is the acknowledged organ of the fourteen Mennonite and Amish Conferences of the United States and Canada, representing fully three fourths of the Mennonite population of these countries it should be the aim of all our conferences to see that the HERALD is taken in every family of each respective conference.

THIS closes the editorial work on the HERALD for the year 1893. We feel as though the year were still new, but the Calendar tells us that the wheel has almost made its annual revolution, but a few more risings and settings of the sun and "1893" will be a matter of history. But it will pass into history as one of the most wonderful years in the nineteenth century. The unusually numerous chapters of railway and ocean disasters, earthquakes and volcanic eruptions, frightful explosions, destructive fires, makes the year 1893 still more than its predecessor a remarkable one. Then the World's Fair, the World's Parliament of Religions, the great financial distress which caused the collapse of hundreds of banks and many business enterprises, and other events of international importance, such as the peaceful settlement of the Behring sea fishery question will be looked back upon by many as marking an important epoch in the history of this closing century. Religious work too, has been carried on with increased activity, missionary work especially having received much attention. In our own denomination we are glad to note a steady growth in interest in different channels of church work. Tract and evangelizing work has been pushed forward with renewed energy, and lastly, city mission work has been begun. For all of these different lines of work we heartily invite the prayers and aid of our denomination, believing that the work is the result of much earnest prayer for divine guidance, and will be sure to prove a blessing just in the measure in which our denomination is ready to support and co-operate in the work. Our prayers

are that God may add His richest blessing to what has been done according to His will and that the year 1894 may see a still further development in all lines of Gospel work, that it may be a year of wonderful results for the Lord.

For the Herald of Truth.

#### DOUBTING THE BIBLE.

Ever since the days of Celsus and Porphyry the knife of criticism has been sent through the gleaming and immortal pages of the Bible, but it still stands today the Parnassus of literature. Over a century ago the irreverent wit of Voltaire started Europe, and his writings were read throughout Europe, in cabin and in castle, and he predicted that within an hundred years the Bible would not be extant. Voltaire has been in repose since 1778 and the press upon which his satires were printed is to-day used for printing the Holy Bible, and the house in which he lived is to-day used as a depository of Bibles for Switzerland.

Although all skeptics argue with eloquence against the Book of books, yet they never get into that part of the world where the Bible is not circulated. Because it is a guide and they know that where the Bible is, there truth and justice reign supreme.

One of the greatest arguments in favor of the Bible is the proof that it is not of human composition. No man can produce such a massive piece of literature without the spirit of inspiration. If man can write a book by his own genius that will please the universe as the Bible has, then we say, Write some more books like it. But man cannot do so. By the inspiration of God it was ordained. Paul says, "All Scripture is given by inspiration of God." We find also that skeptics claim that the Bible was formed and produced by the Council of Nice A. D. 325. Yet Hastings says, "That if the Bible had been lost in the Dark Ages it could have been reproduced from the writings of the Christian Fathers who lived before that Council many years."

And we find also that skeptics take the part of Holy Writ that pleases them. Look into the Bible of the infidel or skeptic and you find no trace of usage at the Ten Commandments or the Gospel of St. John because it appeals too much to the inner heart of man. No infidel can read St. John and take a deep view of its blessed promises, without turning unto Him who has said "All power is given unto me." If we should bring up some of the greatest men of every age they would say, The book is *divine*. Newton, the greatest philosopher of all time, said, "We account it the most sublime philosophy." Burke, once England's greatest orator, said "I read it morning, noon and night, and am all the happier for it."

So also is the testimony of Keples, Faraday and Gladstone. The great men of every age have found that it was the keystone to every arch of higher thoughts and nobler virtues. Without its influence we would be in a darker era than the Dark Ages. England, with its Bibles, ranks higher to-day than France, one reason being that England respects the Bible—France respects infidelity. Paine, the infidel, was confronted with the question once, "Why Spain was without happiness and peace and why Scotland was?" He could not answer, but the reason is, Spain seeks her consolation and joy in arenic and gladiatorial contests and pernicious reading; Scotland respects the Bible which is a consolation unto them that believe. John Wesley said "I honor a young man, because he may be doing good when I am dead." Yes, that is true; but in the age in which we live when a young man gets a copy of Darwin under his arm his imagination knows no bounds and he goes down the corridors of time a moral wreck. If you have such a faith in not believing the Bible why do you not give consolation to life's misfortune? Go to that woman O! skeptic, who has lost her only child, and tell her that her child passed into the land from where no one has yet returned because its life was not worth as much as one that lived. Or go to that dying man and tell him to have patience in the great "to be" the everlasting "now" and the eternal "what is it?" Or go to that woman who has lost her husband and tell her that it was a geological necessity. That he had to pass away to give room for a higher race of men the same as the megatherium gave way for another species of animals, and then let some person repeat, "Come unto me all ye that labor and are heavy laden, and I will give you rest," or, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," and see how soon the illuminating star of hope will reach the distressed. Infidels say the Bible is a human book. We say it cannot be because other books are born, serve their purpose, die and are gone, but the Bible circulates more freely in every age and to-day it is printed in over three hundred languages, and millions of copies are sold the world around. Infidels say, "It is easy to write the Bible." Well, why don't they write one. Those people that oppose any system are very careful never to set up one of their own. Let forty different men chisel that many different pieces of marble, each man residing in another part of the world from the others, and then assemble, place those pieces so as to form a nice architectural design. Then you would say, certainly one master mind planned this, such are the facts of the Bible. Forty different men, differing in vocations, from

fishermen to kings, living in 1500 years of the world's life, bring together sixty-six immortal designs all endorsed by the living God, through inspiration. They form the Bible, the greatest product of every age. Tertullian (A. D. 200) said, "If you are willing to exercise your curiosity profitably in the business of your salvation visit the apostolic churches."

Infidels also say that "the book of Genesis is not true." All the scientists in the world's history prove Moses' wisdom; and even if they did not it is true because it came from God. There is more science in Genesis than Newton ever knew; more moral history in Samuel than Herodotus knew; more poetry in Psalms than Shakespeare knew, and so we conclude as John Von Muller has said, "The Gospel is the fulfillment of all hopes, the perfection of all philosophy, the interpretation of all revolutions, the key to all seeming contradictions in the moral and physical world. It is life, it is immortality."

J. W. ZERBE.

#### For the Herald of Truth. MISSIONS.

How can I aid their cause? The subject is of the greatest importance. The great mission work which Jesus Himself established when here below, may be aided in a great many ways. First of all look at the importance of aiding it. I do not see how a true child of God can pass the thought by lightly. If we have been "born again" and brought into sweet communion with the Holy Ghost, how can we refuse to obey so urging a command of His? Our great "marching orders" are—"Go ye therefore and teach all nations." Can we be truly following Jesus without obeying His last command before His ascension into heaven? If we fulfill this command we become partakers of His last promise, i. e., "And, lo, I am with you always, even unto the end of the world." Let all Christians give this subject solemn consideration. How many of us are fulfilling our Savior's command of "Go ye"? That "ye" includes all followers of the meek and lowly Jesus. And there are none of His children so weak that they cannot obey this command in some way or other. Have you read Francis Havergal's "Marching Orders"? Every one should read them.

Then arises the question, "Can every body go?" I say yes, but perhaps not in the way you think. We can surely not all go to India or to Africa or to some other part of our own country; but there are hundreds who could go if only they had the real spirit of Christ's great "Marching Orders," if only they were willing to forsake all and follow Jesus as the Bible teaches us to do. The greatest and best way of aiding the cause of Christ through mission work, and the

one requiring the most self sacrifice—and truly the most blessed—is yielding our whole lives to it. Many of our noblest men and women have given their lives to the cause. Jesus loves so much and with such an everlasting love that He wants us and our possessions for His glory; then why not give Him our life? He alone can keep it blameless until that Great Day.

Dear young Christian friend, you are strong and healthy, and endowed with vigor and courage. Should your Savior call you to come and obey His "Go ye," what could be your excuse? Ah! if God call us He has a way for us to go, and we are sinful children if we so mistrust Him as to offer an excuse. Should we not be able to go abroad, why the "Marching Orders" call loudly for workers at home. "All nations" includes your next door neighbor as much as the people of Africa.

There are so very many calls for workers in the Foreign field, but so very few responses. Many of us could well cry out, "Here am I, send me, send me," but we are so often idly following the pleasures of this world, and enjoying the world while we should enjoy being in God's service, thus wasting a great deal of our time while we think the heathen may wait. Alas! how long shall he wait? Till the people on this side of the Atlantic are all brought to Christ? No, God help us. Work among our own people with all your might, to-day. But with the heathen also—"To-day is the accepted time, to-day is the day of salvation." To-day! Yes to-day.

Many of us know that to become a real true and consecrated worker for Jesus, would demand a great deal of self sacrifice; but O! if we be real regenerated and consecrated followers of Christ, our desire is to have nothing in our hearts that belongs to self. Then how happy we become to know that we have cheerfully yielded all to Jesus and said, "Take my life and keep it for Thine own glory."

It is however not to be said that we must enter the Foreign field to do the most work for Christ. By no means so. Yet if He call us there by showing us that we could go, and He will surely have a way for us, we are very mistrusting should we decline. But in our home land, O! don't you see the pressing need of workers? What are we doing for those around us? If we have ever ministered unto the needy, if we have ever brought relief to any sin-sick soul, we are missionaries. Any one who is engaged in missions of mercy is a missionary indeed.

O! the many opportunities for doing some good to those around us, by example or reproof! Can you still refuse the urging command of the Savior's "Go ye"? You who cannot go abroad, can you see no work at home? Yes, if only you will. In the office, the shop, the

factory, the farm, the school room, the home, wherever we are we must show our colors and work for Jesus. And then, besides working for others, how much we can improve our own characters and daily Christian life by heeding the divine "Go ye" in our own every day conduct. Preach the gospel by our own Christian conduct. We are "the light of the world," Jesus says. Then O how brightly we must shine!

People often say to me, "I can't aid the cause by the hand, nor by the pen, nor can I go, what can I do?" My friend, we may find a way should we truly desire to do so. The silent speech is often better than the noisy one; and the silent smile of love, the grasp of the hand, how much they do for Christ! There are many ways in which a quiet Christian can work. A great deal of means are needed for the extension of the work; and so very often we could give that we do not, or do not give as much as we should. Could we not often deny ourselves some of the numerous luxuries of life, or the things which are not really needed, and save for Jesus' cause instead?

If we were really willing to give all the silver and gold to Jesus that rightly belongs to Him, I dare say we would never lack means for carrying on the work. Christlieb says, "Every person should have three conversions—one of the head, one of the heart, and one of the purse." If our heart-conversion be genuine and we be changed from darkness to light, the head and purse will also be changed from the service of Satan to that of God. Aid God's cause by the purse. No cause can be carried on without it, and oh how can you see the urgent need of our missionaries without helping them to the extent that you are able?

In conclusion, let us take the whole matter before God and have Him direct our feet, for no one need err as to the path of duty who is guided by the Holy Spirit. Once again look well to our "Marching Orders." "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen. Matt. 28: 19, 20.

KATIE HERSHEY.

Voltair, York Co., Pa.

"ARE you living for the things you are praying for?" "What one thing are you doing for Christ which costs you self denial?" "Are you seeking for opportunities to deny yourself, to save souls?" "Are you willing to be like Him who had not where to lay His head?" "Can ye be baptized with the baptism that He was baptized with?"—Austin Phelps.

For the Herald of Truth  
CHRISTMAS GREETING.

Hark! from the regions of glory  
We hear the sweet heavenly strains,  
Angels are telling the story  
To shepherds on Bethlehem's plains.  
Fear not! for behold we do bring  
Good tidings of peace and great joy;  
Unto you is born a great King  
Who the power of sin shall destroy.  
In Bethlehem is born this day  
A Savior called Christ the Lord;  
Go see Him in a manger lay  
In swaddling you'll find the Adored.  
Listen to the angelic choir,  
"Glory to God on high," they sing;  
Message so sweet, our souls to inspire  
"Peace, good will to men," they bring.  
The wise men from the East have come  
To find the new born Lord and King;  
In manger low they find the same  
And sweetest incense to Him bring.  
With joy we come from far and near  
To praise and worship at His feet;  
His birth to us, how sweet, how dear,  
In Him our souls with God do meet.  
With love for Him, we all invite  
To help us sing His praise on earth;  
With one accord let all unite  
To celebrate His royal birth.  
Hosanna! in the highest strain  
To Jesus, the Savior we love;  
His praises sing, again and again  
Until we shall praise Him above.  
J. S. SHOEMAKER.

For the Herald of Truth  
THE GREAT COMMAND.

To love God supremely and our neighbor as ourselves embodies all that can be said in as many words. It is the whole duty of the Christian. Every thing we do, every word we speak, is lost, is useless if not intended for the honor and glory of God or the bettering of our fellow men.

Man, created in the image of his Creator for the purpose of glorifying Him, in his state of nature falls far behind the animal creation in serving the purpose for which he was created.

"The carnal man is not subject to the law of God neither indeed can be," therefore he cannot please God because he seeks his own honor, is selfish; everything he gets in this world belongs to himself and not to God. God has no business with his time, talents, or money. This is self love. This is the opposite of loving God supremely. We cannot in this state know anything of love to God. We cannot love anything until we know why. It is true that we can read in the Bible that "we should love God because He first loved us," but God requires of us obedience and a yielding to the influences of the Holy Spirit, and if we are not willing to do this, God will not manifest Himself to us in such a degree that we can love Him supremely. Love begets love, and the more we love and honor Him, the more will He love us and reveal Himself to us, and it is our own

fault if we know little of God and His love, because we have not yet become ready to obey Him as we should. It is this stubbornness on the part of man that defeats and baffles God's plan in making us perfect men and women in Christ Jesus. Such are continually opposing the higher Christian life, by referring to such Scriptures as Rom. 7 which are given for our good, and not to be ignored, but they should be properly understood and can be by applying at the fountain of knowledge and spiritual wisdom, James 1:5, 1 Cor. 2:10, etc.

If we would love God supremely we must be free to love Him, and Jesus says, "Whomsoever the Son freeth is free indeed." This freedom none but a fully consecrated person enjoys. It means freedom from the old nature. As long as it remains there will be bondage, more or less, and the worship of God is more or less of a task. And then there is such a thing as ecclesiastical bondage. Luther, Menno, Wesley, and some others we might name, were good men, and would that we had more like them. But they and the organizations named after them cannot save us. In this day of "lo here and lo there is Christ," and in view of the many creeds and doctrines that are taught, we need the enlightening influences of the Holy Spirit in studying God's word lest we give undue reverence to things because those of our church name advocate them, and again ignore some things in others that we might profit by, but just because not taught by our own people, we consider of little value. This is sectarian bias and may exist to such an extent that we will neglect the means of grace for the reason afore mentioned. This is ecclesiastical bondage and is a hindrance to our spiritual growth and loving God supremely.

What a heaven upon earth this would be if only this one great command were obeyed! Imagine every one to esteem another higher than himself yet none thinking himself worthy of that honor, but feeling that to God alone belongs all honor. This is the kind of religion that would glorify God. Loving God with all our heart, soul, mind, and strength and our neighbor as ourselves, would bring us into such a God like frame of mind, into such a blessed experience, that would exclude all liability or we might say probability of wrongdoing either, and thus living free from sin. We can do no wrong wilfully to anything we love with all our heart. We must hate anything before we can wilfully harm it. If we consider God worthy of all honor, we do not withhold from Him anything that He requires of us, let it be earthly possessions or talents, or even our life is at His service. This is full consecration and nothing short of this will bring the blessings we so much need on our pilgrimage here.

Weltersville, Ohio.

A. K. K.

For the Herald of Truth  
AM I AS GOOD AS MY NEIGHBOR?

"Let us search and try our ways,  
and turn again to the Lord. Let us  
lift up our heart with our hands unto  
God in the heavens." Lam. 3:40, 41.

The time spent in self-examination is well spent, if it is done in the spirit of the above text. Unless this is done, professors of religion may become pharisaical and consider themselves better than their neighbors. Non professors will look at such, and the enemy of souls will point out all their failings and say, "There are your 'Christians'!"

I frequently hear people tell how some professed Christian has taken the advantage of them, and they will say, "We are just as good as such a one, and if that person will get to heaven I will get there." Still they will call that person a hypocrite. In short, they will link their chances for eternal life with one whom they themselves condemn as unfit for that life. My dear friends, can't you find a better one to pattern after than a hypocrite? The foundation of hypocrisy is a very rotten foundation to risk your eternal life upon. You had better get away from that foundation and build upon the only sure foundation which is Christ Jesus, who is the chief corner stone, (Eph 2:20). "Behold, I lay in Zion a chief corner stone, elect, precious; and he that believeth on him shall not be confounded." 1 Pet. 2:6.

So long as we look at our neighbor with a desire to find defects, we will be in danger of falling into a pit, as we are not taking heed to our own footsteps. If we become willing to examine ourselves in the spirit of the text at the head of this article, Christ is willing to help us. But if we examine ourselves to try and find whether we are better than our neighbor, then the devil is always ready to show us our good qualities, and tell us we are just as good as, if not better than, our neighbor, and he will, as it were, show our neighbor's faults through a magnifying glass. The man who examines himself aright and builds upon the sure foundation, Jesus Christ, will have a light on his own path and will cause light to fall on the path of his neighbor.

Dear Christian brother, sister, let us rather through self examination be a help to our neighbor, than through self-exaltation cause him to stumble.

Dear unconverted friend, a word to you. Do not let the enemy of your soul keep you from starting on the narrow way. There is no doubt that there are some, perhaps a great many, who have fallen, and some are very inconsistent and shaky in the church, and perhaps a few genuine hypocrites, but stand not aloof on account of them, for they do not really belong to the church, but in the end they will be castaways.

Why will you wait until every body else does what, in your opinion, is exactly right? Your ideas may be somewhat wrong, as you are yet in darkness, more especially being yet more or less under the influence of the wicked one, who is doing all he can to keep your course from that *marvelous* light. There is an enemy who keeps telling you that you are just as good as certain ones, who are in the ranks of the Christian army, but these are only *spies*, sent by him into the ranks of the Christians. He *knows* they are his spies, but he, being a liar, will point to them and tell you these are your Christians. Do not be deceived. Examine yourself and all things and hold fast to that which is good, that your soul may be saved, to the glory and honor of the great and good Master whose dwelling-place is in heaven.

Yours in Christian love,

D. W. KILMER.  
Berwind, Las Animas Co., Colo.

COMMUNION AND HOW TO  
CELEBRATE IT.

Under the above heading W. H. Bucks of Tiffin, Ohio, a minister in the Evangelical association, indulges in some very plain talk regarding some evils which he sees in that denomination. In the *Evangelical Messenger* of October 31, he says:

"That the Lord's Supper is of the greatest importance is usually conceded by the Christian Church. It is a divine institution, and is to be perpetuated until the church militant will be merged into the church triumphant, until there is but one fold and one Shepherd. It is to bring to our memory with renewed emphasis the fact of Christ's death, and His blood-shedding for the redemption of the world. In order to celebrate such an important event worthily, we as communicants must be in a proper spirit, both as to body, mind and soul. That some communicants are utterly careless as to a proper preparation for the celebration of this important feast, is alas, only too true. Almost an unpardonable indifference is manifested on the part of some members of the church. If convenient, they will attend communion service, but the least pretext or excuse will cause their absence on such an occasion, the same excuse which they themselves would not accept as justifying the absence of an employee from their business place on Monday morning. Others participate in the service while cherishing in their hearts feelings of hatred and jealousy against some brethren in the same church, without the least effort on their part to become reconciled unto them. Without a thorough heart examination previously, how can such persons fail to drink 'damnation unto themselves?' A fearful judgment must await such.

Then there are others who will puff the pipe, cigar or cigarette until their body and garments are saturated with the vile stuff and they emit an offensive odor. Not many years ago while attending an annual conference, during the preliminary services of a communion season I sat by the side of a minister whose breath was to me very offensive, as he 'breathed out impurity' from the filthy weed, a cud of which was in his mouth. With this foul breath he was by my side at the communion, and to add to the offensiveness of the tobacco fumes which constantly floated towards me was the abominable mustache which had not only been adequately perfumed but also bespattered until the sight became well nigh unendurable to me. The cup was passed to this brother before it came to me, and I admit it required a tremendous effort on my part to prevent nausea from what I had inhaled and seen, but when by coincidence I looked up as this brother was taking the cup and as he was removing it from his impure lips, I noticed several drops of wine drop from his mustache back into the cup. What to do in the dilemma I hardly knew, my stomach revolted to drink from that polluted cup, but I submitted at last and passed through the ordeal, but not without an indescribable mental struggle. This tobacco and mustache business at the Lord's table is becoming obnoxious, and I believe is keeping some persons from celebrating this glorious feast. Why cannot brethren who will wear mustaches, keep them trimmed so short that they will not be an offense to brethren at the Lord's table? And to the tobacco brethren, I would say, give up the nasty habit and you will never regret it, and you will thereby gain the increased respect of your fellow men. I have recently learned that a Christian Church in Fostoria, Ohio, provided a glass for each communicant. Why not modify that innovation by leaving each family to have a cup of its own, and bring that with them to church on Communion Sabbath, and thus escape the disgusting custom, of having to drink the mustache drippings.

To my mind pure, unfermented wine, is a very significant symbol of the blood of Christ, but when the pure and delicious fruit of the vine is made pernicious by tobacco fumes and juice, excuse me from drinking it even at the Lord's table.

And while I am writing about these things, I will add a word more. The fashion of ministers wearing mustache only, the rest of the face being shaven, seems to me to be nonsensical. The upper lip, for multiplied reasons, which must be apparent to thinking minds, if any part of the face, ought to be kept clean. And then to see a minister pet his mustache in the pulpit, as I have seen it frequently, neutralizes the effect of that man's sermon upon me. Let us as ministers be an ensample unto the flocks. Let us have pure hearts, lead pure lives, have pure breaths and clean lips and teeth, and then preach a pure Gospel, and celebrate the Lord's Supper in spirit and in truth."

In speaking of a modification of the innovation of the Christian Church at Fostoria, would it not be better still to retain the present custom of using but one cup according to the example of our Lord, and removing the mustache, and avoid the unpleasantness of the "mustache drippings" entirely?

This matter has been often on my mind. As a denomination we think that for many and obvious reasons the mustache should not be permitted to grow to any length. But to be frank, it is fully as offensive to me to go to communion with or greet a brother whose mouth and lips tell in a very unpleasant manner that tobacco is used, as it would be to do the same thing with one who wore a mustache, but kept it and his mouth and teeth scrupulously clean. To some people the smell of tobacco is peculiarly sickening and those who use it may not know how much charity those who do not use it are called upon to exercise toward them when it comes to greeting "with a holy kiss" or participating with them in communion. Even those who do use it universally advise others never to begin the habit thus virtually acknowledging that they themselves consider it an unnecessary and evil habit, one that is usually contracted in the thoughtless years of early youth from a desire to be "manly," and adhered to in later years simply because it requires a severe struggle and unbending firmness of resolution to break. K.

WALDENSES.

In introducing the records of this ancient people it may seem somewhat unusual, especially as it exposes Satanic doings of a people who lay claim to Apostolic authority, but it does seem proper that the people of our day, "especially the young," should know the rich inheritance that has come to us down through the centuries, bought and sealed with the blood and sufferings of these early Christian worthies, and their confession of faith amid fire and sword through so many generations to the present day. "Seven centuries," and still they live and flourish, an example to Pro testant Christians of this nineteenth century period.

A few instances from a reliable historian\* may show what and how these people suffered torture and death as witnesses for the Truth. The historian records that in 1023 fourteen persons, laymen and nobles, were publicly burnt to

\* Many of these historians quoted from are Roman Catholic authors.

death, accused of heresy in the Roman Church, the first installment of death by burning. This occurred at Orleans, in France.

"In 1135 a number of the followers of Berangerius were burnt alive at Treves, in Utrecht, because they followed Berangerius in rejecting the doctrine of the mass," the writer says, "opposed the 'Bread God.'"

In 1161 thirty men and women from Germany passed over to England, and were declared heretics by the bishops of the Romish Church. "As Waldenses" and they were branded in the forehead, and turned out half naked in the cold weather to die—prohibiting any one to harbor them or give them shelter.

"In August, 1163, eight men, two women, and a girl were burnt to death in a barn in Cologne, after being examined and declared heretics."

I am consoled by the fact that all the churches of the Reformation are clear, or nearly so, of resorting to persecution, except the Episcopal, and an isolated instance or two in Calvin's time, and in the early history of New England. Lutherans, Baptists, Quakers, Presbyterians, Methodists—all with nearly clear skirts on this subject.

William Armoricar and Roger Hovaden, historians, state that in the year 1182, in various places throughout the entire kingdom of France, very many Waldenses and Albigenses were burnt to death under the name of Publicans—called so by their enemies. Hovaden adds, that in England also in that year, "these Waldenses (Orthodox Christians) convicted of heresy were cast into the fire and burnt."

In 1183 many Waldenses the Archbishop of Rheims condemned and caused to be unmercifully burned, and in the same year over seven thousand of these persecuted people were slain in the province of Bourges, France.

From the year 1209, Crusades in the name of the pope, caused the destruction of thousands of the lives of these people, called by the historian Albigenses. One hundred and eighty persons were burnt, in 1210 at the castle of Minerve; 60 for their faith suffered by fire at Casser; 100 burnt alive, in 1211, in the tower at Casser; 50 fellow-believers burnt alive at Chastelan D'Ari, and over 400 persons suffered the same way at Vaurum, for refusing to accept the Roman faith. One hundred at Strasburg in 1212, and 80 in 1215 were burnt for Waldensian faith; in 1230, through the inquisition in Germany, very many of the Waldenses were burnt for their faith. 19 persons were burnt in the bishopric of Toulouse, and 224 more for their being Waldenses, at the same place.

Pope Urban III's decree against the Waldenses and Albigenses in 1262 resulted in great persecutions in Italy and

Germany, France and England; followed along to 1280, '83, and '84. And these terrible scenes were kept up through the following centuries until the present century. Napoleon began in the early part of the present century, and Garibaldi gave the finishing blow to the Inquisition and the papal power. And viewing these dreadful scenes the Waldenses have passed through, others besides the writer will be ready to say—All honor to these noble, courageous and faithful Waldenses G. R. in *The Friend*.

#### USES AND ABUSES OF LESSON HELPS.

Address at the S. S. Conference by D. S. YODER.

In the matter of their uses, Lesson Helps are a means to direct or lead the mind of the student, in studying any particular subject, into the immeasurable truth and wisdom of God's word. The advancement in science and invention to which the world has attained is not due to any one individual effort, but it is the work of many men of many generations combined.

So, too, in regard to the knowledge we have of the Bible. We owe it not to one man, but to many of different centuries. The Lesson Helps are not the work of one, two, three, or a dozen men, but in them we find some gems of thought learned by God's people during many centuries.

Do we ever as individuals consider how little we know that some one else has not known before? What experience of sorrow, joy or religion have we that some one else has not had in times past?

With this thought in view I think most of us are led to exclaim, We have discovered "nothing new under the sun." Then how shall we learn except we be taught? Or how shall we teach except we have first learned? I think we can in part at least see our way out of this difficulty, so far as it pertains to our Sunday-schools, in the proper use of the Lesson Helps. If the Helps are used to direct or lead the mind of the student; the mind cannot fail to be directed to Him who "spoke as never yet man spoke" viz the man Jesus. When once led to sit at the feet of this Teacher, many things new to us, although learned and experienced by others, will dawn upon the horizon of our mental vision. Objects are of interest to us only as we know of their surroundings, their history and events associated with them.

Mt. Sinai, Nebo, The Jordan, Jerusalem and Gethsemane are of special interest to us; not because of any peculiar aspect in their physical construction, but because of the history and events relating to them.

So, too, in regard to the study of any particular subject. The more we can learn of the events with which it is connected, and of other subjects to which it is related, the more will we be interested, and the better can we retain the facts learned.

Many of our Sunday-school pupils, and teachers too, for that matter, have no convenient access to elaborate commentaries and Bible histories, and if they did have, it is doubtful whether as much practical knowledge could be gained as is possible by the use of good, practical lesson helps. The Bible is a very good commentary of its own teaching if we only understand how to use it as such. Our lesson helps are quite a benefit to the student in this respect; for in them we find not only comments on the lesson, but also references to other portions of Scripture related to and at least in a measure explaining the subjects under consideration.

We have heard the plea made, by those not favorably inclined to the use of Lesson Helps, that what we learn of the Scriptures by our individual effort without the use of aids in any form is better retained by the memory than facts and truths by other methods. This we will admit, but think it of little if any weight as argument against the proper use of Lesson Helps. We simply repeat, how limited would be our knowledge if we depended on our own individual selves for information?

"There is no royal road to knowledge." After all we must gain our knowledge at the expense of individual effort. And we act with discretion when we use all proper means within our reach to obtain it.

If we use Lesson Helps properly we use them as a guide for our study and make the instruction there given part of our knowledge. If we consider the Lesson Helps as a mess of knowledge prepared and finished for the student to gulch down at one dose without any study or meditation—and we might say prayer on his part—we have a wrong conception of their legitimate use and are quite likely guilty of their abuse.

We must not mistake the Lesson Helps for the Bible. The truth is found in the Bible. Good helps are a means by which we can learn it.

The lesson should be studied at home and recited at the Sunday-school. Helps are, I think, often abused by persons using them as a means to recite from, when the lesson has not been properly studied, aiming, as it were, to study and recite the lesson at one and the same time. This abuse tends to lessen rather than increase Bible study. Teachers too, are apt to confine themselves too much to the Helps, in conducting their recitations. Although the Helps are of inestimable value to the teacher, they do not remove the necessity of thorough preparation on his or her

part. We would consider the tourist as one acting very unwise if not an imbecile, who, seated by an open window on a railway train passing through some picturesque and pleasing landscape, would constantly keep his eyes and thoughts on his guide-book instead of looking about him to behold and study the beauties of nature with which he was surrounded. And yet such a one would remind us very much of the Sunday-school teacher who with Lesson Helps before him "keeping the place" of the questions with one hand and the place where the answer is found with the other, casting his eyes alternately on question and the place where he finds the answer instead of having his mind well stored with the subject under consideration so as to enable him to teach with the eye and expression as well as with the tongue. In certain cases it may be well enough to ask the questions as given in the Helps, but in no case should the teaching be confined to this. What has been said of Lesson Helps has reference to those of real merit, not those whose entire contents must be scrutinized to distinguish whether the subject is taken from the Bible or from Esop's Fables. Another gross abuse of Helps is in persons judging them according to their preconceived ideas, without attempting to learn the real merit that is in them. To such we wish to say that we act wisely when we "prove all things and hold fast to that which is good."

#### SUNDAY SCHOOL LESSONS.

LESSON XIII.—DECEMBER 24.

THE BIRTH OF JESUS.—Matt. 2: 1-11.

A CHRISTMAS LESSON.

*Golden Text.*—Thou shalt call his name Jesus, for he shall save his people from their sins.—Matt. 1: 21.

*Time.*—Jesus Christ was born A. M. (Anno Mundi, year of the world) 4000, four years before the date from which we count the years A. D. (Anno Domini, year of the Lord). The calculation of the time was first made by Dionysius Exiguus, a monk, in the sixth century, who made a mistake of four years. This is really 1897, not 1893. The visit of the wise men was six or eight weeks after the birth of Jesus, or February, B. C. 4.

*Place.*—Jerusalem, the capital of Judea, and Bethlehem, six miles to the south-east.

*INTRODUCTION.*—Matthew tells none of the details of the nativity (see Luke 2: 1-20), and makes no allusion to the fact that Joseph and Mary had previously resided in Nazareth. He speaks principally of Joseph, while Luke tells of Mary. This difference is an evidence of correctness. Each chooses those facts which best accord with his purpose. "The visit of the magi" is profoundly significant; they were the forerunners of Gentile converts, and the whole occurrence foreshadows the reception given to the Gospel in apostolic times.

*DAILY READINGS.*

M. The birth of Jesus. Matt. 2: 1-11  
T. Return of the magi. Matt. 2: 12-18  
W. Announced to the shepherds. Luke 2: 8-18

T. Simeon's prophecy. Luke 2: 25-38  
F. The Word made flesh. John 1: 1-14  
S. Light of the world. Isa. 9: 1-7  
S. In likeness of men. Heb. 2: 14-18

LESSON XIV.—DECEMBER 31.

QUARTERLY REVIEW.

*Golden Text.*—The grace of our Lord Jesus Christ be with you all. Amen.—Rev. 22: 21.

*DAILY READINGS.*

M. The power of the Gospel. Rom. 1: 8-17  
T. Redemption in Christ. Rom. 3: 19-26  
W. Justification by faith. Rom. 5: 1-11  
T. Christian living. Rom. 12: 1-15  
F. The grace of liberality. 2 Cor. 8: 1-12  
S. Imitation of Christ. Eph. 4: 20-32  
S. The Christian home. Col. 3: 12-25

Review of Titles, Golden Texts, Etc.

LESSON.	TITLE.	GOLDEN TEXT.
I.	P. of the G.	I am not ashamed of
II.	R. in C.	Being justified
III.	J. by F.	While we were yet
IV.	C. L.	Be not overcome
V.	A. for S. of O.	We then that are
VI.	The R.	Thanks be to God
VII.	The G. of L.	He became poor
VIII.	I. of C.	And be ye kind
IX.	The C. H.	I will walk within
X.	G. O.	We love him
XI.	The H. I.	Giving thanks to also
XII.	The G. S.	Wherefore God also
XIII.	The B. of J.	Thou shalt call his

TIME.	PLACE.	PRACTICAL LESSON.
A. D. 58.	Corinth.	The truly converted love the Gospel
A. D. 58.	Corinth.	All have sinned; all may be saved.
A. D. 58.	Corinth.	The Christian can be assured of his salvation.
A. D. 58.	Corinth.	Duty to man and loyalty to God.
A. D. 57.	Ephesus.	Make sacrifices for our brethren.
A. D. 57.	Ephesus.	If Christ rose we shall rise.
A. D. 57.	Macedonia.	Give according to what we have.
A. D. 62.	Rome.	Conversion is a radical change of heart and life.
A. D. 62.	Rome.	Good and evil will be rewarded.
A. D. 61.	Jerusalem.	True religion is practical.
A. D. 67.	Babylon.	We can rejoice in trials.
A. D. 68.	Patmos.	Christ in glory cares for His people.
A. M. 4000.	Bethlehem.	The truly wise worship Christ.

*NOTE.*—Let the Titles, Golden Texts, etc. as presented in the table, be thoroughly learned, so that they can be readily repeated by the classes or the school.

REVIEW BY A THEME.

(From "Illustrated Notes," by J. L. Huribut, D. D.)

In the review of the Quarter's lessons we choose one connecting theme, THE BELIEVER IN CHRIST. We note one aspect of this topic in each lesson, and we call attention to the

verses in which it is presented. In all cases the references should be searched out by the teacher, and the verses should also be read by the pupils in the class.

Lesson I. The Believer Saved (Rom. 1: 16). He who has believed in Jesus Christ can depend upon all the power of God to be exerted for his salvation.

Lesson II. The Believer Redeemed (Rom. 3: 24, 25). Redemption is the work which Christ has wrought for us in the surrender of His life on the cross in our behalf. He died for us that we might live through Him.

Lesson III. The Believer Reconciled (Rom. 5: 1). The sinner is at enmity with God, though God loves him and would be at peace with him. But when we have believed in Christ our relation is no longer that of enmity, but of friendship.

Lesson IV. The Believer Transformed (Rom. 12: 2). He who lives in Christ grows like Him, and becomes a partaker of the divine nature.

Lesson V. The Self-denying Believer (1 Cor. 8: 13). If the apostle was willing to renounce even that which was harmless, when he could thereby strengthen a weak brother, shall not we avoid that pleasure or that drink which will surely injure another and may destroy us?

Lesson VI. The Victorious Believer (1 Cor. 15: 20-22). There is one conqueror who has put all the world beneath his feet; his name is Death. In Christ we are victorious over death.

Lesson VII. The Generous Believer (2 Cor. 8: 4, 5). The Christian feels an interest in all who belong to Christ, and gives of his possessions for their needs because he has already given himself to Christ.

Lesson VIII. The Gentle Believer (Eph. 4: 31, 32). The old nature is wicked, quarrelsome, selfish; the new nature is forgiving, gracious, and kind.

Lesson IX. The Studious Believer (Col. 3: 16). The word of Christ is at home in his heart, in his mind, in his life, and in his lips.

Lesson X. The Righteous Believer (James 1: 25). There is an outward life as well as an inward life for the Christian. There is a law to be obeyed, deeds to be done, a character to be maintained.

Lesson XI. The Rejoicing Believer (1 Pet. 1: 8). Of all men the believer in Christ has the best reason for happiness. He is God's elect; he has a living hope; he looks forward to a heavenly inheritance; he knows that his trials are bringing him blessing.

Lesson XII. The Spiritually Minded Believer (Rev. 1: 10). John in Patmos shows us how the disciple should keep the Lord's day, by being in the Spirit, in divine fellowship.

REVIEW BY TRACINGS.

(From Peloubet's "Select Notes")

Where are taught the following truths, and what have you learned about them?

Justification by faith.  
The nature of salvation.  
Grace.  
Consecration.  
Non-conformity to the world.  
The new heart.  
Duties to enemies.  
Christian unity.  
Self-denial for others.  
Love.  
The Resurrection.  
Likeness to Christ.  
Duties of husband and wife.  
Duties of parents and children.  
Duties of employers and employees.  
The nature of true religion.  
The inheritance of the saints.  
The glorified Savior.  
The work of the Church.



## HERALD OF TRUTH.

December 15, 1893.

THE HERALD OF TRUTH is one dollar per year.

*Der Herold der Wahrheit* is one dollar per year.

BOTH of the above papers will be sent to one address for \$1.50 per year.

PELOUBET'S SELECT NOTES.—A commentary on the Sunday School Lessons for 1894, by Rev. F. N. Peloubet, D. D., and M. A. Peloubet. 356 pp. Illustrated, Price \$1.25.

THE SUNDAY SCHOOL LESSON HELPS for the last Quarter, are now at the end of the year. They have been used with increasing interest in several hundred Sunday schools and thousands of scholars and teachers have studied them, and though some schools have closed, the Helps are still taken and the lessons studied at the home and the Bible Reading.

THE LESSON HELPS QUARTERLY for the first quarter of 1894, are now ready to send out. The lessons for January commence with the first chapter of Genesis—the *Creation of Man*. The first Adam—showing God's Providence in dealing with man from the Creation to the Crucifixion. They are full of interest, and a valuable help to the study of the International Sunday school Lessons during the coming year. Sample copies free to any address.

THE BEAUTIFUL TREE OF LIFE.—A collection of helpful hints and suggestions from the most eminent teachers and writers, regarding the cultivation and production of the fruits of Christian Living. To which are added original articles on the Model Christian Man, the Model Woman, and the Model Sunday school Scholar. Illustrated by a large number of beautiful full page Engravings. In fine stamped cloth binding. Price \$2.00

WE HAVE INCLOSED in this number of the HERALD a list of valuable premiums for the coming year. We hope that every subscriber will take an interest in the paper and make a personal effort, and secure at least a few new ones. The Testaments and Bibles offered for new subscribers have been selected with thoughtful care, and we are sure that those who labor for the cause of the HERALD will receive their reward, not only for the good they receive but also for the good they will do.

We have a few Subscription Books in good condition which we offer at greatly reduced prices until sold.

THE GOLDEN WAY.—A large Octavo of 638 pages beautifully bound and Illustrated. Treating of Practical Life in all its phases; teaching the way to the highest attainments in Physical, Intellectual and Professional Life. The Department of Home and Social Life are full of interest. The portions relating to our Daily, Moral and Religious Life are very interesting and instructive and point to the coming glories of the Eternal World. Price \$2.00

Three Books in one volume.  
EARTH, SEA, AND SKY  
or Marvels of the Universe. Being a full description of all that is wonderful in every continent of the globe—in the world of Waters and the Starry Heavens; containing thrilling adventures on Land and Sea; Renowned discoveries of the world's greatest explorers and remarkable phenomena in every realm of nature. A vast Treasury of all that is Marvelous and Wonderful in the Earth, Sea, Air and Skies. Bound in Fine Cloth with Marbled Edges. Subscription price, \$2.75. Price now, \$1.75.

THE MENNONITE PUBLISHING CO., just completed an edition of 30,000 Poultry Catalogues for Bro. C. C. Shoemaker the well known Poultry breeder of Freeport, Ill. The goods were shipped to gether making a shipment of about 14,000 pounds or seven tons. This Catalogue is nicely printed in two Colors with Colored paper cover and contains 64 pages, with regular Calendar pages for 1894 and a full description and price list of stock supplied by Bro. Shoemaker. A copy of this Catalogue can be obtained by sending ten cents to Mennonite Publishing Co., Elkhart, Ind.

OUR FAMILY ALMANAC for 1894 contains a list of ministers in the Mennonite and Amish Churches, the names of the different churches, and their time of meeting, besides a large amount of other valuable information on different subjects. Sent postage paid as follows:

1 copy.....	\$ .06
5 copies.....	.25
12 copies.....	.50
25 copies.....	1.00
100 copies.....	4.00

Sent by express, purchaser paying the charges:  
\$3.00 per ..... 100 copies

OUR CHILDREN'S PAPER, the "Words of Cheer" enjoys a very fair circulation, and we feel sure that it is doing good, and for this reason we think its circulation should be doubled during the coming year. For 25 cents we will send the *Words of Cheer* for one year to any address, and present each subscriber with a beautifully illustrated premium book

containing excellent stories for the young. We also offer very liberal rewards to agents who will take subscriptions for this paper. Send your name and address for a copy of the *Words of Cheer* and prospectus free. For \$1.15 we will send the *Herald of Truth* and *Words of Cheer* for one year, but at these rates we cannot give a premium book or allow the agent any reward on the *Words of Cheer*. To get the premium and reward the full price 25 cents must be sent.

We give the names of a few interesting reading books and call attention to this column and the last page for description of valuable books.

Peloubet's Notes should be in the hands of every minister and Sunday-school teacher.

Drummond's addresses ought to be read by everybody. No man can read about *Love*, "The greatest thing in the world," "The study of the Bible," or *The perfected life*, "The greatest need in the world" without great benefit. And then *First*, A talk with Boys is worth alone the price of the book.

The beautiful Booklets are very fine and do not cost much. Ten cents or fifteen or twenty five cents will pay for a pretty book for a nice present.

We are still selling Family Bibles at greatly reduced prices. Three dollars is our cheapest. Five dollars for better binding and gilt edge with Dictionary, Apocrypha and Concordance. The \$10 Parable, Self Pronouncing Bible in full Morocco very fine binding with Dictionary, Concordance, etc., we are still selling at \$7.50 for a little while longer.

## MISSION FUND.

Contributions received during the month of November, 1893.

E. H. \$1.30; Bethel S. S. Cass Co., Mo., \$11.80; Abr. Leatherman, 25 cents; Heinrich Balzer, Sr., \$1.25; A Friend, 25 cents; Abram Moyer, \$1.00; Hannah Graybill, \$1.00; Olathe Kansas Cong., \$8.00; Salem Cong., Wayne Co., Ohio, \$3.50.

Gratefully acknowledged,

G. L. BENDER, Treas.

## TRACT FUND.

Contributions received during the month of November, 1893.

A. L. Roth, \$1.25; Penna. S. S. Harvey Co., Kans., \$5.38; Hettie Stoner, \$2.00.

Gratefully acknowledged,

G. L. BENDER, Treas.

As there is a foolish wisdom, so there is a wise ignorance in not prying into God's ark, not inquiring into things not revealed. I would fain know all that I need, and all that I may; I leave God's secrets to Himself. It is as happy for me that God makes me of His court, though not of His council.—*Bishop Hall*.

## OUR YOUNG PEOPLE'S PAPER.

Words cannot express the feeling and gratitude of our hearts, for the kind assistance rendered us by our dear Brethren and Sisters of different districts for so promptly responding to our call in sending us names for sample copies of the YOUNG PEOPLE'S PAPER. Up to date 150 responses have brought us over four thousand names. It is gratifying to see the interest manifested by our people, both young and old, not only in the many names already sent in for copies, but for the many names which are already on our books as actual subscribers.

All those not receiving sample copies will do us a kindness by sending for some which will be promptly forwarded.

It is our sincere prayer that the YOUNG PEOPLE'S PAPER will become a great medium of doing good work among the young people, and that all those who will receive a Sample Copy will not hesitate a moment to subscribe and send seventy-five cents promptly; and to those brethren and sisters who were so kind as to send in so many names for Sample Copies, even asking the question "What more can we do to promote so good a cause?" we would reply, See that every person whose name you sent us will become an actual subscriber. We further hope that the YOUNG PEOPLE'S PAPER which will reach your homes on or before Christmas will be appreciated, and find place in every family. Pray for us that God may guide and direct and give us wisdom and understanding in this important matter. Your humble servant,

J. S. LEHMAN.

## CORRESPONDENCE.

FROM RANSOM, NESS CO., KANSAS.—Up to date (Nov. 26) \$16.00 has been contributed by friends for the afflicted families of C. C. and N. Oesch. May God richly reward those who were so ready to help in time of need. The above named families are better, as also is sister Schopp, but the improvement is slow.

JACOB AEBV.

FROM ELKHART, IND.—The brethren Amos Mumaw of Wakarusa, Ind. and Daniel Brunk of Allen Co., Ohio filled an appointment in our meeting house Nov. 28, Bro. Brunk taking the text. Bro. Noah Stauffer of Canada who was stopping over here on his return from the West, also took part in the services. From here the brethren Mumaw and Brunk went to the Shore congregation in La-grange Co., and from there they expected to go to Illinois and Iowa. We wish them a prosperous journey and much success in their labors. COR.

FROM CUMBERLAND CO., PA.—On Oct. 29<sup>th</sup>, 1893 at what is known as the Diller's Mennonite M. H. near Newville, Cumberland Co., Pa., Pre. John K. Brubaker of Rotherstown, Lancaster Co., Pa., preached three very able sermons to a large and attentive congregation on Saturday evening, Sunday forenoon and Saturday evening. May the good Lord bless the dear brother in his earnest efforts to win souls for Christ. COR.

FROM ORRVILLE, WAYNE CO., OHIO.—In pursuance with the action of the Ohio Annual Conference in May last, the Bishops of the Central District proceeded to ordain a brother to the ministry. The vote of the congregation brought out five candidates. The lot was cast on the 26<sup>th</sup> of September and fell upon Bro. I. J. Buckwalter. Though the brother is very young in years, he has proved himself an able and willing worker in church and Sunday school, and the prayer of the church goes up in his behalf that he might prove an instrument in the hand of God to lead many souls to Christ. COR.

FROM LANCASTER CO., PA.—On the 21st of October, Bish. Isaac Eby visited our congregation at Conestoga. In the afternoon we met in the J. Miller M. H. for preparatory and baptismal services. Upon this occasion nine persons were received into church membership by baptism and another one was received upon confession from another denomination. On the 22d communion services were held. Since then eight more have made application for membership. On the 30<sup>th</sup> of Nov. Thanksgiving services will be held in the J. Miller M. H. COR.

RAINHAM, ONT., NOV. 23<sup>d</sup>, 1893.—We have again had a season of refreshing. Bish. Amos Cressman and Pre. Jacob Woldner of Waterloo Co. and Pre. Gilbert Bearss of Bertie being with us. They proclaimed the Gospel in its purity and we were much edified. The necessity of having a resident minister here has long been manifest, so the work of ordination was performed according to Acts 1:23. Four brethren were appointed, and the lot fell on Bro. Moses Hoover. May the Lord direct him and dwell in him mightily to the conversion of many souls and the establishment of the church. COR.

KILL CREEK, KANSAS NOV. 20, 1893.—Our little company out here recently had the pleasure of a visit from Bro. Noah Stauffer of Strasburg, Ont. and Bro. R. J. Heatwole of Harvey Co., Kan. They arrived here on the 6<sup>th</sup> and remained until the 13<sup>th</sup>. During their stay they held several meetings, all of which were well attended and interesting. On Sun-

day the 12<sup>th</sup> we held our communion services. We believe that the precious seeds of truth scattered among us will not be without fruit. We hope, too, that circumstances here may soon be better than they have been for so long, for we have been a long time without much preaching from one of our own faith.

ABM. SHELLENBERGER.

FROM USTICK, WHITESIDE CO., ILL.—On the 17<sup>th</sup> of October, Bro. Em. Hartman of Washington, Tazewell Co. came here. The following afternoon we had preparatory services, when two persons were received into church membership by water baptism. Sunday the 19<sup>th</sup> we had communion meeting, in which all the members took part in this and in the ordinance of feet washing. In the afternoon we met again to take votes for a minister. Two brethren received votes for the important office. In the evening Bro. Hartman preached again and on Monday forenoon we met again, when the lot was cast, Bro. John McCulloh being ordained. God bless our dear brother in the deep responsibilities of his high calling. Bro. Hartman had one more meeting in the evening. This was to us a season of spiritual refreshing, and will be long remembered by us. May God grant us more such "showers of blessing." COR.

FROM CLINTON, IND.—On Oct. 22, we held our communion at Clinton. It was encouraging to see that nearly all the members were present and participated in the communion. Quite a number of brethren and sisters from a distance were with us. O what a pleasure it is to see so many brethren and sisters meet from far and near, and all filled with love, one toward another.

On Nov. 5, Bro. M. S. Steiner was with us. Truly we had a season of rejoicing. We trust his words of warning to the sinner will be blessed to the salvation of souls, and the words of encouragement to the Christians may induce them to live a higher and holier life. As he is in the missionary field, oh brethren and sisters, we should pray continually for God's blessing on him and his work, that poor dying souls might receive the "bread of life." And what are we doing at home? Are we using *all* our talents? We very often think and talk over the question. Is there any hope for the heathen who do not receive the Gospel? We should rather concern with the query. Is there any hope for us if we do not send it to them? We will not pass through this world again; what we leave undone will be undone for ever. COR.

CHICAGO, ILL., DEC. 4<sup>TH</sup> 1893.—We have every reason to praise God for His guiding Spirit through hours of perplexity. Yesterday was the time appointed

when our mission work was to be opened. How everything was brought about, is a marvelous mystery to those who have little faith in God. It would be impossible to state briefly all the work, care, meditation and prayer taking place among our little band the last week. A hall had been engaged but the means to defray expenses were not on hand on Wednesday. Each of us being engaged in other pressing business, there was little time, few men, few means and heavy responsibilities, and beside these things there was apparently little inducement in the ward where work was to be done. It looked dark all around. But our way was opened by a higher power. Somehow a call from the Cullom congregation presented itself in the midst of all the other perplexities. I knew no better way than to fill the appointment at Cullom on Thanksgiving and trust the rest to God. He cared and provided. The hearts of the people there were moved to sympathy, their souls were stirred with compassion, and their minds made willing to act and show forth their thanksgiving in praise, in worship and in offering.

Their free-will offering of \$36.15 helped us on our feet nicely. With what we had already received, we could furnish our hall in part, pay off the rent for several weeks and practically begin work at the appointed time.

On Saturday the brethren C. C. Shoemaker of Freeport, Ill. and J. S. Lehman of Elkhart, Ind., paid us a visit and encouraged us in our undertaking. Bro. Lehman was with us in the opening services. We had a good attendance (sixty four) for a beginning. To-morrow we shall open our Free dispensary, and in a week or two begin regular services. Our expenses will be about \$50 per month. The locality needs assistance very much, and we feel assured much good can be accomplished by the grace of His Spirit.

The words of the prophet, "despise not the day of small beginnings" came to us as a consoling message. We look to Him for farther support, and trust in His promises for safe counsel and wise direction. Our faith has been strengthened and our trust in Him renewed, because our prayers have up to date been marvelously answered. We now venture to ask Him for still greater revelations of His grace, and more confidence in His word.

Any sympathy, prayer and offering for the work among Chicago's neglected, forsaken and forlorn ones will be doubly appreciated. M. S. STEINER.

#### SUNDAY SCHOOL ITEM.

THOMPSONTOWN, JUNIATA CO., PA., DEC. 4, 1893.—Our Sunday-school at the Delaware M. H. was closed on the 19th of November to be reopened the first Sunday in April 1894. We hope and

trust some good has been accomplished through the efforts made during the past season, and that like the bread which is cast upon the waters shall return after many days, we may in due time see the fruits of these labors for the Lord. COR.

#### SUGGESTIONS ON GIVING.

It is appropriate that at this holiday season, when our thoughts more than ever go out to the great Giver, we should to some extent imitate His kindness of heart and commemorate His birth by giving gifts to our friends. Yet it is surprising how much money is wasted and how much real pleasure is lost, for want of a little thoughtfulness in this regard.

Every gift should be a genuine free will offering on the part of the giver, and should bring *genuine pleasure to the recipient*. It is easy to secure the latter. How pleasant, when we have bestowed some little token, to see the countenance light up with joy, and the lips exclaim, "This is the very thing I have wanted for the whole year!" How did we learn that? Easily enough. We make gifts to our friends, not to strangers. We all have little things that we desire. We may scarcely have voiced the thing in words, but it has been manifested in some way to those who have been quick to hear. Find that out through some friend, in some way, and think of it when you wish to give a gift.

Then again, it is a poor way to rush into a store where is a miscellaneous collection which chance has gathered, and there in a hurried manner select your gifts. You must give something, and the time is short, so you find the best you can; but it must necessarily be poorly done, and much of it had better not have been done at all. We should sit down in the quiet of our room, and look over our list of special friends whom we wish to remember. We should consider their ages, their positions in life, their occupations, and their tastes, and thus try to find something to send which will bring to them positive pleasure, because they will know thereby that we have thought of them. We all know how much we appreciate such kindly remembrances. So we also know how hard it has been to excuse the poorly selected gift, because of the good will which we were sure was back of it. We remember the smile that once came upon a teacher's face when a senior class in the High School presented him with a *silver wine cup*, although they knew him to be a radical advocate of temperance. They simply did not think. They wanted to do something, and this was the first thing that came to them. Their intentions could not have been better, but their taste was at fault.

Do not burden yourself to give from a sense of duty. Make it a real, genuine gift, or do not give at all. Carefully consider the tastes and the preferences of the recipients, and try to find something that will bring to them special delight. It is not well to waste money on what might be termed luxurious trifles; and yet, along with the useful things—which should form the most of our giving—it might be well now and then to mix with these the little luxuries which may be others cannot afford to buy. The art of giving with grace can be cultivated, as well as other arts, and it is well to do so. It not only brings unexpected happiness to the receiver, but greatly helps the giver; for the Master Himself said, "It is more blessed to give than to receive."—*The Children's Friend*.

#### WANTED.

The other day I saw in a newspaper a notice which I think should be read with care and then tucked away in the memory. Here it is: "Wanted—in one hundred thousand households in America, a willing, sunshiny daughter who will not fret when asked to wipe the dishes, or sigh when requested to take care of the baby; a daughter whose chief delight is to smooth away mother's wrinkles, and who is more willing to lighten her father's cares than his pocket; a girl who thinks her own brother quite as fine a fellow as some other girl's brother. Constant love, high esteem, and a most honored place in the home guaranteed. Employment assured to all qualified applicants. Address, Mother, Home Office."—*Selected*.

#### NO MORE WAR.

"Nation shall not lift up sword against nation, neither shall they learn war any more." Isa. 2:4

Tertullian who lived between the years A. D. 185 and 220, wrote in his time: "Can a child of peace, for which it is improper even to go to law and contend with an opponent or adversary, even before a civil court, give himself up to war and fight with carnal weapons?" He further makes in his work, *De Corona Militis*, (The Crown of Military Glory), the following keen edged declaration: "The wreath of triumph, is it composed of leaves or dead bodies? Is it decorated with ruins or with graves? Is it bedewed with sweet scented perfumes or with wives' and mothers' tears?" There may be some Christians among them too, for even among these distant nations the name of Christ is named.

What would Tertullian say if he could see how at the present day Christians war with Christians, and do not even desire to flee (Matt. 10) to another country where this work of destruction is not required of them.

#### INDIA.

At the late centenary missionary meeting in Exeter Hall, commemorating the organization, one hundred years ago, of the Baptist Missionary Society, Sir Charles U. Aitchenson, K. C. S. I., presided, and after commending in a hearty way the work of the missionaries, he spoke of the incalculable worth of the Bible which had been given to the pagan world. The testimony of this Indian statesman is most striking:

"After all," said he, "Is not the Bible the best of all missionaries? It was David Brown, I think, who called the Bible the great missionary who speaks the wonderful works of God. It is also the chiefest of missionaries. The missionaries die; the printed Bible remains forever. It finds access through doors which are closed to the human foot, and into countries where missionaries have not yet ventured to go; and above all, it speaks to the consciences of men with a power that no human voice can carry. It is the living seed of God, and soon it springs up—men know not how—and bears fruit unto eternal life. I can tell you, from my own personal knowledge, that there is no book which is more studied in India now by the native population of all parties than the Christian Bible. There is a fascination about it which, somehow or other, draws seekers after God to read it. An old Hindoo servant of my own used to sit for hour after hour absorbed in a well-thumbed volume. I had the curiosity to take it up one day, and found it was the Hindoo New Testament. One of the ruling chiefs of India, when on a visit to me when I was lieutenant-governor of the Punjab, asked me for a private interview, and he told me, though he did not want his people to know it, that he read the Christian Bible every day of his life. To thousands who are not Christians, but who are seeking after God, the Bible in the vernacular of India is an exceedingly precious book. The leader of the Brahmo Somaj, which represents the higher phase of educated Hindoo thought, in a recent lecture to the students of the Punjab University, exhorted them seriously to study the Scriptures as the best guide to purity of heart and life."—*Missionary Herald*.

#### THE YOUNG MAN.

By being with Christians, one may adopt their language and thoughts; but he is sure before long to bring out something which betrays that he has no real understanding of the matter. The youth showed that he had never felt his own ruin. He assumed that he was capable of doing good. He had no sense of sin. His word is not "what must I do to be saved?" but "what good thing must I do to have eternal life?"—*Kelly*.

#### ITEMS.

SCARLET fever is epidemic at Montreal, twenty four deaths having occurred last week.

THE lord mayors of London during the past 20 years have collected over twenty millions of money for philanthropic purposes.

ALBERT BOMBERGER, the murderer of the Kreider family at Cando, N. D. on the 7th of July, 1893, was sentenced to be hanged on the 19th of January, 1894.

DURING the last week in November, Detroit, Mich. had an \$800,000 fire and Springfield, Mass., one entailing a loss of \$1,000,000.

PRESIDENT CLEVELAND sent the annual presidential message to Congress on the 4th of December. It is of unusual length, containing about 20,000 words.

ABOUT 20,000,000 articles of mail matter pass through the U. S. postoffices daily, and about 50,000 letters find their way to the dead letter office each year.

THE board of education of New York city will begin war on the cigarette by starting an anti cigarette league in the public schools.

It is reported that a number of Mennonite families in Pennsylvania contemplate buying a large tract of land near Vandalia, Fayette Co., Ill. to start a Mennonite colony there.

THE Grippe is again prevalent in most parts of the United States, and in many cases is followed by pneumonia. Many deaths have resulted recently from this latter malady.

THE Russian government has issued a decree that no traveler shall be permitted to take more than 50 rubles of Russian gold out of the country without paying duty thereon. Formerly the limit was 100 rubles.

NEAR Pine City, Minn., Mrs. Russell and her daughter of 13 years were frozen to death in the woods, and a search party which found the bodies nearly suffered the same fate.

THERE are about 40,000 men idle in Detroit, Mich., according to a recent report given by the police of that city, and about 12,000 families will have to be supplied during the winter. The cost will be about \$500,000.

A VERY perceptible earthquake was felt in Montreal and vicinity on the 27th of November. The shocks lasted sixteen seconds. Another shock was felt in Quebec on the 1st of December. No serious damage resulted.

A STRIKE by the employees of the Lehigh Ry. Co. in the last week in November seriously affected business along that road. The difficulties have been overcome. The strikers were defeated in their object, and business goes on as usual.

By the collision of two railway trains between Mailand and Venice, Italy, on the 30th of November, 43 persons lost their lives. The wreck took fire immediately after the collision, and before assistance could be rendered many of the injured ones met a horrible death in the flames.

THE war with the rebellious Matabele in South Africa is over. They considered themselves invincible, and practiced great cruelties upon the neighboring tribes, but their power is broken and they will likely cause no further serious trouble. The war was a serious hindrance to missionary work among the tribes in that part of the country. Lobengula, the Matabele king, has fled from the country.

A SPECIAL despatch to the *London Times* from Mesked, Persia on the 1st of December states that in consequence of a violent earthquake the city of Kuchan has been reduced to a heap of ruins, not a house being left standing. Fully 12,000 persons lost their lives. About 10,000 bodies have been recovered and the stench from the remaining bodies and the 50,000 cattle that were killed and are now decaying is frightful. From the 13th to the 24th of November 160 distinct shocks were felt and since the terrible calamity shocks continue to be felt almost daily. The survivors have fled to the hills and are living in tents. This is one of the worst earthquake calamities of recent times.

BUTTE, Mont., Dec. 4.—Hecla, Mont., a small mining camp fifty miles southwest of this city, was the scene of two snowslides within the last two days, which resulted in the instant death of six persons, two others being fatally hurt, and many more or less fatally hurt. The first slide that came down the mountain side, demolished two cabins, killing William Sparks and Robert Rusk, miners, and a Chinese cook.

Next night another immense slide a short distance from the first avalanche fell, burying and crushing three houses. One of these was occupied by Nicholas Bergman, his wife and three children, all of whom were asleep at the time. Bergman and two children, aged 12 and 10, were killed. Mrs. Bergman and her babe were rescued alive, but cannot live.

"WHEN the mental faculties are not called into action, the moral also lie dormant, and the lower propensities become all controlling. In all ages the corruptions of the higher classes are due to this fact. Few worse things can befall one than to have nothing to do."

## IN THE DITCH OR OUT OF IT.

"You are rather blue this morning, what's the matter?"

"Don't know."

"Better see the parson; maybe he can help you."

"No, I saw him Thursday night; had a full hour's chat, but it's no go—I guess I'm queer."

"No doibt about that, Ed; we all are. But your case is not too hard for God. I don't believe He wants you to go mourning around, seeking salvation for weeks, and not finding it. If I read the Bible straight it says, 'Now is the day of salvation;' and that doesn't mean waiting from Thursday till Sunday, or from Thursday till any day, to find what you want."

"Yes, I know, but the fact is, I'm in the ditch. There is no use denying it. I have neither peace of mind, nor peace of heart, nor joy of life, nor anything else which I hear them say they have. These Christians are a funny set, they get hold of an intangible something and . . ."

"What are you men talking about?"

Thus spoke a tall, bright gentleman, who came across from the other side of the church having seen Mr. George Brown and Edward Stone conversing in earnest tones together. It was at the close of the morning sermon, in the old First Church of Daxell. Edward Stone, or rather Ed. Stone, for everybody called him that, was a fine fellow of about twenty-seven. He had been a little wild in the early years of his majority; but at the close of some special meetings held last winter, he was missed from his usual place amongst the crowd, and sought the house of God and the meetings. He frankly told how he would like to be a Christian, and was trying the best he knew how to be one; but he found only misery in trial.

The man who broke in on their talk, and cut Stone's sentence in two, was a warm friend of both men, and a warm Christian, too. His business kept him away from home much, and always when in New York, where he was compelled to spend much time, he gave his leisure evenings to mission work, and so knew the quick and only remedy for sin-sick souls.

Finding out the condition of affairs, he laughed outright at Stone for trying to be a Christian.

"Trying to be a Christian! Nonsense! May as well try to be president. You are one of thousands who have gone for light to the blind; looking for San Francisco on the Atlantic coast. Why, Stone, you can no more try to be a Christian, than you can try to be an angel; and the reason you are in the ditch is because you expect the delights and enjoyment of Christian life before you are a Christian."

Christian experiences are the results of Christianity, not the cause of it.

Let me help you. There is my wife over there; ten years ago I asked her if she would take that relation. I asked her if she would be my wife. You can put this down as true; she did not say she would try. There wasn't any try about it. She couldn't try to be my wife. She said, 'Yes, I will,' and became mine. Now she gets the try in the right place, trying to be a good wife; but she never tries to be my wife. So you can try to be a good Christian, but you can never try to be one.

God comes and asks 'Will you be mine?' and you answer, 'Yes, I will.' Then you become His, all His. Just like my wife became mine. She gave up her own name, she gave up her home, she gave up herself. She just gave up all, and became mine, and now I take care of her. You wouldn't dare to call her Miss Jeffreys; that would be an insult to her. She would say, 'Thank you, sir, I'm not Miss Jeffreys, I'm Mrs. Dane.' Stone, flesh and blood may make a body, and body and soul make a man, but it's man and Christ that makes a Christian. Not man and trying, but man and Christ; so you just quit this trying, and receive Jesus as your Lord and Master, as your Saviour, giving yourself all to Him, and you will get out of this ditch of death in a hurry."

Ed. Stone saw his mistake at once. He grasped the truth of what conversion meant, and in a moment laid hold on Christ. And the preacher and some deacons, coming out of the study at the other end of the church at that instant, wondered what was the matter with those three men down there in the corner, they were all as happy as children on Christmas.

Who would not be happy to get out of the ditch of sin up to the broad fields of salvation!

I wonder, dear reader, whether you are in the ditch or out of it.—*From the Christian Herald.*

## HEREDITARY INEBRIETY.

In a study made by me of 600 cases of inebriety, the family history being carefully recorded, 223 had inebriate fathers, mothers, or grandparents.

It is a suggestive fact that of 752 cases treated in America and Britain, no fewer than 326 had a family history of previous inebriety.

*Heredit is the one great predisposing cause of inebriety.*

Insanity and alcoholic inebriety go hand in hand. Inebriate parents may have insane as well as inebriate children, and the reverse is equally true. A forcible illustration of the relation which inebriety bears to insanity is found in the

history of Norway. When the spirit duty was removed in 1825, between that time and 1835 the increase of insanity was 50 per cent. on the previous proportion, and the increase of congenital idiocy was 150 per cent.

The heritage which alcohol hands down in the line of descent may be inebriety, insanity, epilepsy and kindred diseases of the nervous system. Let me quote briefly the British testimony on this point:

Dr. Arthur Mitchell, Commissioner of Lunacy for Scotland, testifies: "The children of habitual drunkards are in a larger proportion idiotic than other children, and a larger proportion themselves drunkards."

Dr. Forbes Winslow testifies: "A larger proportion of the frightful mental and brain disturbances can be traced to the drunkenness of parents, confirming the great physiological law that 'like begets like.'"

Dr. Peddie, of Edinburgh, reports a case as follows: "A lady of good education and good principles began to drink at the age of 16; she died at the age of 56, during which time she had many severe, protracted fits of drinking, and at last drank herself to death." When under control she was intelligent, active, industrious, making herself useful to others. Sometimes she employed herself as a Bible-reader, and when in the country three years under continued control she gave herself to geology and botany and wrote most excellent letters from her retreat. Her father was an habitual drunkard.—*Dr. J. D. Mason, in The Voice.*

## IN MEMORY

of Sister Susie K. Nold who died June 24th, 1893, at the age of 27 years.

Far away from the scenes of her childhood's home.

'Midst the noise and the strife of the world, Dear Susie has gone on her journey alone To that far away home of the soul.

No parents are there to soothe with their love, No brothers, three sisters are near, In the land of her choice Death claims as his own,

A soul from its sin-bondage here.

Words of comfort she speaks as the friends gather near,

Words of hope, sweet peace and good cheer, She, seeking her sister's fast falling tears, Sweetly says, "To die I have no fear."

With comfort secure and joy she awaits The summons for her to depart.

Her soul leaps in rapture toward the heavenly gates.

Though with all earthly friends she must part.

One last lingering look and her pure soul is free.

No more sin's dark path to be trod, Dear Susie has gone her dear Savior to see, Let her rest, sweetly rest with her God.

A. L.

## Married.

GRIM—DOMER.—November 30th, at the home of the bride's parents, in Loudsville, Lancaster Co., Pa., by Bish. Jacob N. Brubacher, Jacob L. Grim and Sue S. Domer, both of Lancaster Co., Pa.

GOOD—HUBER.—On the 16th of Nov., 1893, at the residence of the bride's parents, by J. M. Sheek, Bro. Jacob A. God of Allen Co., Ohio, and Sister M. Lin La Huber of Perry Co., Ohio. May they live long, and be happy and useful in the Master's service.

HOFSTETTER—NUSBAUM.—On the 16th of November, 1893, in Wayne Co., Ohio, by Jacob Nushbaum, Peter P. Hofstetter to Seraphina Nushbaum, all of the Sonnenberg congregation.

AMSTUTZ—BIXEL.—On the 3d of December, 1893, in Wayne Co., Ohio, by Jacob Nushbaum, Simon S. Amstutz to Veronica Bixel, all of the Sonnenberg congregation, Wayne Co., Ohio.

## ON THE DEATH OF BISH. ADAM KORNHAUS.

The sudden death of Bro. Adam Kornhaus, on Nov. 26 while at his post of duty, in Martin's M. H., near Orrville, Ohio, is another forcible reminder of the necessity of being *always* at our place, and in the harness.

His funeral was largely attended. The text was taken from the 8th Psalm, which was the same as he had read only 3 days before, and on which he commented in his usual earnest way in the opening service.

The sermon was yet not over, when the message came from the King of Heaven that Bro. Kornhaus had labored long enough. Death met him while at his post in the pulpit, and he was called to come up higher.

His sudden death was a surprise and a shock to his many friends and acquaintances, and he will be missed, sadly missed, in the home among his dear ones, in the congregation which he so often admonished, in the Sunday School where he was a willing and an earnest laborer, and among people of all classes. His character was above reproach, his name a synonym for honesty, and his presence a living epistle contending for the simple, non-conforming faith he held so dear.

It is not the object of this article to eulogize him faintly. He was only a meek follower of a humble, crucified Savior. He was simply good, but he has left for our young people a noble example, to follow which requires a consecration to God. He was only a weak mortal, bodily, yet his spirit shone out through the windows of the soul, and showed what it is possible for a weak mortal to become when God's Spirit fills the heart.

A worthy example for us to follow, indeed, but only in the measure that he was following his Savior. And as the load that was resting on him as one of the pillars of the church, was taken from him and transferred to other shoulders, we stop and ask ourselves the question, are there any among us meet for the responsibility? Can God use us as He used him? Are we willing to be in the harness, in spite of the chafing, the bruising and the pain? Are we at our post of duty now? Are we living as if this day was to be our last? Should the death angel knock at our chamber tonight, would we be ready? Would we go "like the quarry-slave to his dungeon," or as "one who wraps the drapery of his couch about him and lies down to pleasant dreams?" Could he die the death of the righteous? Would our last end be like his? Would our influence live on through succeeding ages a powerful agent in God's cause or a baneful blight?

Consign us to the deepest shades of eternal midnight? Is our work *à re* and *now* such as will point future generations heavenward? Are we doing with our *might* what our hands have found to do? Is the world going to be any better because we have lived in it? Are we doing something for God, every day in the week, 365 days in the year? Have we found our element? Are we in the harness?

May the hand of Omnipotence overshadow us and, if needs be, press us down to the level where we belong, or crush us in such a manner as to provide material for the foundation of a structure more grand, more sublime and more noble than any our weak hands could rear. And *your* life can not be made perfect enough to reflect the King's image, may we be spent in brightening up the better material about us in such a manner that when the Lord of the vineyard comes again He may find some ransomed, blood bought, heaven-born children among the sons of men to reflect His image.

"This spirit shall return to Him Who gave it heavenly spark; It cannot die, 'twill not be dim When suns and worlds grow dark! Not it shall live again and shine In bliss unknown to beams of thine, By him recalled to breath."

Who captived captivity, Who robbed the grave of Victory And took the sting from Death!"

C. K. HOFSTETTER.

## DIED.

KAUFFMAN. On the 21st of Oct., 1893, Fanny, daughter of David and Barbara Kauffman, aged 9 years, 9 months and 5 days. Buried on the 23d. Funeral services by David J. Hochstetler and J. J. Bontreger from Matt. 18:6 and 1 Cor. 15:1.

ROTH.—On Nov. 15th, 1893, near St. Agatha, Waterloo Co., Ont., of peritonitis, Magdalena (Lichty) Roth, aged 60 years, 4 months and 4 days. She was married Dec. 19th, 1852, to Christian L. Roth. To this union seven children were born of which six are yet alive, and who, besides her bereaved husband and aged father and two brothers and sisters, mourn the loss. The writer had known her since 1856 and she was a kind and affectionate mother, and few people had a higher zeal for Christian perfection than she. Thus she died as she lived, with the hope of a glorious immortality. Her interment took place on Saturday, Nov. 18th, in the Lichty cemetery, on which occasion the writer, with a large concourse of her numerous friends were present. She was a consistent member of the New Mennoite church. Funeral services were conducted by John Honderich assisted by William Vost from Rev. 14:13.

S. C. HARRINGTON N.

BYERS.—On the 5th of Nov., 1893, near Stephenson, Va., suddenly, of heart trouble, Benjamin Byers, aged 77 years. He formerly lived in Washington Co., Md. Funeral services by Christian Bruuk and D. H. Mellinger.

ZEHM.—On the 21st of November, 1893, in Tazewell Co., Ill., of the infirmities of old age and epilepsy, Mary, maiden name Oyer, widow of Christian Zehm who died two months ago. Her age was 71 years and 7 months. She leaves 6 children who were present at her funeral on the 23d. Funeral services by Joseph Stuckey, at the house and at the Deer Creek M. H. by him and Solomon Yoder from John 11 and 2 Cor. 5. Sister Zehm longed for the end and we have reason to believe she is at rest.

KAUFMAN.—On the 8th of Nov., 1893, in Conemaugh Twp., Somerset Co., Pa., of diphtheria, Shilbert Calvin, son of Isaac and Lucy Kaufman, aged 5 years, 1 month and 29 days. He was buried on the 10th at the Fry (Dunkard) meeting-house. Funeral services by S. P. Zimmerman and Samuel Gindlesperger.

HARSHBERGER.—On the 16th of Nov., 1893, in Conemaugh Twp., Somerset Co., Pa., of diphtheria, only son of Bro. Amos and Sister Katie Harshberger, aged 1 year, 1 month and 2 days. He was buried on the 18th in the Kaufman graveyard. Funeral services at the Amish M. H., by L. A. Blough, Jonathan Harshberger and Samuel Gindlesperger.

"Little Steward, thou hast gone, On earth no more to meet us, In heaven above, where all is love We hope that you will greet us."

BALLY.—On the 1st of November, 1893, near Chill, Miami Co., Ind., at the home of her father, Katie, daughter of Henry and Lydia Bally, aged 28 years, 6 months and 5 days. Buried on the 3d. Her funeral was largely attended by relatives and friends. Funeral services by Noah Fisher. Her parents, two brothers and one sister are left to mourn her early departure, yet they have the consolation that she is at rest, having made her peace with God. She was an interested reader of the HERALD for a number of years, and had a large circle of friends.

"Dearest daughter, thou hast left us, Here thy loss we sorely feel; But 'tis God that hath bereft us, He can all our sorrows heal."

GOLDSMITH.—On the 13th of Nov., 1893, in Logan Co., Ohio, Albert, son of Joseph and Catharine Goldsmith, aged 2 years, 9 months and 6 days. Buried on the 14th at the South Union meeting-house. Funeral services by C. K. Yoder.

MOYER.—On the 10th of Nov., 1893, in Lincoln Co., Ont., of the debility of old age, Magdalena, widow of the late Samuel B. Moyer, aged 84 years, 11 months and 5 days. She was for many years a consistent member of the church, and died with the blessed assurance that her Redeemer liveth. Nine children and a number of grand and great-grandchildren mourn their loss. Funeral services on the 22d by S. Gehman and Guy.

SHELLEY.—On the 22d of Nov., 1893, in Mahoning Co., Ohio, of intermittent fever, Simeon Shelley. Interment on the 24th at Oberholzer's where services were conducted by Jacob Stonfer, Van Buren Shoup, Peter Rasinger and John Burkholder. Bro. Shelley formerly lived in Harmony, Pa., but was homeless, and in his old age became an object of charity in the church. He was sick only a few days' peace to his ashes.

GARBER.—On October 29th, 1893, in Donegal, Lancaster Co., Pa., of cramps, Sister Fianua, wife of Bro. B. njamin Garber, aged 75 years and 1 day. Funeral on Nov. 1st. Text: Rev. 22:12. Buried at Kraybill's meeting house. A large congregation assembled as a token of respect for the beloved sister. Sister Garber leaves a bright shining light. May the good Lord comfort the aged brother and family.

MARTIN.—On the 23d of Nov., 1893, in Beartown, Lancaster Co., Pa., after a lingering illness and much suffering from a tumor which had formed on the neck, Sister Elizabeth Martin, wife of Bro. Abraham Martin, aged 61 years, 4 months and 24 days. Buried on the 27th at Weaverland, in the presence of a large concourse of relatives and friends. She was for a long time a faithful member of the Weaverland congregation. She leaves a sickly husband, two sons, three daughters, three sisters and three brothers to mourn her departure. Her three surviving brothers are



## CONTENTS OF VOL. XXX.

## GENERAL ARTICLES.

all ministers of the Gospel, but each of a different denomination. David Weaver, Pre. in the Menonite church, living near Newton, Kansas; John Weaver in the "Wiesler" Menonite church, Elkhardt Co., Ind.; Moses Weaver Bishop in the "Stauffer" Menonite church, near Hinkletown, Lancaster Co., Pa. The latter was the only brother present at her funeral. Funeral services were conducted by John Zimmerman and Jacob N. Brubacher in German, the latter taking the text from Psalm 37:37, followed by John K. Brubaker in English from Rom. 5:4.

HONSBARGER.—On the 12th of Nov., 1893, in Lincoln Co., Ont., of consumption, Fanny Honsbarger, daughter of Henry Fretz, aged 28 years, 11 months and 24 days. She was resigned to the will of her Lord. Buried at the Mountain M. H. on the 14th, where a large concourse of friends met to pay their last respects to a dear friend. Peace to her ashes.

MILLER.—On the 21st of November, 1893, near Monitor, McPherson Co., Kansas, of diabetes, Bro. William Burton, son of John and — Miller, aged 16 years, 7 months and 2 days. Buried on the 22d at the West Liberty M. H. McPherson Co., Kansas, where a large concourse of friends and neighbors assembled to pay the last tribute of respect to the departed one. Services by John Zimmerman in German and J. C. Hershberger in English from Psalm 55:18. The departed one said to the writer only the day previous to his death that he felt that he had peace with his God, therefore we need not mourn as though we had no hope. J. C. HERSHBARGER.

MOLLET.—On the 22d of November, 1893, near Nappanee, Elkhart Co., Ind., infant daughter of Daniel and Susanna Mollet, aged 2 months and 14 days. Buried near Welty's school house. Funeral services were conducted by John C. Schlachbach from Matt. 19:13-30 and 1 Thess. 4:13-18.

MUSSELMAN.—On Oct. 3d, 1893, as the east-bound morning passenger train was near Fairfield Station, Pa., it struck, and instantly killed, Bro. Joseph Musselman, aged 72 years, 8 months and 2 days. The railroad runs close by the buildings. Bro. M. was on the other side of the railroad from the house, there was one of his relatives peddling meat at the house, and his horse did not like the approach of the train, and it is thought Bro. M. wanted to go to his assistance, wanted to cross the track ere the train would reach him. His remains were interred in the cemetery near Fairfield on the 5th. The funeral was preached at the house by Pre. Martin Wiesler of Hanover, from the words "Prepare to meet thy God." Amos 4:12. J. F. B.

## Letters Received.

## WITH MONEY.

A—A M Amstutz, John A Albrecht, C J Albrecht, B—E M Bachman, Jacob Boller, Samuel Brunk, John Alban Bream, Mahlon Buckwalter, J N Brubacher, S H Byler, P P Brehm, Mary Burcky, Clara Brubacher, Dollie Brueneman.  
D—Mary S Dealinger, Daniel Deter.  
E—J H Eigher, D Eicher.  
F—Peter Fasi, J Fasi.  
G—V Garber, Chr Guengerich, D P Graybill, W Gelbrecht, Elias Grady.  
H—D L Hansen, A Harder, Sarah A Hosteler, J Hester, Martin Hollinger, J Haldeman, John Heiser.  
K—D J Kropp, Samuel King, J Kuriz, Andrew Kauffman, Anna Kissinger, J C King.  
L—D Parke Lautz, Hettich Lemman, Peteri Landis, R S Lechman, Simon Lehman, Jacob Lapp.  
M—J P Miller, Jacob S Meyer Jr, D Z Mast, John Mumaw, Mary Thompson, William E Hask.  
N—D Nafziger, John N Nafziger, J P Nafziger.  
P—J G Plank.  
R—C B Rohrer, Daniel Roth, Joe Roggy.  
S—Chr Salter, D Short, M C Smucker, S B Senneby, P B Summers, Jacob Strickler, N Schertz, James Snyder, Henry Shoemaker.  
W—Jacob Wipf.  
Y—D S Voder, Joel Voder.  
Z—J B Zook, Sam Zimmerman, Barbara Zook.

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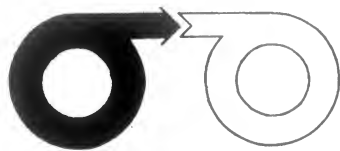
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